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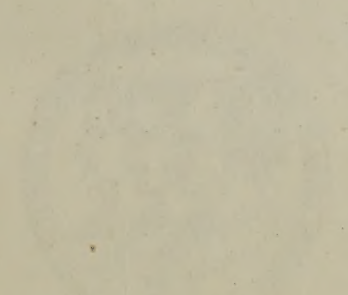




THE

# PHRENOLOGICAL JOURNAL

AND



ROBERT A. WOOD, EDITOR







# THE AMERICAN PHRENOLOGICAL JOURNAL,

A REPOSITORY OF

Science, Literature, and General Intelligence.

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VOLS. XXXI.



AND XXXII.

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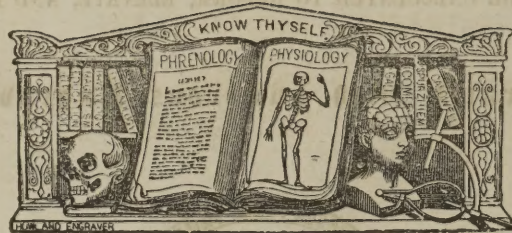
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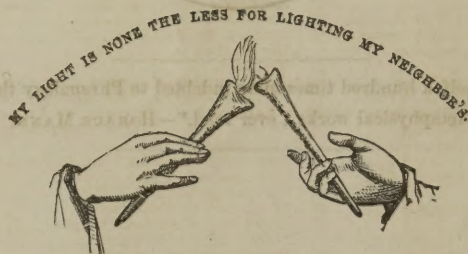




For more than *thirteen years* I have paid some attention to Phrenology, and I beg to state, the more deeply I investigate it, the more I am convinced of the truth of the science. I have examined it in connection with the anatomy of the brain, and find it beautifully to harmonize. I have tested the truth of it on numerous individuals, whose characters it unfolded with accu-



racy and precision. For the last ten years I have taught Phrenology publicly, in connection with Anatomy and Physiology, and have no hesitation in stating that, in my opinion, it is a science founded on truth, and capable of being applied to many practical and useful purposes.  
—ROBERT HUNTER, M.D, *Prof. of Anatomy, etc., in the Andersonian University, Glasgow.*



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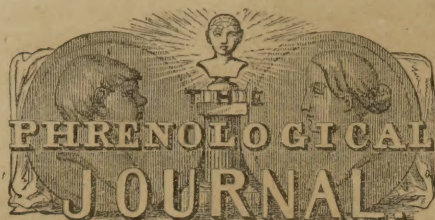
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FOR 1861.

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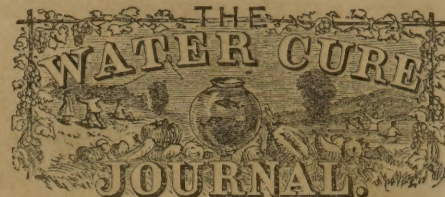
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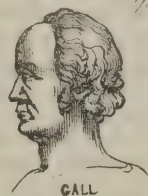
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### IRENE C. WHITE.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

Your brain is only moderate in point of size, but your temperament is first best, and is very fine grained, and this goes far to make up for want of size. You feel with the utmost intensity; enjoy and suffer to an extreme of which few are capable; are one of the happiest of women when happy, but most miserable when miserable, and liable to both extremes; but whether one predominates over another will depend on two conditions. First, the general state of your health—for if you allow your nerves to become irritated, this extra spirit will be thrown into pain—will increase your nervousness; but as long as you keep your health tolerably good, they will contribute to your happiness, and you can be just as happy as you could wish. The other condition is the state of your affections. If you are happy in your love, you will be happy in everything; but miserable there, you will be miserable everywhere; so make it your first point to plant it wisely, and then cherish it.

Your character is to you the very "apple of your eye;" nothing can exceed your sensitiveness respecting it. You feel too keenly what is said both for and against you, and should harden yourself against the speeches of people; should



PORTRAIT OF IRENE C. WHITE.

subject Approbativeness to Conscientiousness; that is, do right, and then rise above the disapprobation of others. You are supposed to have large Self-Esteem, whereas you really lack this organ. You should cultivate it. Put yourself more on your dignity and less on appearances; care more what you think of yourself and less of what others think of you; you set much by your word; have correct motives, and wish a good name and for a right life rather than for fashionable appearances; are governed by a high sense of justice, and will do your full duty to the utmost of your ability.

Hope is only fair, and should be larger. Look more on the bright side of things, nor allow your high-wrought temperament to give you the blues, as it sometimes does. Instead, when you feel de-

pressed, go abroad; exercise briskly, breathe deeply, and eat lightly or not at all. Your second most potential sentiment is affection. I rarely ever find it as hearty; friendship is unusually developed, and you must have your acquaintances and *confidantes*. You have had too few, and should seek society, and open your mind more freely than you have done heretofore; converse more and freely, for your feelings are too much pent up, so cultivate *candor*. You are impulsive, but can govern your feelings.

You are very fond of children; devotedly attached to home; will do what lies in your power to render your home happy; have a right hearty love sentiment, but it is *Platonic*; care too little for the company and admiration of the other sex; are rather dainty and particular, and should not indulge a man-disparaging feeling of which you have sometimes been conscious; are fastidious; are rather easily disgusted with what is not exactly proper in men, and should overlook their faults, and especially cultivate a like sentiment toward husband.

You are pre-eminently motherly, and will experience too many maternal anxieties, besides being in danger of killing your children by extra kindness. So guard this point. Your tenacity of life is great; are inclined to rise above disease rather than break down under it; and keep doing when many others equally sick will go to bed.

You have unusual force and resolution for a woman; will take your own part; experience strong indignation; are impatient of the restraints imposed on your sex; and long to have a wider sphere of action; are continuous, and will dwell on thought or work till you finish up. You are industrious, but better in making money than keeping it; will take right hold with and for your husband to acquire, help lay up, and be economical, making every dollar count; yet live in good style, and also keep nice things nice a long time; but should take exercise, *exercise, EXERCISE!*

You are eminently persevering, partly from in-



tensity of *de ire*, more from Firmness; are devotional, and often feel guided by internal presentiments, which you will do well always to follow; are kind and obliging, and desirous of doing good. You have an eminently practical mind; a brilliant imagination; good judgment of poetry, and not a little of the poetic sentiment; you impart a life-like style to what you say; have really excellent imitative powers, and act out to the life; are unusually expressive in what you say and do; and say and do just the very thing that the occasion requires; have a clear, perceptive, knowing mind; have especially all the literary organs large; can learn anything, and remember what you learn, and always apply it on the spur of the moment; commit to memory and quote well; seldom forget facts and incidents or places; can make the very point you would present, *clear*. You are better in expounding than originating; could excel as a linguist, speaker, or teacher of languages or elocution; and you can both do good and attain a reputation in this sphere. Your intellect is eminently active; indeed, all your powers have been taxed to their utmost of late years. You are agreeable, pleasant, and lady-like; a good judge of character; neat and methodical; and have an unusually earnest, evenly balanced mind; you could succeed on the stage, and ought to bring into practical account, in some form, these speaking talents, with which by nature you are so highly endowed.

## BIOGRAPHY.

BY C. H. F. W.

The subject of this sketch, Miss Irene Caroline White, daughter of Lemuel Green and Mary Earl White, was born in Philadelphia, in 1834, and was the fifth of six children. In the July number of this JOURNAL, for 1857, was given a sketch of the father of Irene, which to reproduce in this connection would be unnecessary.

Of the four surviving children, Miss Irene inherits most of her father's peculiar talents and remarkable elocutionary powers. At a very early age she evinced great interest in, and love for, poetry and the fine arts, and was ever by her father's side during his hours of painting and teaching elocution. And no sooner were his pupils gone, than she would take up the lesson to which she had just listened, laying down the rules, and putting on the airs of her father, and repeating all his enthusiasm and energy. This of course attracted her father's attention, and led him to train her in his art, for which she had thus shown such fondness and aptitude—inspiring in him the poet's vision and parent's hope in respect to her future.

At the age of seven years she recited before a large and enthusiastic audience in the Chestnut Street Theater, and soon after at the Arch Street Theater. These childish efforts were vivid prophecies of the future woman. A simple incident threw her into a position which launched her fairly skiff on that "tide, which, taken at the flood, leads on to fortune." Rev. J. N. Maffitt, a pupil of Mr. White, one day finding his tutor absent, remarked to Irene: "Why, my little lady, you ought to be a substitute for your father in his absence! Come, give me a lesson!" Irene promptly, with all the dignity of mature years,

complied with the request, and so astonished Mr. Maffitt that he often referred to the event with great satisfaction. This was her first lesson as teacher. From that day to this—fifteen years—she has been a "substitute," an efficient teacher to thousands, among whom not a few are known to honor and fame. She has achieved what no other woman in America has done, viz., been elected teacher of elocution in several literary and scientific institutions of note in our country. She was first chosen to teach the art in the Philadelphia Central High School, where she continued five years. During the last few years her reputation as a teacher, through the reports of her pupils, has become so widely extended, that she has been called to various institutions out of Philadelphia, some of which are, the Theological Seminary at Canonsburgh, Pa.; Associate Church Theological Seminary, Xenia, O.; Madison University, Hamilton, N. Y.; Clinton Liberal Institute, Clinton, N. Y. In each of these institutions, Miss White so fully succeeded in impressing her pupils with her ability, that, on her departure, written testimonials of the fact were tendered her, together with appropriate presents.

Many now officiating as clergymen can remember with pleasure that in their student days, in various universities, they were members of her classes. Some of them have obtained professorships, viz., Rev. Alfred Mixer, of Rochester University, N. Y.; Rev. Mr. Fish, chair of Mathematics, O., and others. The following named gentlemen, among many others, have been her pupils: Prof. James Rhodes, Prof. J. S. Hart, Phil. High School; Rev. R. Newton, of St. Paul's, Phila.; Rev. T. M. Clarke, Bishop of R. I.; Rev. Joel Parker, D.D.; Rev. J. L. Burrows, Judge A. V. Parsons, of Supreme Court; Rev. T. J. Sawyer, Rev. Henry A. Wise, Jr.; Rev. Walter Colton, George Copway, Ojibway Chief, etc. Miss White occasionally gives readings and recitations to select parties, but has rarely sought popularity in the advertisement, the placard, or the editorial puff. Those who are acquainted with her consider her more analytical and poetically beautiful in the rendition of her author than the truly great Fanny Kemble.

Miss White has a symmetrical form, and ease, grace, and elasticity of motion. She has a combination of the mental and motive temperaments, which gives a peculiar intensity and force to her thoughts and actions, and enables her to exert great control over herself and those whom she teaches; hence her remarkable power and beauty of style, which captivates while it instructs, and wields such masterly control over masculine minds, which she has been more often (than the feminine) called to instruct. Her greatest success has been in colleges, among the "lords of creation," which is a victory that no other woman in America has won. Miss White has been eminently successful in preparing both ladies and gentlemen for public efforts; especially for poetic and dramatic readings, recitations, and delineations in general, but more particularly Shaksperian. Numerous friends have urged her to make the drama and stage her specialty, but home, father, friends, and love of her profession have for her more charms, and inclines her to forego all such inducements.

Miss White's method of teaching is very like that of her father, and though she may fall short of his powerful and terribly tragic inspirations, she surpasses him in the finer shades of perception and delineation, where is hidden the spiritually sublime.

It may be truly said that these unsurpassed teachers of elocution ought to be liberally patronized by those desiring to become good speakers, and that such instruction is greatly needed is manifest in nearly every place where we hear public speaking.

## THE NEW YEAR.

THE present number of the PHRENOLOGICAL JOURNAL introduces the thirty-first volume, and we enter upon it with firm confidence in the value of Phrenology as a great educational helper. For more than twenty years this JOURNAL has stood comparatively alone on this continent, devoted to the exposition of man's nature, mentally, morally, and physically. Other periodicals have been fragmentary in their aims and partial in their sphere of action. On the contrary, whatever relates to man, whether socially, ambitionally, morally, intellectually, mechanically, esthetically, or economically, as it regards his mind, or as it relates to his body; whatever pertains to his health, his pleasure, his duration of life, and his physical happiness, this JOURNAL aims to discuss and explain. Its range of topics, therefore, covers the entire man in all his relations, in all his hopes and fears, and in all his successes and depressions. That we have done justice to all these points it would be presumption to claim, but we have aimed to do *something* for man's interests in all their wide diversities; for mankind we have labored, and intend still to labor.

Journals devoted to man's religious nature have, in the main, severally been restricted to a particular sect, or denominational doctrine, which, in part, they have been established to sustain; and one of the great hindrances we meet in discussing, in this JOURNAL, man's religious nature is, that if we take grounds as broad as the nature and wants of the race, we are liable to awaken suspicion on the part of one or more religious sect. We remember when we were introducing Phrenology to the American public, it was not strange for leading individuals in the particular religious denominations to call, like Nicodemus, to have a private interview with us to ascertain, if possible, in advance of public sentiment, if Phrenology sustained



their particular creed; and if they could not understand that it favored their special view of religious truth, they would either give it the cold shoulder or a hot opposition. On the other hand, materialists, and those who disbelieve entirely in all religious teaching, aimed to make Phrenology a scientific club in their hands with which to beat down all Christendom; and so the battle raged.

Phrenology has its believers and ardent advocates in every religious denomination. The Catholic, the High and Low Churchman, the Presbyterian, the Methodist, the Swedenborgian, and the Spiritualist have discovered truth in Phrenology; and those who have examined it carefully, regarding it in its true light as an exponent of man's natural religious character, see no occasion to make war upon it, though they maintain their own peculiar denominational views; but when each religionist sought to bring Phrenology to the special support of his own peculiar tenets, then there was a warfare indeed. The Calvinist saw, or deemed he saw, in the fixed development of the brain, an exposition of divine decrees and predestination; while the Churchman, who believed in gradual religious development, saw in the phrenological teaching that organs can be increased in activity and power by exercise, a fact in harmony with his own doctrines; so each to the end of the catalogue aimed to use Phrenology as a support in one hand and a weapon in the other.

The great central religious truth which Phrenology sets forth is found in the outgrowth of the moral sentiments. Veneration is implanted in the brain, and a corresponding sentiment in the mind. Mutations there may be in creeds, forms, and ceremonies, but this faculty will point steadily to the Supreme Being as the object of worship. However dark and deluded a nation may be, it will worship what it recognizes as a superior. That religion can become extinct, it is folly to suppose, until man's organic nature is revolutionized. While he walks erect he will recognize a God.

Spirituality, or, as it was once called, Marvelousness, takes into account that which relates to the spiritual state, and this, joined to Hope, gives promise of immortality, while Conscientiousness demonstrates the existence of a fundamental faculty of the mind, which recognizes truth, duty, moral obligation, and virtue as a cardinal element of man's being.

When we look over the various theories of mental philosophers in regard to the foundation of virtue or of conscience; when we review their absurd arguments and childish speculations, and consider that without the light of Phrenology some of the wisest mental philosophers and students of the human mind remained in doubt as to whether conscience was a natural power of the mind, we can but recognize the boon which this science is to the world of metaphysics and to a just moral philosophy, and may we not add, also, religious teaching.

The greatest obstacle Phrenology has had to meet is the prejudice and superstition of those who take the lead in forming the religious public sentiment; and thousands have utterly refused to give the subject a candid hearing because they imagined that it not only did not sustain their peculiar religious tenets, but had a tendency to modify, if not uproot, some of their cherished opinions; therefore they shut their eyes to the subject, or carped at what they deemed its flaws and errors. Our younger brethren in this field know less of this strife than we "who bore the burden in the heat of the day," who labored to disseminate Phrenology in the beginning. In some respects, this prejudice still remains; but thanks to the elastic and enterprising spirit of the American mind, ten thousand teachers to-day read, mind, and teach and direct it according to phrenological theory. Perhaps there may not be this number of clergymen who take the same view of man, but not a few of them understand and treat mind according to this philosophy; and we beg to remark, that these are they who wield the greatest influence in the American pulpit. Literature has been wonderfully changed within the last twenty years, and what is amusing, some who profess not to believe in the science, fill their best articles with the palpable results of this teaching. In other words, they gather up from current literature the results of phrenological teaching and weave it into their works; and some of them are not aware that they are borrowing from the science which they affect to despise. It reminds us of listening to an eminent D.D., who was discoursing against dramatic reading, especially the reading of Shakspeare, but who, in the discourse, quoted from Shakspeare himself; but instantly recollecting himself, he gave a corresponding quotation from the "mild and amiable Cowper;" but our cler-

ical friend had the good sense to see his ridiculous error, and mended it on the instant, while the blush in his cheek showed that seventy-five years had not deadened his sensibilities.

But another day has dawned. Phrenology has become a fixed institution, and thousands of families rely upon its teachings as a guide in domestic training, in the selection of pursuits for their children, and of proper courses of education; and whoever sees the close of the next twenty years, we doubt not, will witness, not merely thousands, but millions of our fellow-men enlightened by the truths of Phrenology, and guided to success and happiness by its teachings. The world has a thousand fold more sin, and crime, and debasement than it should have, even though men had no moral or religious training except that which a just appreciation of themselves should awaken in their minds. We believe there is too much self-love in mankind to allow him wantonly, with his eyes open, to throw himself away. Man is endowed with forty or more faculties, each having an individuality of its own, and each struggling for action and gratification, and over all this great group there should be the guidance of an enlightened intellect and correct moral sentiment. Man does not come into life like the beast, perfect in his intuitions. He needs guidance, training, development, while the beast and bird, led by instinct, are always guided aright. The robin of a year old builds a nest as perfect as that of her great-grandmother after the tenth experiment, and the modifications of animal life to circumstances are very limited and wrought out only by instinct; while man, possessing reason and power to do what no animal possesses, namely, to fore-look, to grasp the future, to plan for next week, next year, or the next century, is raised to a sphere of educability, improvement, and progress. But it requires time and parental training to give proper development and the right direction to the human faculties.

Prior to the discovery of Phrenology, parents were obliged to wait until their children developed their strong traits before they at all understood their character, and then they had no correct philosophy by which to guide the training and restraint of their faculties. It may be really working in the dark, as likely to hit friend as foe, to mar as mend the subject in hand. None but phrenologists can fully understand the scope and meaning of this state-



ment, for they have seen both sides of the question. When a man is brought from darkness into light; when the seaman, tossed on an uncertain ocean, with storms and darkness about him for weeks, and the sky suddenly becomes clear, and he learns his latitude and longitude; or if we may so suppose, is first possessed of nautical instruments, and a knowledge how to use them—such is relatively the condition of him who is furnished with the facts and philosophy of phrenological science as a basis of understanding and training the human mind. Those who train the mind without the aid of Phrenology are like those who navigate by coasting along near the shore, constantly liable to be driven upon reefs, sand-bars, and rocks, and learning their errors only by shipwrecks. The sea of life is everywhere strewn with wrecks, as evidences of false education; and as in commercial navigation we build beacons, plant buoys, make sailing-charts, and study the science of navigation, and thereby shipwrecks become the incidents or accidents of commerce, and not the rule, so we would instruct mothers, teachers, ALL who have the care of the young, how to curb their passions, and how to develop their weak points, and guide the young navigator aright before he is driven ashore by some tempestuous passion, or drifted upon the rocks by the currents of insidious temptation. Phrenology is to the teacher what the science of navigation is to the mariner; and whoever ignores Phrenology is like the navigator who throws away his compass, his quadrant, and his mathematics, and steers by guess in the night and in the storm, and by day is guided by such coasts and headlands as he may chance to reach with his unaided eye.

What folly to attempt to manage and educate mind without understanding its laws and principles! We exhibit no such folly in any other direction. The veriest bigot thinks his blacksmith and his shoemaker ought to understand the theory of their respective occupations in order to be qualified to shoe his horses and his children, but he presumptuously undertakes to train the immortal mind without comprehending its laws, qualities, and modes of action. We commend, therefore, to everybody the practical study of Phrenology. An hour a day, during the winter months, spent in reading standard works on the science, with a phrenological bust before him, will qualify one to form estimates of the character of

strangers at the first interview, which it might require years of comparatively intimate acquaintance to reveal

### START RIGHT!!

NOTHING is so essential to a man's success in life, next to integrity of purpose, as that he should take a *fair start* in the conflict that lies before him. Nineteen in twenty who have failed in their most fondly cherished purposes, owe their failure to a fatal first step. The laws which govern the issues of our actions are as absolute as any other natural laws. You might as well plant a brier in the expectation that it would succeed as a beautiful and fruit-bearing tree, as to suppose that a false impulse given to the early years of a man's life would eventuate in his ultimate success and triumph; or attempt to train water to run up-hill, or any other impossible thing, as to train a man to that for which his Maker implanted on his nature a palpable unfitness. Oh! it is lamentable to see how many men are entirely unsphered by a false education. How a dolt, to whom nature gave an admirable fitness to push the jack-plane, has been foisted into the pulpit, or upon the rostrum, or crowded into the bar, or elevated to the Senate, only to vegetate, and stultify, and dwarf! Hence the jostling of the discordant elements of society, and the weak and puling discontent of so many at the "allotment of Providence," as it is most profanely termed. When, had the allotment of Providence been perceived, and thankfully embraced and followed, there would have been no more discordance than there is in the works of Nature. Now it is not to be expected that the youth will always be able to judge of his own fitness for any particular course in life. With an uncultivated taste and an unripe experience, he will be likely to make a fatal mistake. And then the *wishes* and plans of the parent or guardian respecting the boy under his charge, may utterly nullify the Divine purpose in that boy's creation, and prevent his achieving any desirable end.

It certainly is not strange that so many find themselves settled down in life to a calling irksome in the extreme, and for which they find themselves wholly unfitted—a loose cog-wheel in a complicated machine in which they have no place—serving only to disturb the harmonious movement of all its parts. And for this reason we have so few striking adaptations of man to his sphere.

Now, in the imperfect state of the machinery of life—owing, as we have seen, to the lack of adaptation of men to their positions, and this growing out of a deep want of a proper education of our youth to the fitness of things—it should seem to be the part of true wisdom to ask if there be no true methods by which all, or at least a part, of this discord and evil may be obviated.

We have before intimated that the laws to which all mental organization is subject, are as fixed and unerring as those which control the operations and relations of organic matter. If, therefore, we can ascertain their forces and *modus operandi*, why may we not, through them, direct the growth and development of mind, as even through the knowledge of the other we shape many of the ultimates of matter. If, when we

put corn into the proper soil under the proper training, we naturally expect a yield of corn and not of tares, why may we not just as safely calculate moral and intellectual results through a proper cultivation of the mind?

We doubt not that the day must arrive when mental training will be as well understood and as successfully practiced as the training of our bodies. This knowledge will not come through some sudden illumination, but, like all other knowledge, through the slow delving process of study and thought. And may we not hope that some bright gleams of this coming light have already glanced athwart the realm of mental gloom, foreshadowing the brighter and more perfect day?

Science has hung its many lighted chandelier on high, and the few seers are already beginning to discover truth. "Wisdom is hid with the few." Science is but another name for mind, and true science is the Infinite mind. The more that science does to uncover the living spirit—to remove its swaddling bands—the more is the living God revealed; the more clearly are His harmonious attributes to be seen, and the oneness of his purposes. Throughout every realm of His rule see this diverse harmony, this infinite variety, this eternal unity. In every department a different word, yet the same voice. In every single thing a separate expression of a single law. It works and abundantly appears in the illimitable spheres; in a grain of mustard seed it is no less conspicuous. It never makes a single mistake in all the complicated instances of its manifestation. It never clothes a tree with other than its appropriate garments. "Do men gather grapes of thorns, or figs of thistles?"

And are we to suppose that in His mental creations He has been less careful of His consistency and honor? There is a marked difference between the very visible texture of the flesh of a bear and an antelope, between the skin of a delicate female and the rough hide of a rhinoceros; and why should not this difference, which penetrates to every extreme and depth of the animal, reach also the brain, the confessed throne of reason? And why may not the difference of the mental be traced as accurately as that of the animal? What mortal reason is there for denying the one while you confess the other? If, for instance, the teeth and claws of the leopard and tiger indicate his ferocity, why may not the harmless hoof and pointless teeth of the ox indicate his gentler nature? And why, then, should it be accounted a thing impossible or unnatural that the Creator should hang out the *indices* of our true character all over these mental forms of ours, by which we may be read and known of all men? Let us see.

[TO BE CONTINUED.]

PHRENOLOGY demonstrates the existence of certain faculties; and it is Phrenology, only, that does. Metaphysicians have wandered far from this idea. Common-sense people have asserted their existence under the name of "dispositions," and in this, as well as in many other points, their sentiments approach phrenological truth. Common sense and Phrenology always agree.

The vain man idolizes his own person, and here he is wrong; but he can not bear his own company, and here he is right.



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

## LECTURE I.

## ON THE FOUNDATION OF MORAL SCIENCE.

Questions distinct, What actions are virtuous? and what constitutes them such?—Answer to the former comparatively easy—Human constitution indicates certain courses of action to be right—Necessity for studying that constitution and its relations, in order to ascertain what renders an action virtuous or vicious—Conflicting opinions of philosophers on the moral constitution of man—Phrenology assumed as a valuable guide—Possibility of the existence of Moral Philosophy as a natural science—No faculty essentially evil, though liable to be abused—Deductions of well-constituted and well-informed minds to be relied on in moral science—Scripture not intended as an all-sufficient guide of conduct—Faculties revealed by Phrenology, and illustrations of their uses and abuses—Adaptation of human constitution to external nature—The objects of Moral Philosophy are, to trace the nature and legitimate sphere of action of our faculties and their external relations, with the conviction, that to use them properly is virtue, to abuse them, vice—Cause of its barren condition as a science—Bishop Butler's view of the supremacy of conscience acceded to—Those actions virtuous which accord with the dictates of the moral sentiments and intellect—Preceding theories imperfect, though partially correct—Cause of this imperfection; qualities of actions are discovered by the intellect, and the moral sentiments then decide whether they are right or wrong—Plan of the present course of lectures.

In an introductory discourse on Moral Philosophy, the lecturer unfortunately has few attractions to offer. His proper duty is, not to descant in glowing terms on the dignity of moral investigations, and on the extreme importance of sound ethical conclusions both to public and to private happiness; but to give an account of the state in which his science at present exists, and of what he means to teach in his subsequent prelections. No subject can be conceived more destitute of direct attraction. I must beg your indulgence, therefore, for the dryness of the details and the abstractness of the argument in this lecture. I make these observations that you may not feel discouraged by an appearance of difficulty in the commencement. I shall use every effort to render the subject intelligible, and I promise you that the subsequent discourses shall be more practical and less abstruse than the present.

Our first inquiry is into the basis of morals regarded as a science; that is, into the *natural* foundations of moral obligation.

There are two questions—very similar in terms, but widely different in substance—which we must carefully distinguish. The one is, What actions are virtuous? and the other, What constitutes them virtuous? The answer to the first question, fortunately, is not difficult. Most individuals agree that it is virtuous to love our neighbor, to reward a benefactor, to discharge our proper obligations, to love God, and so forth; and that the opposite actions are vicious. But when the second question is put—*Why* is an action virtuous—*why* is it virtuous to love our neighbor, or to manifest gratitude or piety? the most contradictory answers are given by philosophers. The discovery of what constitutes virtue is a fundamental point in moral philosophy; and hence the difficulties of the subject meet us at the very threshold of our inquiries.

It appears to me, that man has received a definite bodily and mental constitution, which clearly points to certain objects as excellent, to others as proper, and to others as beneficial to him; and that endeavors to attain these objects are prescribed to him as duties by the law written in his constitution; while, on the other hand, whatever tends to defeat their attainment is forbidden. The web-foot of the duck, for instance, clearly bespeaks the Creator's intention that this creature should swim; and He has given it an internal impulse which prompts it to act accordingly. The human constitution indicates various courses of action to be designed for man, as clearly as the web-foot indicates the water to be a sphere of the duck's activity; but man has not received, like the duck, instincts calculated to prompt him, unerringly, to act in accordance with the adaptations of his constitution. He is, however, endowed with reason, qualifying him to discover both the

adaptations themselves, and the consequences of acting in conformity with, or in opposition to, them. Hence, in order to determine, by the light of reason, what constitutes an action virtuous or vicious, he must become acquainted with his bodily and mental constitution, and its relations. Hitherto this knowledge has been very deficient.

Philosophers have never been agreed about the existence or non-existence even of the most important mental faculties and emotions in man—such as benevolence, and the sentiment of justice; and being uncertain whether such emotions exist or not, they have had no stable ground from which to start in their inquiries into the foundations of virtue. Accordingly, since the publication of the writings of Hobbes, in the 17th century, there has been a constant series of disputes among philosophers on this subject. Hobbes taught that the laws which the civil magistrate enjoins are the ultimate standards of morality. Cudworth endeavored to show that the origin of our notions of right and wrong is to be found in a particular faculty of the mind which distinguishes truth from falsehood. Mandeville declares that the moral virtues are mere sacrifices of self-interest made for the sake of public approbation, and calls virtue the “political offspring which flattery begot upon pride.” Dr. Clarke supposes virtue to consist in acting according to the fitnesses of things. Mr. Hume endeavored to prove that “utility is the constituent or measure of virtue.” Dr. Hutchinson maintains that it originates in the dictates of a moral sense. Dr. Paley does not admit such a faculty, but declares virtue to consist “in doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness.” Dr. Adam Smith endeavors to show that sympathy is the source of moral approbation. Dr. Reid, Mr. Stewart, and Dr. Thomas Brown maintain the existence of a moral faculty. Sir James Mackintosh describes conscience to be compounded and made up of associations. Dr. Ralph Wardlaw, of Glasgow, in a work on Ethics, published in 1834, can see nothing in Conscience except Judgment.

Here, then, we discover the most extraordinary conflict of opinion prevailing concerning the foundation of virtue. But this does not terminate the points of dispute among philosophers in regard to moral science. Its very existence, nay, the very possibility of its existence, as a philosophical study, is called in question. Dr. Wardlaw says, “Suppose that a chemist were desirous to ascertain the ingredients of water. What estimate should we form of his judgment, if, with this view, he were to subject to his analysis a quantity of what had just passed in the bed of a sluggish river, through the midst of a large manufacturing city, from whose common sewers, and other outlets of impurity, it had received every possible contamination which, either by simple admixture or by chemical affinity, had become incorporated with the virgin purity of the fountain; and if, proceeding on such analysis, he were to publish to the world his *thesis* on the composition of water? Little less preposterous must be the conduct of those philosophers who derive their ideas of what constitutes rectitude in morals from human nature *as it is*. They analyze the water of the polluted river, and refuse the guide that would conduct them to the mountain spring of its native purity.”—(*Christian Ethics*, p. 44.)

In these remarks Dr. Wardlaw evidently denies the possibility of discovering, in the constitution of the human mind, a foundation for a sound system of Ethics. He supports his denial still more strongly in the following words: “According to Bishop Butler's theory, human nature is ‘adapted to virtue’ as evidently as ‘a watch is adapted to measure time.’ But suppose the watch, by the perverse interference of some lover of mischief, to have been so thoroughly disorganized—its moving and its subordinate parts and power so changed in their collocation and their mutual action, that the result has become a constant tendency to go backward instead of forward, or to go backward and forward with irregular, fitful, ever-shifting alternation—so as to require a complete remodeling, and especially a readjustment of its great moving power, to render it fit for its original purpose; would not this be a more appropriate analogy for representing the present character of fallen man? The whole machine is out of order. The mainspring



has been broken; and an antagonist power works all the parts of the mechanism. It is far from being with human nature, as Butler, by the similitude of the watch, might lead his readers to suppose. The watch, when duly adjusted, is only, in his phrase, 'liable to be out of order.' This might suit for an illustration of the state of human nature *at first*, when it received its constitution from its Maker. But it has lost its appropriateness *now*. That nature, alas! is not now a machine that is merely 'apt to go out of order;' it *is* out of order; so radically disorganized, that the grand original power which impelled all its movements has been broken and lost, and an unnatural power, the very opposite of it, has taken its place; so that it can not be restored to the original harmony of its working, except by the interposition of the omnipotence that framed it." (P. 126.)

The ideas here expressed by Dr. Wardlaw are entertained, with fewer or more modifications, by large classes of highly respectable men, belonging to different religious denominations.

How, then, amid all this conflict of opinion as to the foundations, and even possibility of the existence, of moral science, is any approach to certainty to be attained?

I have announced that this course of lectures will be founded on Phrenology. I intend it for those hearers who have paid some attention to this science; who have seen reasonable evidence that the brain consists of a congeries of organs—that each organ manifests a particular mental faculty—and that, other conditions being equal, the power of manifesting each faculty bears a proportion to the size of its organs. To those individuals who have not seen sufficient evidence of the truth of these positions, I fear that I have little that can be satisfactory to offer. To them, I shall appear to stand in a condition of helplessness equal to that of all my predecessors whose conflicting opinions I have cited. These eminent men have drawn their conclusions, each from his individual consciousness, or from observing human actions, without having the means of arriving at a knowledge of the fundamental faculties of the mind itself. They have, as it were, seen men commit gluttony and drunkenness; and, in ignorance of the functions of the stomach, have set down these vices as original tendencies of human nature, instead of viewing them as abuses merely of an indispensable appetite. Without Phrenology I should find no resting-place for the soles of my feet; and I at once declare, that, without its aid, I should as soon have attempted to discover the perpetual motion, as to throw any light, by the aid of reason alone, on the foundations of moral science. The ground of this opinion, I have already stated. Unless we are agreed concerning what the natural constitution of the mind *is*, we have no means of judging of the duties which that constitution prescribes. Once for all, therefore, I beg permission to assume the great principles and leading doctrines of Phrenology to be true; and I shall now proceed to show you in what manner I apply them to unravel the Gordian knot of Ethics, which at present appears so straightly drawn and so deeply entangled. I do not despair of revealing to your understandings principles and relations resembling, in their order, beauty, and wisdom, the works of the Deity in other departments of nature.

First, then, in regard to the possibility of moral philosophy existing as a natural science. Dr. Wardlaw speaks of the human mind as of a watch that has the tendency to go backward, or fitfully backward and forward; as having its mainspring broken; and as having all the parts of the mechanism worked by an antagonist power. This description might appear to be sound to persons who, without great analytic powers of mind, resorted to no standard except the dark pages of history, by which to test its truth; but the phrenologist appeals at once to the brain, which is the organ of the mental faculties. Assuming that it is the organ of the mind, I ask, Who created it? Who endowed it with its functions? Only one answer can be given—it was God. When, therefore, we study the mental organs and their functions, we go directly to the fountain-head of true knowledge regarding the natural qualities of the human mind. Whatever we shall ascertain to be written in them, is doctrine imprinted by the finger of God himself.

If we are certain that those organs were constituted by the Creator, we may rest assured that they have all a legitimate sphere of action. Our first step is to discover this sphere, and to draw a broad line of distinction between it and the sphere of their abuses; and here the superiority of our method over that of philosophers who studied only their own consciousness and the *actions* of men, becomes apparent. They confounded abuses with uses; and because man is liable to abuse his faculties, they drew the conclusion, prematurely and unwarrantably, that his whole nature is in itself evil. Individual men may err in attempting to discover the functions and legitimate spheres of action of the mental organs, and dispute about the conclusions thence to be drawn; but this imputes no spuriousness to the organs themselves, and casts no suspicion on the principle that they *must* have legitimate modes of *manifestation*. There they stand; and they are as undoubtedly the workmanship of the Creator, as the sun, the planets, or the entire universe itself. Error may be corrected by more accurate observations; and whenever we interpret the constitution aright, we shall assuredly be in possession of divine truth.

Dr. Wardlaw might as reasonably urge the disorder of human nature as an argument against the possibility of studying the science of optics, as against that of cultivating ethical philosophy. Optics is founded on the structure, functions, and relations of the eye; and ethics on the structure, functions, and relations of the mental organs. Against optics he might argue thus: "The eye is no longer such as it was when it proceeded from the hands of the Creator; it is now liable to blindness; or if, in some more favored individuals, the disorder of its condition does not proceed so far as to produce this dire effect, yet universal experience proves that human nature now labors under opaque eyes, squinting eyes, long-sighted eyes, and short-sighted eyes; and that many individuals have only one eye. The external world also is no longer what it originally was. There are mists which obscure the rays of light, clouds which intercept them, air and water which refract them; and almost every object in creation reflects them. Look at a straight rod half plunged into water, and you will see it crooked. Can a science founded on such organs, which operate in such a medium, and are related to such objects, be admitted into the class of ascertained truths, by which men are to regulate their conduct?" He might continue "Astronomy, with all its pompous revelations of countless suns, attended by innumerable worlds rolling through space, must also be laid in the dust, and become a fallen monument of human pride and mental delusion. It is the offspring of this spurious science of optics. It pretends to record discoveries effected in infinite space by means of these perverted human eyes, acting through the dense and refracting damps of midnight air. Away with such gross impositions on the human understanding! Away with all human science, falsely so called!"

There would be as much truth in an argument like this, as in that urged by Dr. Wardlaw against moral philosophy, founded on the study of nature. The answer to these objections against optics as a science, is, that the constitution, functions, and relations of the eye have been appointed by the Creator; that, although some unsound eyes exist, yet we have received judgment to enable us to discriminate between sound eyes, and diseased or imperfect eyes. Again, we admit that mists occasionally present themselves; but we ascertain the laws of light by observations made at times when these are absent. Certain media also unquestionably refract the luminous rays; but they do so regularly, and their effects can be ascertained and allowed for. When, therefore, we observe objects by means of sound eyes, and use them in the most favorable circumstances, the knowledge which we derive from them is worthy of our acceptance as truth.

The parallel holds good, in regard to the mind, to a much greater extent than many persons probably imagine. The Creator has fashioned all the organs of the human mind, conferred on them their functions, and appointed to them their relations. We meet with some in-



## HELPS AND HINDRANCES.

## BENEVOLENCE.

THE faculty of Benevolence is, in many respects, a help to a man's success, as it is to his happiness and the happiness of those around him. A man who wears a radiant smile of goodness is regarded with complacency and kind feeling by all persons unless they are so far debased as to be beyond the reach of doing good to anybody. Kind words are a perpetual letter of introduction to a man; and if one be in business and have benevolence strongly marked, everybody seems glad to give him custom and render him service. It is on the principle that like awakens like, that kindness calls out kindness and makes everybody willing to lend a hand, to give a kind word, or to minister to one's success in whatever form is within his province. Benevolence is a help to a man's reputation, success in business, and to his personal happiness. It is also a help in making friends, and in throwing around one's self an atmosphere of kindness and goodness, as it awakens in everybody he meets more or less of the corresponding emotion. A man who smiles awakens a smile in others, as he who frowns provokes frowns. So benevolence develops benevolence in others.

On the contrary, Benevolence is a hindrance to the man in various ways, perhaps we ought to say an excess of Benevolence, is a hindrance. He who is over kind often becomes a prey to the cupidity and grasping selfishness of others. To be good-hearted is to be made a tool for others. A man who can not say "No" because of his kindness, is sure to have plenty of customers to borrow his surplus funds, and they are generally those who want extensions—sometimes to an infinite extent—and they know that their kind, generous, amicable creditor will not push them. Some men are thus undecided, and lend their name, their influence, their funds to their own impoverishment, and they are made a prey of the selfish and the unprincipled. And thus their kindness becomes a hindrance to their success in the world, besides undermining their independence and manliness, and power to maintain their own individualism, or make the world stand back and respect them.

## SEBASTIAN BACH MILLS.

## BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

## BIOGRAPHY.

SEBASTIAN BACH MILLS, one of the most eminent pianists of the age, is a native of Cirencester, England, and was born on the 13th of March, 1838, the anniversary of the birth of the great composer whose name he bears.

His father was the organist of the church in Cirencester, Gloucestershire, and is a musician of distinction. His mother is a member of the noble Welsh family of Llewellyn. Young Mills began to show his wonderful capacity for music and execution on the piano-forte before he was three years of age, and can not remember the time when he began to learn tunes by ear. His father commenced giving him regular instruction on the piano-forte, and in the compositions of the great masters when he was five years old. At the age of six he gave concerts in London, and, during the succeeding three years, in most of the leading

provincial towns of Great Britain, receiving everywhere the most enthusiastic applause, and awakening both surprise and delight in the minds of all who heard his performance.

The following are some of the opinions expressed by the leading London journals on the first appearance of young Mills in that metropolis in 1845:

A new infant prodigy is at this moment a candidate for fame in the metropolis, as a performer on the piano-forte. His name is Sebastian Bach Mills, from Cirencester, the son of Mr. Mills, the organist of that town, and only six years of age. He plays with perfect ease and precision several fugues composed by Handel and Sebastian Bach. He was christened after the latter, in consequence of his being born on the anniversary of the birth of that celebrated musician. It is curious that—as it was impossible that his extraordinary talent for music at that time could have been predicted—he should excel in the performance of the favorite productions of that master whose name he bears. Although so young, he has been thoroughly instructed; for besides the fugues, he plays other pieces equally well. He can modulate through the major and minor keys very readily, and will read an easy composition at sight. His style is firm and full of character, and it is very interesting to see with what feeling and spirit he enters into his subject, while standing on a thick volume of music, to enable him to reach the keys of the grand piano, and to give him a sufficient command over the instrument, so as to render it subservient to his will. Besides his genius for music, he is naturally a very clever and wonderful child."—*Illustrated London News*.

The *London Musical Review*, speaking of young Mills, at the same period, says:

Taken altogether, he is a *rara avis* in the world of music, and deserves every encouragement from the refined, natural, and classical ideas he has imbibed. This intelligent little fellow has performed for Sir George Smart, Mr. Osborne, Mr. W. V. Wallace, Mr. Davison, Mr. Balfie, Mr. Henry Smart, Mr. T. Cooke, Mr. W. Holmes, Mr. G. A. McFarren, Mr. Lucas, and a host of the cognoscenti and artists of the metropolis, who have one and all pronounced his piano-forte playing the most chaste, classical, and wonderful performance, in style, touch, and brilliancy of tone, they had ever beheld, in so youthful a performer. What his genius and talent may lead to in after years, it is hard to conjecture; from the bent of his mind, and his excessive fondness for music—and sterling music—great things most assuredly may be expected, and will, no doubt, be brought forth by him.

At the close of his concert tour, when nearly ten years of age, his father took him home, and decided to educate him for the profession of the law; but this proving distasteful, he concluded to make his son a farmer; and accordingly, at the age of fourteen, placed him for instruction on a large farm belonging to a friend. Two years later he came home and told his father that he preferred music to anything else. This not agreeing with his father's views, our young musical celebrity finally ran away and went to an old friend of his family, a man of distinction, residing in London, who, appreciating his extraordinary musical genius, offered him a home in his house, and made his peace with his father. With this gentleman he remained until he was eighteen, frequently performing at the grand soirées given in the noble and fashionable society of the capital.

At this time two gentlemen of wealth, Messrs. Brawn and Togood, offered to furnish the money and send him to the Conservatoire, at Leipsic, a

proposition he accepted with enthusiasm and delight.

His first performance before the professors at this celebrated institution resulted in placing him almost beyond their capacity to instruct; and they frankly declared that it would be very difficult to improve upon his method and style. They also gave him the privilege of selecting a plan of instruction for himself, and he at once decided to place himself under the special direction of Herrs Louis Plaidy and Moschelles for training in technical exercises; and in composition, under Herrs Rietz, Hauptman, and Richter.

Studying with enthusiastic devotion, he made such rapid progress that, at the end of nine months, he was allowed to appear in the first public examination of the Conservatoire, Prince Albert of Saxony, and the whole court, being present. The *Allgemeine Zeitung*, of March 22, 1858, in speaking of Mr. Mills at this public examination, says that "he performed so well that no one would recognize a pupil in him." The next season he played in a concert at Teplitz, in Bohemia, having for auditors Count and Countess Colorado Mansfeld (the late Austrian Plenipotentiary at the Peace Congress at Zurich), and all the principal nobility of the neighborhood. His success on this occasion led to his receiving special congratulations, and an invitation to dinner from Count Colorado. It must be remembered that he was not yet twenty years of age, while receiving honors only accorded to superlative genius and the most matured skill.

In December, 1858, he played in the "Gewandhaus" concerts, at Leipsic; a special exception in his favor, he still being a pupil.

Mr. Mills left the Conservatoire at Christmas, 1858, remaining at Leipsic a few weeks, receiving letters inviting him to Berlin, and the principal cities of Germany; also from his friends in England. Having made the acquaintance of Miss Marie Antonie Yung (now his wife), a pupil of the Conservatoire, whose family were about leaving for the United States, he determined to decline all Old-World honors and invitations and accompany Miss Yung and her family to America.

He arrived at New York, by the way of Liverpool, in February. He was married to Miss Yung on the 22d of February, in one of the up-town churches, Messrs. Wm. Mason and Fradell being groomsmen.

Mr. Mills was immediately recognized as a master by the entire musical profession in New York, and has, on numerous occasions, received public confirmation of this judgment, in this city and elsewhere. At his first public concert on his own account, on which occasion he was assisted by Mrs. Mills, herself an admirable musician, they played a duet on two of Steinway's superb overstrung grand pianos, producing the most brilliant effects; and, despite the most discouraging weather and circumstances, this concert was a magnificent success, the great hall at Niblo's being crowded with a highly intelligent and appreciative audience.

Mr. Mills has decided to make his home in New York; and he and Mrs. Mills both give instruction on the piano-forte, and occasionally appear in their professional capacity. Mr. Mills is an admirable composer, and has written a number





PORTRAIT OF SEBASTIAN BACH MILLS.

From an Imperial Photograph by Brady.

of popular pieces which have appeared in *Our Musical Friend*. His recognition by the entire press of New York has been unqualified; and his future seems to be clear for a career successful and promising with the fadeless laurels of fame.

## PHRENOLOGICAL CHARACTER.

You have the highest degree of the mental or nervous temperament that can exist in a healthy organization; hence your mind is very exquisite, and every mental manifestation is of the clear, sharp, and distinct kind. You are very active, sprightly, and resolute; are also highly excitable, and easily interested in any subject that is addressed to your mental emotions. You have a very clear, transparent mind and you perceive very distinctly everything that you give your thought to. You have great command over your muscular powers, enabling you to use your strength to the best advantage, but your vital organs are not sufficient to sustain your nervous system, and should be encouraged. You are like your mother in the tone of your mind, but like your father in positiveness of character.

Your phrenology indicates the following characteristics: You are exceedingly firm, very tenacious, persevering, and determined in all the operations of your mind. You are very sensitive to praise and public sentiment, and have an uncontrollable ambition to perfect yourself in all you do. You are very independent and self-relying, and desire to think and act for yourself, and be

as free and independent of others as possible. You are also cautious, watchful, and very mindful of consequences; are always on the lookout for mistakes and accidents; are remarkable for your capacity to throw your whole soul into whatever calls out your nature. You have very great love of the sublime, and take large and almost extravagant views of subjects. You have an exquisite taste for the beautiful, the perfect, and the finely wrought. This quality is so strong as to become in you a very prominent trait of character. You prize everything that is brought to its highest degree of perfection, and your standard of excellence is so high that you never will be satisfied with any at a moment you may make.

You have a very high sense of justice; are honest, straightforward, and free from deception. Your organs of perceptive intellect are large—you have a remarkable faculty to see, and to accumulate knowledge by contact with the physical world. You can identify objects at a great distance, and have an excellent memory of the forms of things. You judge well of proportion; can measure well by the eye, but are not as good in judging of colors. You are remarkably neat, systematic, and precise in arranging all your business affairs, and in having everything so organized as to minister to success. You are good in figures, and make correct calculations; can judge well of places, distances, and are very fond of geography and of traveling. Your musical

talent is of the highest order, and the organ of Tune seems to be developed, so as most naturally to act in connection with the higher faculties of the mind; and as these are joined with a most exquisite temperament, you have all the conditions which give you a superior advantage over other persons as a musician.

You have unusual powers of criticism, discrimination, analogy, and comparison. You are remarkably intuitive in your discernment of character and motive, and your first impressions are your best. You can not put on airs, or make believe pleased when you are not, but are true to your feelings.

You have only an average degree of devotional feeling and spirituality of mind; but your other religious feelings are strongly developed.

You will be highly desirous of accumulating property. You lack Destructiveness; are not inclined to hurt or harm, but are quick to resent encroachment; spirited in overcoming obstacles, and quite executive in your general character. You are resolute, ambitious, and concentrative in your mental operations; are a strong friend, and connubial in your love, but not patient, nor very fond of children, unless they are beautiful, intelligent, and well-behaved.

Few persons have so exquisite an organization, so much clearness and intensity of mental action, and so much control over their mental powers, as yourself. You are admirably qualified for your present calling, but you should guard against becoming so absorbed by it as to neglect the laws of health, exercise, and due attention to those subjects and duties which belong to common life.

## WASHINGTON IRVING.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.

[The following description of Irving's character appeared in the *PHRENOLOGICAL JOURNAL* for 1846; and as we extract from that volume, the language describes him as living.]

WASHINGTON IRVING has great intrinsic excellence and power of organization, and furnishes an excellent practical proof and illustration of phrenological science. As his character is remarkable, his head should be equally so; and thus it is.

Its first phrenological aspect and coincidence consists in the size of his brain. His head is nearly twenty-four inches in circumference. It is also quite spherical, and therefore the more massive in proportion to its measure. It is indeed a great head. Hence the origin of his mental power.

His temperament, too, is equally remarkable. In it the sanguine or vital is very abundant, and hence that glow and thrilling interest with which he carries his readers along irresistibly with himself. He at once wraps you in his subject, and rivets you effectually to his story. This is because he so thoroughly interests *himself*, and this self-interest is imparted by his extremely susceptible physiological organization. He is, also, in his general character and intercourse what he is on paper—warm-hearted, cordial, whole-souled, and full of pathos. Yet this very characteristic prevents his forming many friendships, but renders those formed whole-souled and enduring. Hence, all his friends *love* him. He is known for amia-



bleness wherever he is known at all, as well in society as on paper.

This intensity and cordiality of feeling are still further augmented by his unusually large domestic group. His brain is massive in this region, as also in that of Benevolence. Hence his proverbial urbanity, courtesy, and unusually pleasing address. He is particularly attractive to woman. See how his writings fascinate the fair! His attachment to her sex contributes, in no inconsiderable a degree, to his flexibility and purity of style.

To this his immense Ideality also largely contributes. See how broad and full his head above the temples! Where will you find an equal development of this perfecting organ? I never saw it larger, if as large. Now what is Irving's predominant mental characteristic? This same powerful and all-pervading *Ideality*. Every page he writes is but a transcript of that felicity and perfection it imparts to style, and exuberance of imagination so abundant in his character and productions. Behold this correspondence of extreme Ideality in character with equally extreme Ideality in organization, and then say whether the two are not related to each other by cause and effect. See how he paints all he touches, and adorns and polishes every sentiment—itsself finely conceived—with inimitable beauty and elegance of diction! His descriptions are as unrivaled as his phrenology.

Language is also very large in head as well as character. See how full and swollen his eyes! Yet full as they are here represented, they are still more full in his head. Hence his copious, flowing style. Every sentence is filled out fully, and ends easily and smoothly. Every word is well chosen, and conveys the precise meaning intended. His writings embody as much beauty of diction and perfection of style as those of any other author, living or dead. They are the admiration of the world, and correspond perfectly with his phrenological organization. Unite his susceptible temperament and massive Ideality with his immense Language, and you have Irving's style in Irving's phrenology. His unequalled descriptive powers are the natural product of these phrenological conditions *when combined*. Wanting in either, he would never have become Washington Irving; but such a trio of extreme cerebral conditions, sustained by his immense brain and abundance of vitality, and brought to their climax by extraordinary Imitation, probably never existed. He stands out alone in cerebrality as he does in mentality.

This immense development of Imitation is evinced by the great width of his head at the frontal portion of the top. This faculty is indispensable to that descriptive talent so remarkably characteristic of his writings. Is there then nothing in character as coinciding with organization?

But we have yet to broach the crowning feature of both his organization and his productions. It is their *perfection*. Find the first flaw in them. Compare him, in this respect, with any other writer, and mark how he soars far above them all. A taste, purity, propriety, elegance, finish, chasteness, and uniform completeness characterize all he says and writes. This perfection con-



PORTRAIT OF WASHINGTON IRVING.

From an Imperial Photograph by Brady.

stitutes the leading embodiment both of his sentiments and his style. This results, in part, from his Ideality. Yet, from what does the immense size of his Ideality spring? From the perfection of his *organization*. This is evinced by the admirable physical proportions of every part of the man to every other part. He is large, yet as perfectly formed as any man you ever beheld. Neither too spare, nor too fleshy, nor too tall, nor too stocky, nor any way out of that perfection of harmony in structure which constitutes the crowning feature of his mental character. His face, too, evinces the same beauty of form, combined with strength and power.

His very large Mirthfulness also deserves a passing notice, both on account of its size in his head, and its abundant manifestation in his writings. Who can read his story of Rip Van Winkle, or Knickerbocker, without being convulsed with laughter, from beginning to end? See in his phrenology the correspondent and origin of this characteristic. This organ gives that squareness to the corners of the upper portion of his forehead so apparent.

His head is fully developed in the moral region, and his character corresponds. His writings abound with wholesome moral inferences and suggestions, and his conduct is unusually exemplary, and free from those deforming blemishes so incident to greatness.

It remains to account for his extreme diffidence, notwithstanding his having seen so much of the best society, and been so long a conspicuous personage. The cause is to be found in the extreme susceptibility of his nature, or excitability of his temperament, which *surcharges* his brain when he attempts to speak in public, and thus occasions frustration and consequent inability to command his powers. Yet this very susceptibility is the author and mainspring of his inimitable productions.

#### BIOGRAPHY.

The great and good man, WASHINGTON IRVING, died suddenly of disease of the heart at his residence near Tarrytown, N. Y., Nov. 28th, leaving more friends than any other man in the world could boast, and probably not a single enemy. It



is pleasant to know that, having spent an evening of quiet joy with his friends, and while on his way to his room, after pleasantly bidding them good-night, he placed his hand on his heart and without a word or more than a moment's pain, sank to the floor and ceased to breathe. We condense from the New York *Tribune* the following interesting sketch:

Washington Irving was born in the city of New York, April 3, 1783, and was nearly seventy-seven at the time of his death. The spot on which he first saw the light was near the old Dutch Church in William Street, between John and Fulton streets. His father was a native of Scotland, and his mother was an English woman. Mr. Irving's early education was limited to the advantages then afforded by the ordinary schools of New York; and he had scarcely attained the age of sixteen when he commenced the study of law. His first literary productions were a series of letters on the drama, the social customs of New York, and various topics of current gossip, published under the signature of Oliver Oldstyle, in 1802, in *The Morning Chronicle*, a newspaper edited by his brother, Peter Irving. These essays, although bearing the stamp of youth and inexperience, were favorably received by the public, attracted general notice, and were widely copied by other journals. An edition of them was issued by some shrewd publisher in 1824, although without the author's consent.

After pursuing his legal studies for a few years, Mr. Irving's health had become so far impaired, as to suggest the necessity of seeking recreation and a change of climate by visiting Europe. He accordingly sailed for Bordeaux in 1804, traveled through the south of France to Nice, visited Genoa, Sicily, Naples, and Rome, extended his travels to Switzerland and Holland, and after an absence of two years returned to his native country in 1806, completely restored to health.

He now resumed the study of law, and was admitted to the bar in the autumn of the same year, but never engaged in the practice of the profession. At the commencement of the following year, the first number of "*Salmagundi*" made its appearance—a semi-monthly periodical, to which he was the principal contributor, in connection with his brother, William Irving, and the since distinguished author, James K. Paulding. The lively humor and brilliant satire of this work made it a favorite with the public, although it was discontinued after the twentieth number. In December, 1809, he gave to the world a still more characteristic specimen of his peculiar genius, in "*Knickerbocker's History of New York*," which has since maintained the position, which it gained at once, as a master-piece of jubilant irony, audacious extravagance, and picturesque delineation.

In 1810, Mr. Irving was admitted as a partner in the extensive commercial house of two of his brothers, which was conducted by them in New York and Liverpool, with the understanding that he should not neglect his literary pursuits for the details of business. During the war with Great Britain, 1813-14, he published a series of naval biographies in the "*Analecric Magazine*," and in the autumn of the latter year he was appointed aide-de-camp and military secretary of the Gov-

ernor of New York, with the rank of colonel. On the close of the war, Mr. Irving again embarked for Europe in the spring of 1815, with the intention of devoting some time to travel, but the financial difficulties which followed the return of peace caused the bankruptcy of the house in which his brothers had given him an interest, and he was thus led to look to the labors of his pen as the means of subsistence. The "first-fruits of this change in his fortunes was the "*Sketch-Book*" (1819), the successive numbers of which were transmitted from London, where they were composed, for publication in New York. The success which immediately attended this work, both in America and England, was, in the highest degree, cheering to the author. With the natural modesty which was always a delightful trait in his character, he was diffident of his power to interest the public. He submitted this new venture to the world with no sanguine anticipations even of a kindly reception. Much less did he dream of the beautiful fame of which it was to prove the commencement. But it soon won all hearts. Its genial glow of feeling, its delicate tenderness of sentiment, the exquisite flow of its narrative, and the liquid melody of its diction exerted a winning force over every class of readers.

After a residence of five years in England, Mr. Irving removed to Paris in 1820, where he remained about a year, when he returned to England and published "*Bracebridge Hall*," in the spring of 1822. He subsequently took up his abode at Paris, Bordeaux, and Madrid, where he remained two years, publishing, between 1824 and 1832, the "*Tales of a Traveler*," "*The Life and Voyages of Columbus*," "*Chronicles of the Conquest of Granada*," "*Voyage of the Companions of Columbus*," and "*The Alhambra*." In July, 1829, he was appointed Secretary of Legation to the American embassy at London, which office he held until the return of Mr. McLane in 1831, when, after remaining a few months as chargé, he resigned on the arrival of Mr. Van Buren. While in England, Mr. Irving received the well-deserved compliment of one of the fifty-guinea gold medals, provided by George IV. for eminence in historical composition—the other being awarded to Mr. Hallam.

In May, 1832, after an absence of seventeen years, Mr. Irving returned to New York, where he was welcomed with the warmest demonstrations of public honor and personal regard. The greetings which had awaited his arrival were such as are rarely accorded to the most eminent national benefactors, and perhaps never before to one whose highest claim on the gratitude of his countrymen was the productions of his magic pen. Soon after his return to the United States, he made an extensive tour in the West, of which he has left an animated record in the "*Tour on the Prairies*," published in 1835. This was followed in the same year by "*Abbotsford and Newstead Abbey*," and "*Legends of the Conquest of Spain*." In 1836 he published "*Astoria*," and in 1837, the "*Adventures of Capt. Bonneville in the Rocky Mountains and the Far West*." In 1839 and '40, he contributed a series of graphic papers to the "*Knickerbocker Magazine*," a portion of which with other fugitive pieces were afterward published in a volume entitled "*Wolfert's Roost*."

In Feb., 1842, Mr. Irving was again summoned to diplomatic services, having received the appointment of Minister to Spain. He remained in this capacity at Madrid until 1846, when he returned home, and from that time resided at the celebrated rural retreat at Sunnyside, on the banks of the Hudson. After his return, he published the "*Life of Goldsmith*," "*Mohomet and his Successors*," and completed his "*Life of Washington*," the great work which was at once the employment and the solace of his declining years, and which will prove a lasting monument to the subject and the author.

The character of Mr. Irving was cherished with such admiration and delight in the hearts of his countrymen, that a cold analysis of its qualities, would be superfluous. The language of fond eulogium has been lavished in his praise. Our most eminent writers have loved to make his virtues the theme of cordial panegyric. In truth, the sympathy which he called forth by the sweetness and kindness of his heart was not surpassed by the homage which was freely paid to the splendid endowments of his intellect. It was the man, more than the author, in Washington Irving, which commanded such reverence and love, from neighbor and friend. With his innate turn for humor, he combined a tender appreciation of every form of loveliness and worth. His inimitable satire was never malignant, but even in its most sly manifestations always preserved a genial element. His lambent sarcasms won admiration, not by their bitterness, but by their brilliancy. He had such a genuine love of nature as to make affectation with him impossible. It is as a sincere, generous, large-hearted, and healthy-minded man that he will be remembered with lingering affection, even if the lovers of literature could ever forget the debt which they owe to the productions of his rare and beautiful genius.

#### NOTICE OF COMBE'S MORAL PHILOSOPHY.

As we promised in the December number to republish a valuable book in the columns of the PHRENOLOGICAL JOURNAL, within the current year, we give the first chapter of the work in this number.

"Combe's Moral Philosophy," we need not say, is a work of great intrinsic value, and ought to be widely published to the world. The market value of these discourses in a book would be, at least, one dollar, the subscription price for a JOURNAL a year. Our readers will see at a glance that they will get the subscription price of the JOURNAL in this single publication, and all the other matter, which the JOURNAL will contain for a year, will come to them, as it were, free. We hope these inducements will awaken a special interest in the contents of the JOURNAL for the present year, and thereby induce many others to become subscribers who might not otherwise. The author says the introductory lecture is dry; to some extent this is true; but we confidently promise an increased interest in the work as it proceeds. We doubt not our readers will duly appreciate this effort to interest and instruct them.



[CONTINUED FROM PAGE SIX.]

dividuals in whom the organs of the selfish propensities are too large, and the moral organs deficient; these are morally blind. We see individuals who, with moderate organs of the propensities, have received large organs of Benevolence and Veneration, but deficient organs of Conscientiousness; these have a moral squint. But we meet also with innumerable persons in whom the organs of the propensities are moderate, and the moral and the intellectual organs well developed; who thereby enjoy the natural elements of a sound moral vision; and who need only culture and information to lead them to moral truths, as sound, certain, and applicable to practice, as the conclusions of the optician himself. Revelation necessarily supposes in man a capacity of comprehending and profiting by his communications; and Dr. Wardlaw's argument appears to me to strike as directly at the root of man's capacity to understand and interpret Scripture, as to understand and interpret the works and natural institutions of the Creator.

Dr. Wardlaw, we have seen, discards natural ethics entirely, and insists that Scripture is our only guide in morals. Archbishop Whately, on the other hand, who is not less eminent as a theologian and certainly more distinguished as a philosopher than Dr. Wardlaw, assures us that "God has not revealed to us a system of morality such as would have been needed for a being who had no other means of distinguishing right and wrong." On the contrary, the inculcation of virtue and reprobation of vice in Scripture are in such a tone as seem to presuppose a natural power, or a capacity for acquiring the power to distinguish them. And if a man, denying or renouncing all claims of natural conscience, should practice, without scruple, everything he did not find expressly forbidden in Scripture, and think himself not bound to do anything that is not there expressly enjoined, exclaiming at every turn—

"Is it so nominated in the bond?"

he would be leading a life very unlike what a Christian's should be."

In my humble opinion, it is only an erroneous view of human nature, on the one side or the other, that can lead to such contradictory opinions as these. I agree with Archbishop Whately.

By observing the organs of the mind, then, and the mental powers connected with them, phrenologists perceive that three great classes of faculties have been bestowed on man.

1. Animal Propensities.
2. Moral Sentiments.
3. Intellectual Faculties.

Considering these in detail, as I have done in my previous courses, and in my System of Phrenology, and as I now assume that all of you have done, we do not find one of them that man has made, or could have made, himself. Man can create nothing. Can we fashion for ourselves a new sense, or add a new organ, a third eye for instance, to those we already possess? Impossible. All those organs, therefore, are the gifts of the Creator; and in speaking of them as such, I am bound to treat them with the same reverence that should be paid to any of his other works. Where, then, I ask, do we, in contemplating the organs, find the evidence of the mainspring being broken? Where do we find the antagonist power, which works all the mechanism contrary to the original design? Has it an organ? I can not answer these questions: I am unable to discover either the broken mainspring, or an organ for the antagonist power. I see, and feel—as who does not?—the crimes, the errors, the miseries of human beings, to which Dr. Wardlaw refers as proofs of the disorder of which he speaks; but Phrenology gives a widely different account of their origin. We observe, for example, that individual men commit murder or blasphemy, and we all acknowledge that this is in opposition to virtue; but we do not find an organ of murder, or an organ whose office it is to antagonize all the moral faculties, and to commit blasphemy. We perceive that men are guilty of gluttony and drunkenness; but we nowhere find organs instituted whose function is to commit these immoralities. All that we discover is, that man has been created an organized being; that, as such, he needs food for nourishment; that, in conformity with

this constitution, he has received a stomach calculated to digest the flesh of animals and to convert it into aliment: and that he sometimes abuses the functions of the stomach; and when he does so, we call this abuse gluttony and drunkenness. We observe further, that in aid of his stomach he has received carnivorous teeth; and in order to complete the system of arrangements, he has received a propensity having a specific organ, prompting him to kill animals that he may eat them. In accordance with these endowments, animals to be killed and eaten are presented to him in abundance by the Creator. A man may abuse this propensity and kill animals for the pleasure of putting them to death—this is cruelty; or he may go a step farther—he may wantonly, under the instigation of the same propensity, kill his fellow-men, and this is murder. But this is a widely different view of human nature from that which supposes it to be endowed with positively vicious and perverse propensities—with machinery having a tendency only to go backward, or to go alternately and fitfully backward and forward. Those individuals, then, who commit murder, abuse their faculty of Destructiveness by directing it against their fellow-men. We have evidence of this fact. The organ is found large in those who have a tendency so to abuse it, and in them, in general, the moral organs are deficient.

Again, it is unquestionable that men steal, cheat, lie, blaspheme, and commit many other crimes; but we in vain look in the brain for organs destined to perpetrate these offenses, or for an organ of a power antagonist to virtue, and whose proper office is to commit crimes in general. We discover organs of Acquisitiveness, which have legitimate objects, but which, being abused, lead to theft; organs of Secretiveness, which have a highly useful sphere of activity, but which, in like manner, when abused, lead to falsehood and deceit; and so with other organs.

These organs, I repeat, are the direct gifts of the Creator; and if the mere fact of their existence be not sufficient evidence of this proposition, we may find overwhelming proof in its favor by studying their relations to external nature. Those who deny that the human mind is constitutionally the same now as it was when it emanated from the hand of the Creator, generally admit that external nature at least is the direct workmanship of the Deity. They do not say that man, in corrupting his own dispositions, altered the whole fabric of the universe—that he infused into animals new instincts, or imposed on the vegetable kingdom a new constitution and different laws. They admit that God created all these such as they exist. Now, in surveying vegetable organization, we perceive production from an embryo—sustenance by food—growth, maturity, decay, and death—woven into the very fabric of their existence. In surveying the animal creation, we discover the same phenomena and the same results; and on turning to ourselves, we find that we too are organized, that we assimilate food, that we grow, that we attain maturity, and that our bodies die. Here, then, there is an institution by the Creator, of great systems (vegetable and animal) of production, growth, decay, and death. It will not be doubted that these institutions owe their existence to the Divine will.

If it be asserted that men's delinquencies offended the Deity, and brought his wrath on the offenders; and that the present constitution of the world is the consequence of that displeasure, philosophy offers no answer to this proposition. She does not inquire into the motives which induced the Creator to constitute the world, physical and mental, such as we see it; but, in pointing to the existence and constitution of vegetables, of animals and of man, she respectfully maintains that all these God *did* constitute and endow with their properties and relationships; and that in studying them we are investigating his genuine workmanship.

Now, if we find on the one hand a system of decay and death in external nature, animate and inanimate, we find also in man a faculty of Destructiveness which is pleased with destruction, and which places him in harmony with that order of creation; if we find on the one hand an external world, in which there exist—fire calculated to destroy life by burning, water by drowning, and cold by freezing—ponderous and



moving bodies capable of injuring us by blows, and a great power of gravitation exposing us to danger by falling, we discover, also, in surveying our own mental constitution, a faculty of Cautiousness, whose office it is to prompt us to take care, and to avoid these sources of danger. In other words, we see an external economy admirably adapted to our internal economy; and hence we receive an irresistible conviction that the one of these arrangements had been designedly framed in relation to the other. External destruction is related to our internal faculty of Destructiveness; external danger to our internal faculty of Cautiousness.

I have frequently remarked that one of the most striking proofs of the existence of a Deity appears to me to be obtained by surveying the roots of a tree, and its relationship to the earth. These are admirably adapted; and my argument is this: The earth is a body which knows neither its own existence nor the existence of the tree; the tree, also, knows neither its own qualities nor those of the earth. Yet the adaptation of the one to the other is a real and useful relation, which we, as intelligent beings, see and comprehend. That adaptation could not exist, unless a mind had conceived, executed, and established it; the mind that did so is not of this world; therefore a Deity who is that mind, exists, and every time we look on this adaptation we see His power and wisdom directly revealed to us. The same argument applies, and with equal force, to the mental faculties and external nature. We see natural objects threatening us with danger, and we find in ourselves a faculty prompting us to take care of our own safety. This adaptation is assuredly divine; but you will observe that if the adaptation be divine, the things adapted must also be divine; the external world threatening danger must have been deliberately constituted such as it is; and the human mind must have been deliberately constituted such as it is; otherwise this adaptation could not exist.

Again, we find that the human body needs both food and raiment, and on surveying the external world we discover that in a great portion of the earth there are winter's barren frosts and snows. But in examining the human mind, we find a faculty of Constructiveness, prompting and enabling us to fabricate clothing; and Acquisitiveness, prompting us to acquire and store up articles fitted for our sustenance and accommodation, so as to place us in comfort when the chill winds blow and the ground yields us no support. We discover, also, that nature presents us with numberless raw materials, fitted to be worked up, by means of our faculties, into the very commodities into which our bodies stand in need. All these gifts and arrangements, I repeat, are assuredly of divine institution; and divine wisdom, goodness, and power are conspicuously displayed in them all. But you will observe that individual men, by abusing the faculty of Constructiveness, oftentimes commit forgeries, pick locks, and perpetrate other crimes; and that by abusing Acquisitiveness they steal.

Here, then, is a wide difference between Dr. Wardlaw's views and mine, in regard to human nature. His broken mainspring and antagonist power are nowhere to be met with in all the records of philosophy; while the crimes which he ascribes to it are accounted for by abuses of organs clearly instituted by the Creator, having legitimate spheres of action, and wisely adapted to a world obviously arranged by Him in relation to them.

Dr. Wardlaw appears to have studied human nature chiefly in the actions of men, and he has not distinguished between the faculties bestowed by the Creator, and the abuses of them, for which individual delinquents alone are answerable.

If these views be well founded, moral philosophy, as a scientific study, becomes not only possible, but exceedingly interesting and profitable. Its objects are evidently to trace the nature and legitimate sphere of action of all our faculties, and their relation to the external world, with the conviction that to use them properly is virtue, to abuse them is vice.

These principles, if sound, enable us to account for the barren condition of moral philosophy, as a science.

The numerous errors, the confusion and contradiction of previous moralists, are to be ascribed to their having no stable philosophy of mind. They possessed no knowledge of the organs of the mind, and no sufficient means of discriminating between what was natural and what incidental in human conduct. Sir James Mackintosh remarks, that "there must be primary pleasures, pains, and even appetites, which arise from no prior state of mind, and which, if explained at all, can be derived only from *bodily organization*; for," says he, "if there were not, there could be no *secondary* desires. What the number of the underived principles may be, is a question to which the answers of philosophers have been extremely various, and of which the consideration is not necessary to our present purpose. The rules of philosophizing, however, require that causes should not be multiplied without necessity."

With all deference to Sir James Mackintosh's authority, I conceive that the determination of "the number of the underived principles" of mind, is the first step in all sound mental science, and especially in ethics; and when he admits that these "can be derived only from bodily organization," it is unphilosophical in him to add, "that the rules of philosophizing require that causes should not be multiplied without necessity." Who would think of attempting either to multiply or diminish senses, feelings, or intellectual powers depending on "bodily organization," unless he could multiply and diminish, make and unmake, corresponding bodily organs at the same time?

In my System of Phrenology I have presented you with a view of the underived faculties of the mind, connected with specific organs, in so far as these have been ascertained; I have endeavored to point out the sphere of action of each, and to explain the effects of size in the organs on the power of manifesting the faculties. These points being assumed, an intelligible foundation is laid for ethical science. Bearing in mind the three great divisions of the human faculties into Animal Propensities, Moral Sentiments, and Intellectual Powers, let us attend to Bishop Butler's exposition of the groundwork of moral philosophy.

Bishop Butler, in the preface to his Sermons, says: "It is from considering the relations which the several appetites and passions in the inward frame have to each other, and, above all, the supremacy of reflection or conscience, that we get the idea of the system or constitution of human nature. And from the idea itself it will as fully appear, that this our nature, *i. e.*, constitution, is adapted to virtue, as from the idea of a watch it appears that its nature, *i. e.*, constitution or system, is adapted to measure time.

"Mankind has various instincts and principles of action, as brute creatures have; some leading most directly and immediately to the good of the community, and some most directly to private good.

"Man has several which brutes have not; particularly reflection or conscience, an approbation of some principles or actions, and disapprobation of others.

"Brutes obey their instincts or principles of action, according to certain rules; suppose the constitution of their body, and the objects around them.

"The generality of mankind also obey their instincts and principles, one and all of them; those propensities we call good, as well as the bad, according to the same rules, namely, the constitution of their body, and the external circumstances they are in.

"Brutes, in acting according to the rules before-mentioned, their bodily constitution and circumstances, act suitably to *their whole nature*.

"Mankind also, in acting thus, would act suitably to *their whole nature*, if no more were to be said of man's nature than what has been now said; if that, as it is a true, were also a complete, adequate account of our nature.

"But that is not a complete account of man's nature. Somewhat further must be brought in to give us an adequate notion of it; namely, *that one of those principles of action, conscience, or reflection, compared with the rest, as they all stand together in the nature of man, plainly bears upon it marks of authority over all the rest, and claims the abso-*



lute direction of them all, to allow or forbid their gratification; a disapprobation of reflection being in itself a principle manifestly superior to a mere propension. And the conclusion is, that to allow no more to this superior principle or part of our nature than to other parts: to let it govern and guide only occasionally in common with the rest, as its turn happens to come, from the temper and circumstances one happens to be in; *this is not to act conformably to the constitution of man*; neither can any human creature be said to act conformably to his constitution of nature, unless he allows to that superior principle the absolute authority which is due to it."—(*Butler's Works*, Vol. ii., Preface.)

[TO BE CONTINUED.]

### MENTAL ORGANS OF THE SENSES.

EDITORS PHRENOLOGICAL JOURNAL: *Sirs*—In the science of Phrenology I have met with one difficulty which I make bold to ask you to explain. A classification of the faculties of the mind evidently should account for all known mental phenomena. Now, although the classification of the faculties given in Phrenology is, perhaps, more simple and natural than in any other system of mental philosophy, yet, when we come down to the special organs, there appears to be something wanting. It is a fact that there are such qualities in objects as heat and cold, hardness and softness, sweet, bitter, pungent, etc., and that the mind has the power of taking cognizance of them; and yet there is no organ given as possessing this power, though the whole brain is divided into organs, and no "unexplored region" left where it might possibly be located. It might be claimed that Individuality should take cognizance of heat, cold, softness, hardness, etc., as these words are nouns. Nouns are the names of things, and the office of Individuality is to perceive things. But with equal reason it might be expected to perceive roundness, squareness, largeness, smallness, blackness, and whiteness, for the perception of which we have the organs of Form, Size, and Color. It would be too much to ask you to write me an explanation of this difficulty, but a few lines on the subject in one of your Journals would, I believe, be acceptable to others as well as to myself, as I have met with some who experienced the same difficulty. A. E. P.

ANSWER.—The questions stated in the above are pertinent and interesting. There have been speculations on these subjects, and doubtless there will be many more before they are satisfactorily solved. It is true that the organs most intimately related to the bodily senses are located at the base of the brain, nearest the body. Thus, Amativeness, Vitativeness, or love of life, Alimentiveness, or a tendency to take nourishment, as well as Destructiveness and Combativeness, given to defend and protect the body, are at the base of the brain, and why there should not be organs to preside over the senses of heat, cold, sweetness, bitterness, and hardness, we can see no reason; but we think that the base of the brain, out of the reach of examination, might be an appropriate place for them. There are, doubt-

less, organs of the brain which govern motion, digestion, respiration, assimilation, and all other functions.

### To Correspondents.

E. W. T.—First. What temperament and combination of faculties give the love of Nature? Did Fanny Forrester possess it?

Ans. This is a broad question. Nature is a great word. Its sphere is wide. If by nature be meant that part of it which lies outside of this world in its depths of space, we reply, that large perceptive organs, good mathematical talent, large Sublimity and Spirituality with Ideality are required. If by nature be meant floral beauty, Ideality, Color, Individuality, and Form are chiefly employed. If the rolling ocean, Sublimity large and Cautiousness moderate might be required. In short, nature involves all sciences of the universe, including natural philosophy, chemistry, mathematics, physiology, geology, botany, etc. We suppose our correspondent, by asking if Fanny Forrester possessed a love of nature, speaks of it in a restricted sense, whether a person who is fond of hills and vales, of books, flowers, birds, clouds, sunshine, moonlight, etc. If that be his meaning, we answer: she had these qualities in a high degree, and was rarely surpassed in her ability to portray them.

Second. I have noticed in different individuals, great diversity in the expression of the countenance. In one person, the visage appears almost always a perfect blank, while in another, the soul seems to shine out through it continually. What are the principal causes of these exhibitions?

Ans. A person may have a countenance which is a perfect blank, because their character is perfectly blank; or they may have the organ of Secretiveness very large and thus throw a veil, as it were, over the features and suspend all expression. Those who have a dull and waxy temperament, whose blood lazily creeps through their system, joined to an inactive intellect and a dearth of imagination, have stupid faces, or blank faces. Those who have an active temperament, who are quick and excitable in feeling, who have Combativeness, Firmness, and practical intellect largely developed, with Cautiousness and Secretiveness moderate, will naturally have a countenance beaming with feeling and sentiment, especially when the mind is excited.

Thirdly. Does not Phrenology teach that different degrees of punishment should be inflicted upon different individuals for the same offense?

Ans. Phrenology is based on nature and common sense, and nature and common sense, whether phrenologically rendered or otherwise, would give this question an affirmative answer. We have it illustrated by words in the Bible, namely: "He that knoweth his master's will and doeth it not shall be beaten with many stripes, while he that knoweth it not shall be beaten with few stripes." This is the way we treat children, and why is it not equally right for adults? Some persons are much better qualified to judge of what is proper and right than others, and, if they fail to fulfill these well-known duties, why should they not be more severely punished than he who has but a vague notion of what he ought to do, and is but feebly impressed with the sense of duty?

MICHIGAN.—Will you answer me a few questions? There is a phrenologist in this place who says there are many more organs in the left side of the hemisphere of the brain than there are on the right, and that most of the organs are single.

Ans. We do not know what phrenologist you refer to, but simply say that he never will be hung for his overstock of knowledge on the subject. Such an idea would be new to Gall, Spurzheim, and Combe.

Second. How is it with the middle line of the organs in the top of the head? you say they are single.

Ans. If they are not always divided in the plates and in the bust, it is not because they are not divided in the brain, but being developed side by side there is no necessity of their separation in the bust or drawings. The organs of Firmness, Self-Esteem, Veneration, Benevolence, etc., are cut in two by the longitudinal cleft of the brain, and, like all the other organs, they also are double.

WILL.—Articles which we do not accept for the JOURNAL, we do not deem it necessary to mention in our columns, or to write letters about them. Sometimes we accept articles and retain them for months before they are inserted, because we have not the room or the inclination to put them in. In regard to the change of the location of Spirituality or Marvelousness we give simply this reason, that, according to our observation, we think the location as we have it is more in harmony with nature. Is this answer satisfactory to our correspondent?

J. C. H.—First. Can the activity of the brain be told by external signs?

Ans. Yes. It is determined by temperament and by appearances of activity. If you do not understand temperament at all either naturally or by study, you will fail to observe it. But can not you see the difference between a sharp-eared, light-boned, restless sorrel nag and one of the good broad-footed, dumpy, round, short-legged team-horses? If so, you can answer the question for yourself respecting activity, by referring to human beings who are in temperament their counterparts.

Second. How is it that some men write fluently when they can not speak freely, when their organ of Language is only average?

Ans. Average Language can think of words as fast as its possessor can write them. You must remember, we speak ten times as fast as we write, and to speak well and fluently requires a good endowment of Language.

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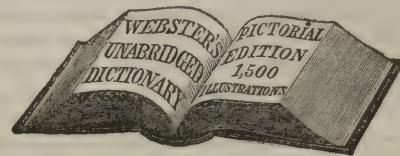
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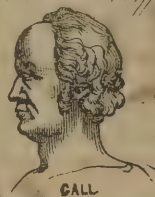
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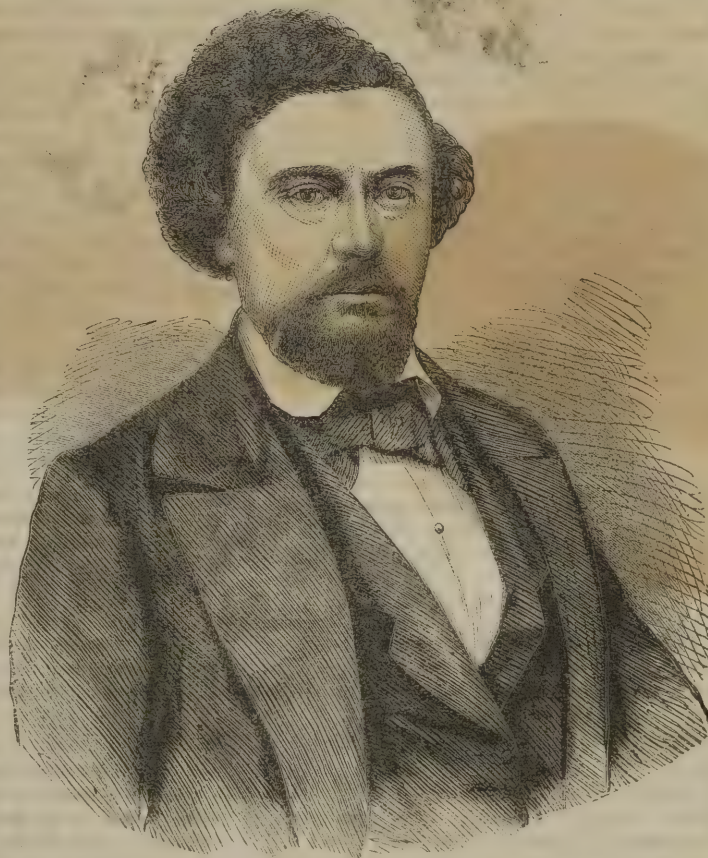
## JOHN V. WRIGHT. PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

### PHRENOLOGICAL CHARACTER.

THE portrait from which we dictate the following observations indicates an excellent physical constitution, stoutness, heartiness, strength, and endurance. He has a predominance of the vital temperament, which gives ample sustaining power for health and labor. One signal advantage which he enjoys over many other men, is that his body generates steam as rapidly as his large brain can work it off in mental action; hence, as a lawyer, in long-continued cases in court, or as a politician on the stump, he does not become fatigued and worn down by excessive and continuous labor for weeks. He has the orator's temperament, and is qualified by it to give to his words such an earnestness and magnetism that they go home to the hearer with more than common influence, and seem to mean more than they would if uttered by a cold-blooded, thin, spare man. His head is large at the base, showing across the brow a predominance of the perceptive intellect, ability to gather and arrange facts, a desire to study and understand nature, and ability to pick up general information as he goes rapidly through the world. He becomes well posted in respect to all that is going on around him; hence farmers, mechanics, contract-

ors, teachers, and merchants find him well versed in whatever interests themselves, and as a lawyer or popular orator, would seem to touch everybody's case. He has very large Language, which makes him popular in conversation, as well as full, free, fluent, and copious as an orator. Passing around to the side-head, we find the base is also large, showing ingenuity, regard for property, Combative-ness and Destructive-ness, which make him strong in effort, bold in contest, courageous and efficient. He is liable, with such a development of energy joined to his ardent temperament, to be rather too quick and high-tempered in his disposition, and to repel assaults against his character and his principles with more breadth of invective, more severity of criticism, and more ardor of denunciation

than is common to popular speakers, and, perhaps, more than is for his interest or for the interest of his subject. He would pass anywhere for a man of courage. He is also friendly, sociable, cordial, full of zeal for his cause, and especially for his friends. He attaches persons to him wherever he goes, and has a kindly word and a familiar shake of the hand for everybody. He is not afraid his respectability will be rubbed off



JOHN V. WRIGHT, M. C., OF TENN.

by coming in contact with common people, hence the masses go for him whenever they have a chance. He is able, however, by his pride, perseverance, and scope of mind, to commend himself to the respect and confidence of men of the higher walks of life. His success as a politician before the masses, and his power to command votes, depend chiefly upon the conditions which we have named. We repeat them: practical talent, knowl-



edge of common things, fluency of speech, unqualified earnestness and courage, warmth of friendship, and last, not least, that magnetic power which belongs to such a healthy, strong, ardent constitutional organization.

Rising from the organs located around the base of the brain, we come to those which give memory of history, of places, and also reasoning, reflective, and analytical powers, located in the forehead. These are well developed, and give clearness and strength of mind. Passing on back through the side of the head, we have Mirthfulness and Ideality, which, in this portrait, indicate considerable strength and activity, showing readiness of repartee, an appreciation of the witty and amusing, and giving a tendency to be jovial and humorous, also a tendency to be eloquent and lofty in the flight of his imagination, in his statements of his feelings and belief. He has a dashing whole-heartedness, which, to cooler, calmer natures, appears extravagant and over-colored. He is firm, set, positive, and decided; is independent, ambitious, hopeful, polite among superiors, and kind and friendly among his equals, and often condescending to inferiors. He is well organized for a popular and useful man. He should guard against overtasking his powers. Notwithstanding his strength and endurance, he has yet even more enthusiasm and ardor, which are calculated to call him out, and induce him to overwork. He should also be temperate, because he makes blood so rapidly that, if he were to over-eat, or indulge freely in spirituous liquors, coffee, and the like, there would be a liability of undue tendency of blood to the brain. Spare, nervous men, like John C. Calhoun, find less temptation in their organic constitution towards free living than a man of such a temperament as this. We might mention several distinguished men, living and dead, who have, with such a constitution, allowed their conviviality and warmth of disposition to lead them into habits which endangered their health and marred their usefulness. If the original of this likeness will live abstemiously, sleep abundantly, and devote himself to intellectual culture as he advances in years—if, in short, he uses his powers of mind and body to the best advantage, he is quite capable of making a high mark as a lawyer or statesman.

#### BIOGRAPHY.

It may be said without hesitation, that few young men in the country have arrived at a more distinguished position, or have a fairer prospect of future honor and greatness than the subject of this sketch. At the present date, but thirty-one years of age, he is representing his District for the third time in the Congress of the United States, and at the time of his first election was the youngest member in the House of Representatives.

It can not be expected that the limited space allotted for this biographical sketch, can give much of the history or relate many of the circumstances connected with the development of this man; yet in many instances it varies not from the general account of those who have made themselves distinguished through their own energy and talent. His struggles, disadvantages, pecuniary wants and embarrassments are similar to the many that American History furnishes; and if particularly blessed above those who have honored themselves

before him, we would say it was in talent. Nature in this case, it appears, has been prodigal of her gifts and received another member to her favored family. In figure he is portly and commanding, in stature about five feet nine inches, with beautiful light, curly hair, and clear gray eyes, fair skin, and in all respects one might fain say he was "very much of a man." His head is of the largest size, reminding one of the opposite to the "Village Schoolmaster;" in demeanor he is affable and attractive, in conversation sprightly and vivacious.

John Vines Wright commenced his earthly career in Purdy, McNairy County, Tennessee, on the 28th of June, 1828. His father, Maj. Benj. Wright, was a native of the State of Georgia, and emigrated to Sumner County, Tenn., at an early day, at which time he became a recruiting officer in the United States army, and commanded the 39th Regiment of Infantry in the war of 1812. At the celebrated battle of Horse Shoe, Maj. Montgomery having fallen, Capt. Wright for the first time assumed the command of the left wing of his regiment. At the close of the war of 1812, Maj. Wright removed to Humphreys County, Tennessee, from thence to Madison County, of the same State, and soon after, to the then new and unsettled regions of McNairy County, where he now resides. His mother, whose maiden name was Martha Ann Hicks, was a native of Dinwiddie County, Virginia.

School privileges were exceedingly limited at McNairy County, at the time of Maj. Wright's removal there, and John being somewhat ambitious, and his father not being able to send him away from home, he applied himself to the usual English branches of education, of which he acquired a very good knowledge, and also learned somewhat of Latin and Greek. He however attended the country school of his vicinity, but acquired no particular renown except as Knight of the Fist, a fame merited by many bloody victories. At the age of 18 he entered the law office of Col. David A. Street, who was an excellent scholar and well read in his profession, where he remained until the age of 21 years, with the exception of a short absence while teaching school. At this time he concluded to remove with his half brother, Dr. R. S. Harwell, to the State of Arkansas, for the purpose of practicing his profession; but on arriving there, the difficulties he had to contend with rather checked his ardor, and having but few books, he commenced reading the medical books in his brother's library. Unconsciously he became deeply interested in them and determined to pursue the science further, and for that purpose he attended a course of medical lectures at the University of Louisville, Ky. At the close of the lectures he thought best to return to his native State, where he again assumed the study of the law and soon obtained a license to practice. It required but a short time for Mr. Wright to become known in his section of country as a man of more than ordinary talent; and through the instrumentality of friends he was first brought upon the stage of political life as a Democratic County elector for Pierce and King. He canvassed his county with much zeal, and deposited his first vote for those men. Upon returning to the practice of his profession he found it rapidly in-

creasing; but the party to which he had allied himself required his services elsewhere, and he was nominated a candidate for the State Legislature. The Democratic minority of his county was then considered two hundred, and his competitor being a popular man, he commenced the race with much of youthful ardor and many misgivings. He was defeated by two votes—his competitor having voted for himself, and Mr. Wright, through courtesy, also voted for him.

At the next Democratic Convention, composed of delegates from the counties of McNairy, Hardin, Wayne, Lawrence, Giles, Lewis, Hickman, Humphreys, Benton, Decatur, and Perry, which compose the 7th Congressional District of Tennessee, his name was presented as a candidate for Congress, but in this he was defeated by one vote, owing to the constitutional objection offered of his being under 25 years of age.

The next Democratic Congressional Convention convened in the year 1835, at which time Mr. Wright became the unanimous nominee of the same. Hon. R. M. Bugg, who was a Whig, had at the previous election beaten his competitor some seven hundred votes. The American party was now in existence, and the eloquent W. P. Kendrick, Esq., had been selected as their nominee. The canvass was conducted with much spirit; some fifty speeches of 2½ hours in length were made in the space of 60 days. The great contest between Gov. Andrew Johnson and Hon. M. P. Gentry, candidates for Governor, was then in full progress. Mr. Wright was elected by some twenty-three hundred majority, having carried every county in his district save one.

At the time Mr. W. entered Congress he was the youngest member in it. Mr. Banks was elected Speaker of the House, and among the distinguished men of that session were Stephens and Cobb, of Georgia; Orr, of South Carolina; Clingman, of North Carolina; Quitman, of Mississippi; Fuller, of Maine; Wheeler, of New York; and Jones, of Tennessee. Mr. W. was placed upon the committee of Revolutionary Pensions. Mr. Wright's first speech in Congress was made in defense of Gov. Whitfield, of Kansas, who had formerly been a citizen of his district. His second speech was made in defense of the administration of President Pierce, and was considered a masterly effort.

In 1857, Mr. Wright was again unanimously nominated as a candidate for Congress by convention, and was opposed by a member of the same party who advocated the distribution of the public lands; they canvassed the district, and Mr. W. was elected by some seven thousand majority. On his return to Congress he was placed upon the committee of election, and during that session but few speeches received more attention from the members of the House than were those made by Mr. Wright.

By way of an event in his life, he became wedded in November, 1858, to Miss Georgie Hays, of Alabama; and on the following year was again re-nominated for Congress, and again re-elected by near seven thousand majority.

Mr. Wright politically claims to be a strict construction State's-rights democrat, desiring a plain government, and from his votes it would appear opposing all extravagant expenditures of the public money. His manner of speaking is fluent,



rapid, cogent, and earnest; always giving an interest and zest to whatever he may say or do. To some he might appear over-plausible and earnest, but his unlimited confidence in the cause he espouses, imparts to him an *abandon* of the nicely cautious that a mere suspecting individual might possess.

By way of conclusion we add, that had we the health, heart, and head of the subject of this sketch, with the same amount of self esteem that it is usual for political individuals to possess, no position would be so commanding, no honor too great for us not to endeavor to attain.

### SKULL OF ROBERT THE BRUCE.

We find afloat the following reference to the skull of Robert the Bruce. It is quoted from *Notes and Queries*.

THE SKULL OF ROBERT BRUCE.—The notice, in your June number, of Cromwell's head reminds me of a circumstance which occurred to myself nearly forty years ago, concerning the head of another very eminent prince. The Abbey Church of Dumfermline, belonging to the crown, was at that time undergoing extensive repairs. It was known that Robert the Bruce and his queen were interred there; and in the course of the excavations, the remains, which had been carefully described in a cotemporary record, were easily identified. At that period the Phrenological Society of Edinburgh was in full activity; and, on hearing of the discovery of these remains, they applied to the crown for permission to examine Bruce's skull. This was granted, and the skull was transmitted to Edinburgh. Having occasion to call at the Exchequer Chambers, I was surprised to find on a large table, covered with green cloth, a human skull; and from deference to royalty, I suppose, no other article was suffered to be deposited on the table. The gentleman occupying the chamber assured me it was the skull of Bruce, and allowed me to handle it. Being no believer in Phrenology, I can say nothing to its development, etc. All that I remember indeed at this distance of time is that it was very *regularly formed*, but whether materially different from common-place *crania* I can not tell, as it is the only one I ever had in my hands. I understood that it was transmitted to its former resting-place, and was told at the time that the workman employed did his part so conscientiously, that, on fastening down the royal remains with pitch, he exclaimed, "My certy, he will hae sic a job to win away when the trumpet sounds."

We have a word to say in regard to this skull, or rather a cast of it, which was taken at the time referred to, and we now have it in our cabinet. The writer says, "All that I remember is that it was very regularly formed, but whether materially different from common-place *crania* I can not tell, as it is the only one I ever had in my hands."

What a man he was to be no believer in Phrenology! or what, probably, he meant to say, was, he was a *disbeliever* in Phrenology. A man who knows no more about *crania* than this writer evidently and confessedly did, ought not to be a believer in Phrenology, for he knows too little about it to warrant a belief. But, as he doubtless meant to say he was *too wise* to be a believer in Phrenology, we simply wish to snub him and all his ilk. A pretty writer, indeed, to be throwing oblique skepticism at Phrenology.

But let us give this writer and his like some account of the skull of Robert the Bruce—its form, its characteristics, and peculiarities. In the

first place, we remark that through the middle lobe, above and about the ears, it is enormously developed, indicating a very large amount of Combateness, Destructiveness, Secretiveness, and Cautiousness. In this respect it corresponds with the North American Indian Chief. A person having such a head as that of Bruce would be fierce, brave, shrewd, and cautious, and in battle, indomitable. He had also enormous Firmness and large Self-Esteem, indicating uncommon perseverance, power of will, determination of mind, and pride of character. These qualities fitted him to be a brave military leader. Unlike the American Indian, he could call around him and retain friends in an eminent degree. These social elements raised Bruce greatly above the North American warrior, and gave him a tendency to civilization and domestic life. We find also in Bruce a larger development of the organs which give the love of property, mechanical judgment, and sense of the beautiful than we find in the Indian. The forehead of the skull of Bruce is retreating, evincing enormous perceptive powers, but not great reasoning and philosophical ability. From Firmness forward, except in Constructiveness, Acquisitiveness, and Ideality, the skull of Bruce is very much like the best specimens of the North American Indians; we speak now of the chiefs, the rulers, and head warriors. We find also in this skull rather large Spirituality and Veneration, which evince religious sentiment and faith in the unseen. Conscientiousness in the skull of Bruce was not large. His own love of liberty, and his tendency to repel the selfishness of others that he might not himself be restricted, were no small features in the feelings which prompted him to claim his rights and repel the aggressions of his enemies; in short, it is the head of an elevated savage, and very little more than this could Robert the Bruce have been.

### A MOOTED QUESTION.

A CORRESPONDENT writes us inquiring, first, "Does the cerebellum alone control muscular action?" second, "Can it be the source of muscular action and also the seat of Amativeness and Philoprogenitiveness?" etc. He says that in his neighborhood the opponents of Phrenology argue that "the office of the cerebellum is to control muscular action, and therefore can not be the seat of Amativeness or any other propensity," and adds, "will you please give your opinions of the questions stated above?"

We have often and often stated it distinctly in the JOURNAL that we supposed that the base of the brain was full of organs, whose offices are to carry on the functions of animal life, such as breathing, circulation, assimilation, etc., and that those which have the nearest relationship to the body in function, are nearest to the body in position. This is true of those phrenological organs which are developed on the surface of the brain; Love of Life, Combateness, Destructiveness, and Alimentiveness on the sides, and Amativeness behind, have intimate relations to physical being; while the range of the Perceptives, lying at the base of the brain, across the forehead, bring us intellectually into relationship with the physical world; but as we rise higher in the region of reason, imagination, and moral sentiment, we re-

treat from the body in the location of organs as well as in function. We have taught for twenty years that a portion of the cerebellum was supposed to be related to muscular motion, but this by no means invalidates the idea that the organ of sexual love is located also in that very considerable department of the brain. The cerebellum can be the source of muscular action; a part of it may be devoted to that, and it may also be the seat of Amativeness. That it is the seat of sexual love there can be no reasonable doubt. Such skeptics as are referred to by our friend are akin to those who, finding a spot on the sun, should deny the luminous qualities of that planet. They carp at what they suppose to be a discrepancy, and throw overboard ninety-nine truths, that stand forth without question, in consequence of that which they deem to be a single error. The cerebellum was reckoned at first as the seat of sexual love, only; afterwards there were manifestations discovered which seemed to connect a portion of it, at least, with the function of muscular motion, when lo! the anti-phrenologist, seizing upon this last fact, undertook to set aside all the others. This is about as wise as it would be on the discovery that the eye had qualities of feeling and of motion, to deny to it the power of vision, and ask the question, "How so small an organ as the eye could be the organ of vision, and yet have power of motion and of feeling?" It simply shows that people who are not willing to believe the truth, take a thousand-fold more pains to throw a shadow and doubt over truth, than would be required to ascertain its facts and make them available for the purposes of wisdom and improvement.

Our correspondent, in his second inquiry, mentions Philoprogenitiveness as being located in the cerebellum. This is not true. It is located above, in the cerebrum, or great brain.

### PHRENOLOGY IN ART.\*

THE careful and competent student of human configuration can not fail to discover that each individual of his race, if not deformed by accident or disease, presents a unitary development—every part corresponding in character with every other; and the *ensemble* forming a personality which the skilled observer detects in all the parts, and which at the same time makes each one unlike all others of his kind. This is more especially true of those marked characters which are fit subjects for the brush or the chisel, and from which, when needs be, the artist may get aid in giving form to the creations of his fancy. All controlling passion gives intensity to this personality, not in a feature merely, nor alone in the face, but in the whole contour and expression of its subject. Hence, a mistake made in bringing out this unitary character, by a failure rightly to adapt the expression of one part of head, face, or general form to the rest, is surely exaggerated by the very circumstance of the intensity of the phases of life which it usually falls to the artist to depict.

If these premises be granted, it will follow that there is a constant relation between the forms of head, the physiognomy, and the temperament, and

\* *Phrenology Applied to Painting and Sculpture*. By GEORGE CONBE. London, 1855.



characters of the bodily organization, which it is indispensable that the artist should understand; while, if Phrenology be a science founded in truth, and if the forms of head be the clearest of all indices of the peculiar intellectual, moral, and passion traits of the individual, and the real key to the configuration and appearance of both face and figure, then an understanding of the principles and applications of this science becomes at once, to the painter or sculptor who delineates the human form, a matter of transcendent importance.

No one more fitly than the lamented GEORGE COMBE—the philosopher before he was the phrenologist—could have undertaken the work of showing the relations of Phrenology to Art; and no one could have succeeded in producing, within the limited compass of 150 pages, a more complete and convincing exposition of this new topic. The confidence that must attend upon his investigations, and the richness in material that characterizes his book, will form, we doubt not, a sufficient reason for foregoing mainly any further remarks of our own, and presenting some of his results within a space which we must regret is necessarily confined.

In regard to the truth of Phrenology itself, we may quote a very suggestive paragraph from the author's preface:

"There is," he says, "something calculated to excite consideration in the fact that, after a lapse of fifty-nine [now sixty-three] years, a series of propositions of the deepest scientific and practical interest, alleged to be based in nature, should remain unrefuted, yet [by so many] unacknowledged as true; rejected, yet mysteriously holding their ground; despised, yet never falling into oblivion; supposed by many to be dead, yet *presenting unequivocal indications of vitality and vigor in modifying the manner in which the mind and body are thought of, spoken of, and written about*; influencing opinion, and occasionally action, in momentous departments of social life, such as education, lunacy, and prison discipline; and *gradually introducing a new nomenclature of the mental faculties into common language.*"

The reason for this tardiness of acknowledgment of a force so active in the modern world of mind, he finds in the degree in which the new teachings were at variance with previous habits of thinking, and the time required to revolutionize such habits.

Visiting, in 1844, various collections of paintings and statues, ancient and modern, in Italy and elsewhere on the Continent, and seeking criticisms, upon many of the works he met, in books and from artists, Mr. Combe was struck with the plentifulness of *opinions and impressions* everywhere given upon subjects of art—impressions often conflicting or vague—and with the paucity of instances in which reasons or grounds for such opinions were shown. In this, German authors appeared to the best advantage, but even they had not in all cases traced their principles to the true foundations in the laws of human nature. The artist who aims to reproduce the human form, while ignorant of the relations of mind, brain, cranium, face, and *physique*, must err as widely as he who is ignorant of anatomy and physiology, or as the landscape painter unac-

quainted with geology and botany. The author accordingly undertakes to find the true basis or ground of representation of the various modes of character and expression, in the relation of mental to cranial, facial and bodily development; and in so doing he appears to have established the importance of a knowledge of Phrenology, connected with physiognomy and temperament, by the following weighty reasons, namely, that artists of the human form should understand this science.

1. As a means of comprehending *themselves*, their own peculiar powers, their tendencies in observation and practice, and the particular points in respect to which they need to be on their guard.

2. As a means of reading their subjects correctly, and of knowing the *meaning* of the features, cranial developments, qualities of surface, and other signs which they may observe.

3. As a means of representing truly not only the faces, but also the heads and other parts of their subjects.

4. As a means of securing in the highest degree the true expression of a character, actual or imaginative, by the ability to bring out in *harmony* the head, features, temperament, and physiology. Of these several *desiderata*, the first subjective, the last three objective, we shall cull from his work such confirmatory and illustrative points as our space will allow; at the same time incidentally, perhaps, showing how in the forms and expression given to their personages by the great masters, phrenological principles have in reality often been, by that intuitive power of genius known in so many fields of labor, correctly anticipated and faithfully exemplified.

Every spectator, professional or lay, sees a picture in his own manner, noting some elements or others according as either are developed and cultivated in his own mind. Powerful Form, Proportion (Size), or Color, will delight it witnessing and in reproducing these qualities in the subject; Individuality and Imitation will tend to rest in mere faithful copying; while Ideality, Causality, and Comparison large, with percepts small, will despise minuteness of detail and imitation, demanding completeness of expression and grand general ideas. Each observer will tend to form a judgment peculiar to himself; and such judgments are of necessity empirical, until rectified by an understanding of the observer's own biases, and of the universal principles lying at the basis of all human development and expression. Phrenology would enable the author or artist to understand the various elements of interest that may be felt by the same or different individuals; in paintings or sculptures, as that arising in view of a knowledge of the skill involved in the work and the difficulties overcome; that arising from beauty of form, of proportion, of coloring, of grouping (Locality and Order), and of the expression or natural language of human propensity, sentiment, and intellectual power. Of course, a knowledge of this science would also prepare the artist to direct his own stronger, and to cultivate, or to compensate for, his feebler perceptions. As a rule, the perfection and power of a given faculty are connected with size and sharpness of development of its corresponding cerebral organ; but the effects of these qualities are improved by a fine quality of brain (temperament), and by cultivation.

To illustrate the importance to the artist of a large development of all the powers corresponding to the elements of the subjects to be represented, it is only necessary to recur to that defect of perception—falsely considered a fault of vision—known as "color-blindness." A certain percentage in any community suffer under this defect, the degrees varying from mere inability to distinguish nearly related tints of a color, up to confusion of contrasting colors, as red and green, or even to total inability to see aught more than gradations of light and shade. All the facts point to a cerebral, and hence to an intellectual deficiency; and of two artists whom the author knew, who labored under this defect, and both of whom took up art in ignorance of its existence, the one innocently sent to an exhibition pictures the motley colors of which astonished the spectators; the other, seasonably learning his want, confined himself to effects requiring careful drawing, perspective, and grouping, and mainly abjured colors. But if there be thus a *color-blindness*, why not also in some instances a *form-blindness*, a *proportion-blindness*, and so on? Indeed, Mr. Combe remarks upon certain landscapes in which the trees "did not gravitate, but leaned loosely, as if their substance were absent," and only a form of bark and leaves were left—the result, doubtless, of a want of capacity to appreciate and reproduce results of *weight* or force. So, when the artist is deficient in the reflecting faculties, he is "blind to the relation of situation to purpose in the actors whom he introduces. He places the figures in situations ill adapted to the work he assigns to them—an error destructive at once of harmony of design and unity of interest."

In his eighth chapter, the author sums up the endowments requisite to great artistic power, which we may here briefly enumerate as, 1, *temperament*, or quality of brain, the most favorable being those commonly spoken of as the nervous, nervous-bilious, or nervous-sanguine; 2, *full size of brain*, without which, however much inspiration may exist, there is a deficiency in depth of feeling, of conception, and of power of depiction, for which nothing else can compensate; 3, a *favorable combination of faculties*, prime among which should be Form, Size, Color, Constructiveness, Locality, Imitation, with Secretiveness and Ideality, and, if possible, large reflective powers. Harmony of development; that quick perception of truths which is called intuition; high moral powers, to give capacity for appreciating and portraying the moral emotions; and full propensities, to give insight into passion—these may complete the catalogue. This is "tantamount to saying that, to constitute a first-rate artist, we must have a perfect man;" and although, in the absolute sense, such a character is only ideal, nevertheless it is *the ideal* toward which the artistic nature should tend, by nature and by cultivation.

While admitting that, in sculpture, expression must result solely from form and proportion, Mr. Combe insists upon a distinction between those combinations of these qualities which appeal only to the corresponding faculties, with perhaps Ideality, and those higher combinations which also appeal to the emotions and reflection. "For instance, Retzsch's illustrations of Shakspeare and Flaxman's designs, in addition to great purity



and grace of form, embody sentiment, emotion, and intellectual power." Though mere outlines, they present assemblages of forms and proportions expressive of mental qualities and emotions. In introducing a chapter which treats specifically upon the elements of expression in Painting and Sculpture, the author well says:

"The expression of mind appears to depend on the adaptation of the forms, proportions, texture, and attitudes of the whole figure, to the capacities and emotions intended to be represented. To accomplish this object successfully, the artist will find it advantageous to study, *not the anatomy of the bones and muscles only*, to which chiefly his attention has hitherto been directed, but also the structure and *functions of all the vital organs*, viz. the brain, nerves, heart, lungs, blood-vessels, and abdominal viscera; and the influence of each of these on the mental character, and through it on the forms and expression of the body."

Thus, a brain and nervous system of equal size in two persons, may still in the two be of very different texture—in one fine, in the other coarse, and the character of countenance, surface, limbs, and movements vary greatly in the two cases. Health or disease will introduce a set of characters equally pointed. Every physician of intelligence knows that there is a physiognomy of diseases, as marked as that of characters or temperaments in health. So, again, with the vivacity of rest and vigor, as contrasted with the languor of exhaustion. The very clothing partakes of the spirit's effluence, and helps to reflect it, being instinct with the life of the wearer, or falling listlessly and ungracefully about the fatigued or careworn form. Insanity may so change the look and appearance of an individual that he is with difficulty recognized. Thus, if the artist confine his attention to forms and motions only, he deals with symbols the *meaning* of which he does not fully comprehend.

The condition of the organs within the thoracic cavity modifies the volume of life, the form, the activities of the whole person. So evidently do the conditions of the digestive organs and the relative sizes of the different sets of bodily organs, as well as age. With a large and powerful brain, the organism becomes impregnated with characteristics of mental vigor. Then "the features are precise and expressive; the muscles well-defined in form, and firm in texture; the skin sensitive and glowing; and the motions regulated, precise, and determined." To express strong mental power in all the departments of mind, all the regions of the head must be large. A small brain in a picture bespeaks idiocy, no matter with what other characteristics it is combined. The "Aztec children" had heads not deformed, but diminished; their mental nature was harmonious, but diminutive in proportion. But a head disproportionately large suggests disease, as hydrocephalus, or cretinism. Raphael, as a general rule, bestowed on his characters of interest ample brain; Andrea del Sarto more frequently depicted saints and patriarchs with heads below the average size; and even those who do not understand the cause, are at once conscious of the lowered power and dignity of the subjects so treated.

In regard to *general mental power*, Mr. Combe

makes an admirably clear distinction between the expression resulting from small and from large cerebral organs, in a state of intense excitement. The small, *intense* brain, in an actor, screams, gesticulates, "tears a passion to tatters;" endeavors by quick and various motions to vent its excitement; the large, *powerful* brain may express the deepest emotion even in the most complete tranquillity. "This calmness of the outward form, while intense passions are seen to be raging within, affords the truest expression of the moral sublime;" and it is indispensable to works aspiring to the highest place in art. Many illustrations are given. In a cartoon in the Ambrosian Library, Milan, subject "L' Esiglio di Edippo," many figures are found, precise in attitude, striking in features, bustling and busy. There is the forcible external expression of the French school; and the heads are all under-sized. Their mental endowment is too small to engage the spectator as deeply as themselves; and he is disposed to ask, What is all this bustling intensity about? Far other is the effect of Raphael's cartoon, at Milan, "The School of Athens," with its great-minded, large-headed men; this artist usually presenting the natural language of the faculties in a state of activity and power as high as his own brain could embody.

Tenerani, a pupil of Thorwaldsen, in 1844, had executed a colossal figure of an angel awaiting the order to sound the last trumpet, a conception than which none could be more sublime. The artist, having no rule but his own intuitions, had made several models before arriving at one which satisfied his judgment. In one of these which he showed, the angel was represented with ample observing faculties, but with sloping forehead, showing great lack of the reflective powers; the eyes turned upward and outward toward the organ of Wonder, the whole figure in the attitude of one ready to start up, and the countenance full of eager expectation. In the work as finally executed, everything is changed from this, save the original idea. The head is massive, showing capacity for the profoundest thought; the eyes turn upward but not outward; the attitude is one of tranquillity, as of one deeply occupied with, but not agitated by, the stupendous approaching event. "This great work has been executed from inherent judgment, without the aid of Phrenology, and bespeaks the highest genius; but near it one finds sufficient evidence of the advantages which even such a mind might derive from this science. The same artist has represented Psyche, the personification of the soul, with a small anterior lobe of the brain, moderate moral organs, and a preponderating hind-head, indicating strong animal propensities." The author thinks that he finds, even in Raphael's "Transfiguration," usually admitted to be the greatest picture in the world, in the nervous flutter of the prominent disciples and of some of the spectators, a portrayal of excitement working upon weak minds—a conception of the case in so far traceable, probably, to the effect of that fatal fever, during which it was in part executed, on the artist's brain.

Mr. Combe next speaks of those particular forms of head which are requisite to express activity or power in particular departments of mind—especially in certain moral sentiments and

propensities. These will readily recur to the student of Phrenology—the broad back head and low ear for strength of the animal nature generally, breadth just at and above the ear for cruelty and rapaciousness, in a line still higher for caution and cunning; while the very different forms of the coronal portion of the head that severally indicate ambition and vanity, pride, firmness, conscience, hope, or veneration, are clearly set forth. Of the many illustrations of the importance of this point, our space allows us to give but few. A Flora, by Titian, in the Imperial Gallery at Florence, had an admirably refined and complete head, and an artist had just finished a fine copy of it, with a single exception—he had placed the ear too low; and thus had introduced discord between the qualities indicated by the brain, and those shown in the face and form. In Rome a fine group of statuary represented Hero embracing Leander, as he emerged from the Hellespont; her attitude expressed beauty and attachment in a high degree, but the back of her head, toward the spectator, showed enormous Philoprogenitiveness and large Destructiveness, with *deficient Adhesiveness, Conscientiousness, and Firmness*; thus reversing the character intended, and showing want of friendship, fidelity, and truth. A young artist, copying the very chaste head from Raphael's "Espousal of the Virgin," in the Brera Gallery, Milan, increased the size of Amativeness in such a way as to change completely the character. An artist, in Rome, was drawing a noble figure, of the size of life, full of intellectual power, dignity, and grace. Yet upon Mr. Combe's suggestion of something still wanting, he acknowledged that he had *felt* this, but was unable to detect it; but having upon the phrenologist's suggestion remedied the deficient Firmness and Self-Esteem of his subject, he restored the needed harmony between the head and face, and he confessed that this was one step toward realizing more clearly his ideal. "The true rule for the artist to follow in representing high moral qualities, is to enlarge the height and breadth of that part which lies above a line drawn round the head, and passing through the centers of ossification of the frontal and parietal bones, corresponding to the centers of the organs of Cautionness and Causality in the phrenological bust."

A German artist, in Rome, with the truth and harmony of whose heads and physiognomies Mr. Combe was struck, said that his father's advice to him on entering his profession had been, "Study Phrenology for the sake of enabling you to draw the head accurately; every line of it has a meaning." Yet the writer very properly observes that he finds in phrenological principles no substitute for genius, and no means of enabling an ordinary artist to compose a perfect statue, or to paint a first-rate picture, mechanically; he only anticipates that these principles will serve as guides to enable genius to realize successfully its own inspirations. "They will reveal to the artist a precise knowledge of the elements, and their relations to each other, by the combination of which he may produce great works; but the power of wielding the elements themselves, and of combining and applying them, will depend on his own genius and cultivation."



The chapter on the "Relation between Regions of Brain and Characteristics of Body," and another containing general illustrations of the relation of form to expression, are quite rich in facts and suggestions to the same general purpose as those already given; and, indeed, the whole book will in the highest degree repay a careful reading by the artist or the *connoisseur*, and by all who would ground themselves in the principles of artistic execution and taste. But it is believed enough has already been presented to show the paramount importance of a critical and thorough acquaintance with phrenological principles, as explained by the profoundest and most recent of its expounders, to every one who aims to perfect himself in the practice of high art, or to ground himself upon an immovable basis of criticism. As there were "brave men before Agamemnon," and of course before the first treatises on strategy, and as Homer evolved the substance of poetic art before Aristotle gave it form, so it would not be strange if great painters and sculptors had lived, labored, and succeeded, *before* the fundamental natural and psychical laws on which their results were based, could become known as revelations of science. But as, in war or poetry, the scientific principles once found, become indispensable guides to all subsequent aspirants to their honors, so we feel assured that an analogous truth will hold in painting and sculpture; and that the true science of mind will yet prove of more value than even anatomy or physiognomy, because really including these, to the intelligent devotee of creative Art.

### THE ELEMENTARY SOUNDS OF THE ENGLISH LANGUAGE.\*

WM. B. EWING, JR.

IN being scientific it is best to be thorough, and the *right* way to do a thing is always the *best* way. Truth is untrue when only partly viewed, and when she reveals herself in patches through a cloud of obscurities, a "dragon's form belies the god," a monster of evil and untruth imposes on the belief.

The elementary vocal sounds of our language do not occupy so much space that they can not be grasped with anything less than a gigantic mind; on the contrary, it requires very little penetration, and much less scope of mind to comprehend and present them as a carved and finished truth; yet, as truthful as this is, no correct and comprehensive analysis of this subject can be found in any philological register of the day. Attempts have been made, truly, but the definition of the word *elementary*, which idea should be the cornerstone of the work, has been misused, and all fail both in analysis and classification.

Let us examine a chart of these sounds, originated for the use of beginners on the high-road to knowledge, and which, from this cause, should be the most elementary and scientific. I refer to "Sanders' Chart of the Elementary Sounds," intended for the use of learners in his works on transcript elocution and oratory. The following is his system:

VOCAL SOUNDS.	SUB-VOCALS.	ASPIRATES.
a as in <i>fat</i> , a " <i>arm</i> , a " <i>all</i> , a " <i>at</i> , e " <i>set</i> , e " <i>eat</i> , i " <i>write</i> , i " <i>it</i> , o " <i>roll</i> , o " <i>move</i> , o " <i>not</i> , u " <i>rude</i> , u " <i>push</i> , u " <i>up</i> , ou " <i>stout</i> , oi " <i>oil</i>	l as in <i>long</i> , r " <i>rinse</i> , m " <i>man</i> , n " <i>name</i> , ng " <i>wrong</i> , b " <i>bag</i> , d " <i>done</i> , g " <i>gun</i> , j " <i>jump</i> , y " <i>yine</i> , w " <i>wine</i> , z " <i>zinc</i> , z " <i>azure</i> , th " <i>this</i> , y " <i>yet</i>	p as in <i>pen</i> , t " <i>tin</i> , k " <i>kin</i> , ch " <i>church</i> , sh " <i>shake</i> , f " <i>find</i> , wh " <i>what</i> , s " <i>stop</i> , th " <i>think</i> , h " <i>hut</i>

Before proceeding further, by way of parenthesis we wish to say we have no fault to find exclusively with the author of the above system, for he is a very worthy man, and his reading-books are unequalled, and his science of transcript elocution and oratory has attained a point unreachd by any other author or work in the country. Our reasons are, as above stated, that his system is calculated to do the greatest amount of labor in the rudimental world, and, for this reason, is the most prominent and important, and should be the nearest complete.

According to the idea universally attached to the word *elemental*, that which is *compound* is not *elemental*. The first sound of *i*, as in *fine*, in the above list of vocals, is formed of two dissimilar sounds—*a* as in *what*, and *e* as in *fat*; hence it is not elemental. This, however, has been detected by others, and noticed in print. The sounds, *u* in *rude*, *ou* in *round*, and *oi* in *oil*, are to be condemned for a similar reason. The sound *u*, if produced as *yew*, is compounded of *e* in *fat* and *o* in *move*; but if another sound is given it, which can not be represented in print by any other letter or any combination of letters, and which is the sound affixed to it and used by the educated classes in Great Britain and the people of New England, it will be found compounded of *e* in *set* and *o* in *move*. *Ou* is formed of *a* in *arm* and *o* in *move*; *oi* of *a* in *all* and *e* in *fat*. That most of these sounds are compounded of two or more elementary sounds affixed to other letters of the alphabet, has been noticed in print for some time; though the elements which compose them have not always been given as I represent them.

So much for the *nature* of some of the sounds used in this system—now for their classification. Examining the column of vocals, there will be found, placed after irregular intervals, certain sounds denominated *short*. These short vocals, as will be demonstrated further on, are not, in their nature, distinct sounds, but are, all of them, abridgments of some long vocal, which, in many instances, popular opinion will not allow them to resemble. Now, if the long vocal and its corresponding short vocal are identical, why register both as distinct individuals of the same class? If the short vocal possesses a prominent and necessary distinction not found among the long vocals, why not notice this attribute by assigning it a separate class? And there is a reciprocity of natures between the long and short vocals, which gives each individual of the one its correspondent in the other; all these should be noticed for the sake of completeness in scientific analysis and classification, if for nothing else. But there is something else, and that is, where this miserable alphabet of ours is thrown aside, and the clamors of a more

scientific age shall recognize the want of a better one, we should be able to show a perfect system of sounds which would only require christening, immediately to enter our written language; and, furthermore, such a system ought help to spur on the approach of this much-to-be-envied time, for the jewel but lately dug from the earth, and having been exercised upon by the best inventions of art, is not apt to wait long for purchasers.

There are other peculiarities called for, not found above, and these, perhaps, could not better be represented than by comparing the following with the first system:

#### 1. VOCALS.

LONG VOCALS.	SHORT VOCALS.
a as in <i>fame</i> corresponding with <i>e</i> as in <i>met</i>	e as in <i>met</i>
a " <i>fast</i> " " " a " <i>at</i>	a " <i>at</i>
a " <i>arm</i> " " " a " <i>what</i>	a " <i>what</i>
a " <i>all</i> " " " o " <i>not</i>	o " <i>not</i>
e " <i>me</i> " " " i " <i>fit</i>	i " <i>fit</i>
o " <i>rove</i> " " " u " <i>up</i>	u " <i>up</i>
o " <i>move</i> " " " u " <i>push</i>	u " <i>push</i>

#### 2. MODIFIED VOCALS, COMPRISING

NASAL VOCALS.	LINGUALS.
m as in <i>man</i>	l as in <i>look</i>
n " <i>name</i>	r " <i>rook</i>
ng " <i>wrong</i>	

#### 3. ASPIRATED VOCALS AND ASPIRATES.

VOCAL ASPIRATES.	ASPIRATES.
b as in <i>log</i> corresponding with p as in <i>pin</i>	p as in <i>pin</i>
d " <i>dog</i> " " " t " <i>tin</i>	t " <i>tin</i>
g " <i>gun</i> " " " k " <i>kill</i>	k " <i>kill</i>
j " <i>jump</i> " " " ch " <i>churn</i>	ch " <i>churn</i>
v " <i>vine</i> " " " f " <i>fine</i>	f " <i>fine</i>
w " <i>wine</i> " " " wh " <i>when</i>	wh " <i>when</i>
z " <i>zinc</i> " " " s " <i>save</i>	s " <i>save</i>
z " <i>azure</i> " " " sh " <i>show</i>	sh " <i>show</i>
th " <i>this</i> " " " th " <i>thin</i>	th " <i>thin</i>
	h " <i>hat</i>

The first fourteen sounds under the title of vocals here include all those sounds which go to form that class in the first system, with the addition of two others—*a* in *fast* and *a* in *what*. The first of these two I register because it is used by most of the inhabitants of the Middle and Western States; the second is not so necessary, since the distinction between it and the sound of *o* in *not* is not always made.

The vocals are formed wholly in the throat by the action of the organs of sound, the muscles of the throat, and the inner extreme of the tongue; and they, perhaps, are appropriately named. The short vocals, as was before remarked, are nothing other than abridgments of the long. As a demonstration let any one, after uttering the first long *a*, keep the vocal organs in the same position, and then produce the shortest sound it is possible for him to do; if he does not produce the sound of *e* in *met*, his vocal organs are not like my own. In the same manner experiment with the remaining long vocals, and the reader will only in point of time differ from the author in producing the same scientific result.

For the satisfaction of those who still doubt, we will demonstrate the same result in another manner. The word *ate*, preterit of *eat*, in colloquial language is invariably pronounced *et*. Here the reader discovers a vulgar abridgment of the sound of *a*, but no change of sound. *On*, the preposition, is often called *aun*, which is a substitution of the long for the short sound. The people of New York and New England say *cut* for *coat*, which is giving the short for the long sound of *o*. And we might fill a column with similar illustrations, all tending to the same result. Furthermore, but not in demonstration, the knowledge of this fact would give a key to the corruption of words from

\* We insert this article without comment, because we welcome anything that promises any improvement in understanding the English language.—EDS. PHREN. JOUR.



their originals, and would much aid research in language; thus the two words *bait* and *bet* may be modifications one of the other, on account of abbreviation or extension in the principal vowel—*bait* is taken from an Anglo-Saxon word which means *strife*, and there is no certainty of the origin of the other word; the query then is, are they not both originally the same word? for in betting there is a *strife* of opinions, and the *bet* is very often the *bait*. However, what has been said in regard to these two words alone, is mainly speculative.

There is a difference between the sound of *a* in *what* and *o* in *not*, although some will not allow it; *o* proceeds more from the interior of the throat than *a*. This is made perfectly apparent by substituting the sound *a* in the place of the true *o* in the word *sorrel*.

Dropping the vocals, the next in order, for the sake of a name, might be called modified vocals, because, in producing them, the nature of the sound is modified by increasing or diminishing the number and size of the sounding cavities. *Resonant vocals* would perhaps be a better title; but we will not quarrel about a name. We can not better explain their common attribute than by illustration. Let the reader pronounce the vocal *o* in the word *boat*, and while doing it, raise the tip of his tongue to the roof of the mouth just beyond the inner edge of the upper row of front teeth. The sound *l* will be the consequence. He will then observe that the principal sounding cavity, which is the pharynx and the interior of the mouth, is shortened, and the air which produces the sound is allowed to escape at the sides of the tongue. This, together with a slight agitation of the sides of the tongue, makes *l*, and the principal element in its formation is the shortening of the sounding cavity. *N* is formed by completely stopping off the mouth at this point, and using, in addition, the chambers of the nose as sounding cavities. *M*, by shutting the lips and using every resonant cavity which goes to make voice, while the air passes out at the nose. *R* is similar to *l*, except that the breath escapes over the tip instead of at the sides of the tongue, producing a slight oscillation in that member. *Ng* is produced by shutting off the mouth cavity at the inner portals of the nose, by using the middle of the tongue.

The classification into nasal vocals and linguals is not essential at all—the general idea of modification is sufficient. The individuals of this class are, all of them, essentially different from those of the next two classes, for

The aspirated vocals are the union of breath with sound, and the aspirates are pure breath. Herein comes another point of difference between this system and the old. The teachers of "Sanders' System"—and it escapes my recollection whether or not *he* advocates the same—assert that only the vocal part of such sounds as *b*, *d*, *g*, etc., is used in the utterance of words of which they form part; that their rightful sounds are those produced with the lips closed, or before the breath is allowed to escape. This is incorrect, as any observer of speech may notice; and it is impossible to unite them to other sounds without the escape of breath, which breath enters as truly into their nature as elements as does the vocal part.

*Y* is not included in this list, as it is the sound

of *e* in *seat*. *Wh* is not sounded as *hw*, as teachers of the first system assert, but is the breath without the vocal part of *w* in *wine*.

The reader will now observe a perfect system of relationship between the vocal aspirates and their aspirates, and the reverse, except as it concerns *h*, which has no corresponding vocal aspirate. The voice used with the organs in the position for producing *h* would result in a vocal sound only. Each aspirate is formed when the organs of voice and articulation are in the position for sounding its corresponding vocal aspirate.

Nothing now remains except to urge the advantages of this system, yet this is not necessary, since it speaks for itself. Omitting two vocal sounds, which are only of local importance, there are five less sounds contained in it, and the classification is much to be preferred. In producing letters for them, a more scientific arrangement could be made, and, in consequence, a more simple one. It is to be hoped that the time is rapidly approaching when science may show his head and front in so trifling a subject, even, as the English alphabet.

### PETER COOPER.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

#### BIOGRAPHY.

PETER COOPER was born in the city of New York, February 12, 1791. His father was a lieutenant in the Revolutionary War, in which other members of his family acted a prominent part on the side of liberty. In his early boyhood he was employed in the hat manufactory of his father, where he labored assiduously till the age of seventeen, when he was apprenticed to Joseph Wardwell to learn the trade of coach-making, in which he became such an adept that, on the expiration of his apprenticeship, his master offered to set him up in business. This, however, he declined, and continued working at his trade as a journeyman till the breaking out of the war of 1812, when, home manufacture coming suddenly in demand, he abandoned it for the manufacture of patent machines for shearing cloth, which he carried on with success until this business was destroyed by the renewal of importations after the close of the war. He then entered into the manufacture of cabinet-ware, which he subsequently quitted to establish himself as a grocer in the city of New York; but this vocation was out of his sphere, and it was not long before he returned to the manufacturing business and commenced the manufacture of glue and isinglass, in which he still continues.

While yet a young man, Mr. Cooper became interested in the development of the iron mines of North America, and in 1830 he erected extensive iron works at Canton, near Baltimore, of which he subsequently disposed, and established a rolling and wire-mill in the city of New York, where he made the first successful application of anthracite to the puddling of iron. He afterward removed this establishment to Trenton, N. J., where he erected the largest rolling-mill at that time in the United States for the manufacture of railroad iron, which he has since extended into a large iron mining and working establishment, in the hands of a company of which he is the president. The first locomotive engine used on this continent was

built by Mr. Cooper at Baltimore, after his own designs, and worked on the Baltimore and Ohio Railroad.

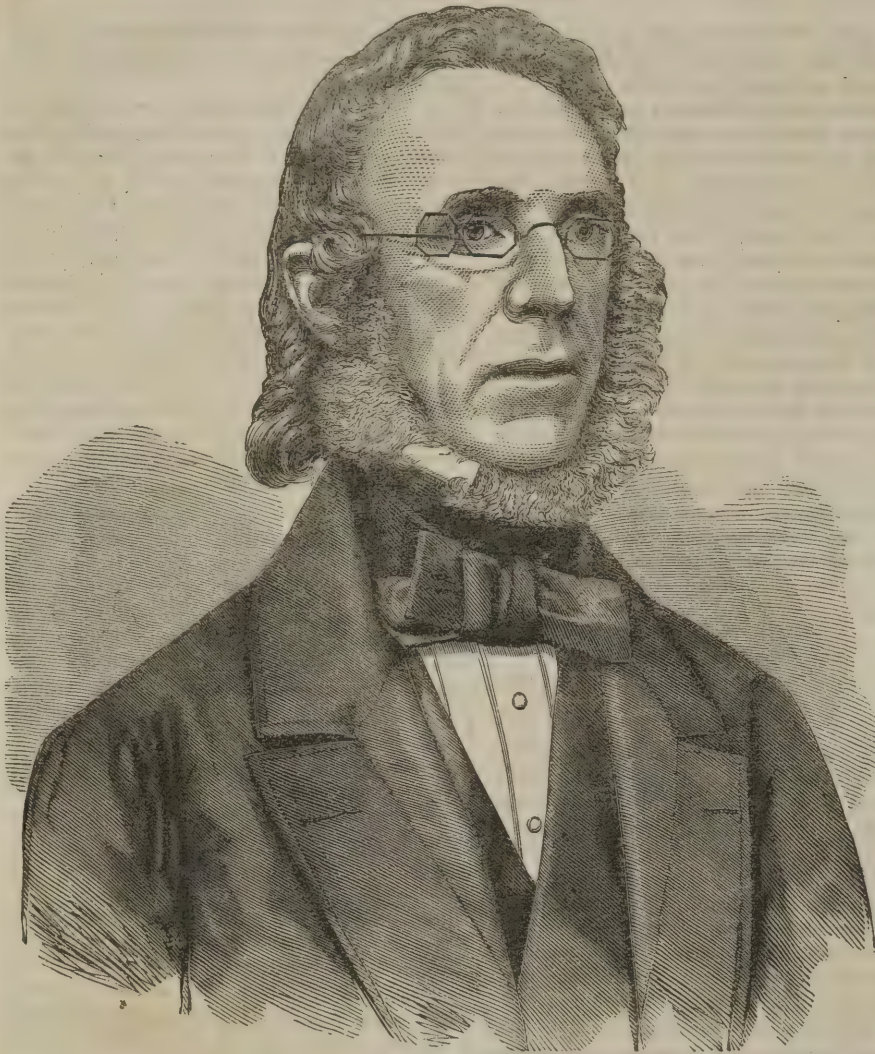
Mr. Cooper has prominently identified himself with all the important public undertakings of the present century. In the electric telegraph he has been warmly interested from its earliest inception, making liberal investments of both time and money. At present he is president of the North American Telegraph Association, which represents and controls two thirds of all the lines in the United States; president of the American Telegraph Company; president of the New York, Newfoundland, and London Telegraph Company, and honorary director of the Atlantic Telegraph Company. He has served in both branches of the Common Council, where he was one of the most prominent and influential advocates of the construction of the Croton Aqueduct.

But it is chiefly as a philanthropist that Mr. Cooper has won a place in the knowledge and esteem of his fellow-citizens. For many years he has been warmly interested in the cause of education, having been an active member of the Public School Society, and vice-president at the time of its being merged in the Board of Education, after which he acted as school commissioner; but feeling that there was a want in technological education which the common schools did not fill, he determined to organize an independent institution which would afford to the working-classes practical instruction. This scheme, fostered in the mind of the philanthropic originator for more than forty years, has recently been matured by the erection of the Cooper Institute, at the intersection of the Third and Fourth avenues, between Seventh and Eighth streets, covering the block, at a cost of five hundred thousand dollars, and devoted, by a deed of trust, with all its rents, deeds, and profits, to the instruction and elevation of the working classes in the city of New York. It is to include a school of design for women, evening courses of instruction for mechanics and apprentices in the application of science to the business of life, a free reading-room, galleries of art and collections of models of inventions, and a polytechnic school.

It is the intention of the philanthropic founder of this noble institution that the greater portion of its annual expenditures shall be defrayed from the rents of the stores and offices in the lower stories of the building. The receipts of the first year, however, have fallen short of the sum needed, the leases not having all been taken till within a few months. While the Trustees were at a loss to know what means should be adopted to meet this deficiency, Mr. Cooper, with his proverbial munificence, voluntarily put at their disposal the generous sum of \$10,000. He has thus placed the city, and all lovers of human progress, and all aspirants in the paths of science and art, under another debt of gratitude to one to whom they owed so much before.

Since the winter season of the school commenced, on November 1, some two thousand pupils have availed themselves of its advantages. The institution is free to any one who can produce a certificate of good moral character. The picture-gallery is already embellished with many noble paintings, and the free reading room—one of the





PORTRAIT OF PETER COOPER.

From an Imperial Photograph by Brady.

largest and best-supplied in the country—is well patronized. Mr. Cooper is truly fortunate in being able, while yet in the vigor of life, to receive the gratitude of his fellow-citizens, and witness the successful completion of his beneficent plan.

The courses of instruction and the number of pupils in each we give below:

Mathematics; by Prof. Hedrick, assisted by Messrs. Henry C. Thompson, John P. Appleton, James D. Wilson, and Charles McLean Knox. 150 pupils. Monday, Wednesday, and Friday evenings.

Natural Philosophy; by Prof. Reuben, assisted by Dr. Vander Weyde. 150 pupils. Monday, Wednesday, and Friday evenings.

Chemistry; by Prof. Draper, assisted by Dr. Vander Weyde. 300 pupils. Tuesday and Thursday evenings.

Architectural Drawing; by Mr. Miller, assisted by Messrs. Palmer and Clarence Cook. Monday, Wednesday, and Friday evenings.

Free-Hand Drawing; by Prof. Richard S. Smith, assisted by Mr. Herzberg. Monday, Wednesday, and Friday evenings.

Mechanical Drawing; by Prof. Richard S. Smith, assisted by Messrs. Stetson and Herzberg. In all the drawing classes, 400 pupils; full. Tuesday and Thursday evenings.

Vocal Music; by Dr. Charles Guilmette. 273 pupils; full. Saturday evenings.

School of Design for Women; by Mr. T. Addison

Richards, assisted by Mr. Robert O'Brien. 120 pupils; full. Every day (except Saturday and Sunday) from 9 A. M. till 4 P. M.

The classes in Chemistry and Natural Philosophy do not fill the lecture-rooms, and visitors are allowed; none, however, are admitted after 7½ o'clock.

The Drawing classes are thronged, and no more pupils can be accommodated this winter. Next winter the accommodations will be very largely increased. Applications are continually received for admission to these classes, which are now fully appreciated, and for which there is a greater demand than for any other.

#### PHRENOLOGICAL CHARACTER.

You have naturally a strong and vigorous constitution, and are capable of enduring hardship and labor, both mental and physical. The motive temperament exists in a prominent degree, producing toughness, positiveness, earnestness, and endurance. This is seen in the prominence of the features, in the distinct muscles of the face, and in the length of the face and height of the head. The mental temperament is also shown in the largeness of the brain, fineness of the constitutional texture, and in the clearness of the eye. The vital temperament is hardly sufficient to give

all the sustaining powers needed by your active brain and energetic body. One of the most prominent qualities of your character is perseverance and determination. What you resolve to accomplish you follow earnestly and persistently, and it is very difficult to turn you aside from it. You have also a high sense of duty and moral obligation. You love justice and righteousness for its own sake. You have strong religious impulses, and a tendency to reverence whatever great, wise, and good.

Your Self-Esteem is not large; you frequently have doubts, and are disposed to hesitate in regard to your course of action, and this leads you to a more thorough and discriminative policy than you otherwise would adopt. You are not rash, dashing, headlong, or careless. Your Benevolence is unusually large, producing sympathy, philanthropy, kindness, and a disposition to do good.

You have but little tendency to follow the customs and usages of others, or to pattern your action on the prevailing model of the day. In business, in social life, or otherwise, you adopt such customs as appear consistent with your taste and common sense, whether they are in harmony with general usage or not.

Your knowledge of character is excellent. You understand strangers at the first interview, and know how to select the right man for the right place. Your Comparison is large, rendering your mind critical and discriminative, giving readiness of illustration, and the tendency to reason by analogy, to classify, organize, and arrange men and things according to fitness.

You have an excellent memory of what you experience, see, do, and read, also of roads and places. Your percepts are large, rendering your mind ready and practical. You take into account all the details, and are seldom mistaken in your estimate of the qualities, conditions, and uses of things.

Your Language is fully developed. You are well qualified to explain and communicate your thoughts and feelings. You are orderly and systematic in your affairs, also in your mode of expression, and in the arrangement of your language.

You have fair mechanical talent, and would succeed in almost any business requiring mechanical judgment, power of adapting means to ends, joined to good practical common sense. You have an active, clear, discriminative, and practical mind. You are a cautious man, but not sly, politic, or crafty; are disposed to speak your mind plainly, and to act out your thoughts with directness.

You have large Combativeness and Destructiveness, which give force to your intellect, energy to your character, courage and earnestness to your manifestations, promptness in business, power to exercise authority, and to command respect.

Your social nature is strongly developed. You are very much interested in children, in friends, and in home; are capable of loving as a husband, and rendering yourself acceptable to woman. You are more ambitious to have friends and the kind regards of the community than you are to have power, merely for the sake of using it.

You would make friends of everybody if you could do it without sacrificing to principle; and



you regard a man as being rich who deserves and receives the friendship and gratitude of his fellow-men.

You are known for four strong qualities of mind and character. First. You have judgment, clearness, and force of intellect. Second. Moral sentiment, including justice, reverence, and kindness. Third. Executiveness and positiveness, embracing Firmness, Combativeness, and Destructiveness; and Fourth. Strong social power, including friendship, interest in the young, and love of home and the domestic circle.

### H. C. SPAULDING.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

You have a compact, energetic, and enduring organization. Your body is substantial; your lungs are large; your circulation free, and your muscular power unusually great. Your brain is large, measuring twenty-three inches, but, under favorable circumstances, your body is sufficient to sustain the brain, and when it is well sustained your power of mind is considerably more than average. You will make your mark through your intellectual capacities more than by your power to attract attention and press yourself upon the notice of the world. There are some who have more courage, enterprise, pride, and enthusiasm, and they attract attention by the noise they make; you generally accomplish more before you say much about it.

You are not wanting in courage and energy, but your element of courage is passive rather than active; but you are very thorough and executive when your mind is fully awakened, aroused, and resolved. You are a cautious, guarded, and prudent man, watchful about ultimate consequences, but not fearful. You are not sly, concealed, and reserved, but you have tact to circumvent those whom you suppose are trying to take advantage of you; but your Secretiveness works altogether with your intellect. You need to have thought before you can exercise policy. Others employ policy where frankness is better; concealment, where openness is preferable.

You incline to look on the bright side of life; to expect the promises which are held forth in the future; to anticipate better times; "the good time coming;" yet you watch for breakers in the mean time. Your sympathy is one of your controlling mental qualities; you find it very difficult to say No, and to repel those who come to you for aid, and to deny your associates whenever they need favors. Persons can prey upon you at their pleasure through your sympathies.

You have great fondness for that which is beautiful and refined, and if you were engaged in trade you would like decorated goods; if in manufacture, you would prefer to make that which is ornamental and finished. As a writer, your style would be polished and elevated—always hearty and cheerful, encouraging the weak and inspiring the dependent. As a speaker, the same genial earnestness would be evinced, along with a kind of moral magnetism, which would make people accede to your positions without stopping to criticise logically the subject.

You have a large, intellectual lobe of brain, and



PORTRAIT OF HENRY C. SPAULDING.

From an Imperial Photograph by Brady.

have scope of mind, intensity, criticism, and power to investigate carefully and in detail whatever subject interests you. Your memory of ideas, practical facts, and experience is excellent, but your memory of dates, names, and unimportant details is not good.

You enjoy music better than you can perform it. You perceive the idea, the inner life of it, but find it more difficult to realize your ideal in performance.

Your language is not so copious as it is precise. You employ fitting words which seem to flow along naturally as if they were made on purpose to be used as you use them. Your style is not crotchety, far-fetched, and peculiar, but easy and smooth.

You can make money better than you can save it. You have the power of planning how money can be made, and devise ways and means, and perhaps put other people in the way of realizing; but if you had a large income, and had nobody to care for but yourself—either in fact or in anticipation—you would be likely to let it go very easily. You had better be in debt for real estate or something valuable so as to produce in your mind a desire for saving, as well as the interest of it.

You are fond of your friends, remarkable for your attachment and interest in children, for the disposition to select a few special friends, and do and suffer for them. You are fond of the family circle, the wife, the children, the home, and all that belongs to the household. Your Benevolence

leads you to regard the welfare of mankind in a philanthropic way. You endeavor to be kind to all and very affectionate to a few.

In literature you would find a field of action in harmony with your taste—also in art and the higher branches of mechanism. You would succeed well as an editor, and so far as understanding the law and performing the duties pertaining to that profession are concerned, you would succeed well; but you would not like it in many of its phases.

You have cultivated your independence; you have more pride and self-reliance than formerly; can face the world more boldly and command respect better among your superiors than you could ten years ago.

Whatever you follow should be more of a mental than physical character, and you are chiefly distinguished for your intellectual power.

#### BIOGRAPHY.

Henry C. Spaulding was born Feb. 10, 1824, at Middletown, Connecticut. His father, who was a merchant and manufacturer, died when our subject was four years old, leaving his wife with a family of seven children to support and educate almost entirely by her own exertions. Young Spaulding was born with a deformity of the feet, which threatened to make him a cripple for life, but possessing remarkable ingenuity and firmness of character, which was manifested at an early age, and encouraged by his mother, a woman of great energy and intelligence, he commenced and



carried on a series of self-directed efforts which, after nearly fifteen years, very nearly removed the lameness and enabled him to walk without inconvenience.

The most of his education was obtained by reading without other aid or direction than his own tastes. He always manifested a great dislike to the ordinary routine or instructions of the school-room, preferring to seek information in the workshop, among the workmen, by observing how things were done. In the manufacture of machinery, especially, he early indicated remarkable inventive powers. At the age of fourteen, he was apprenticed to a silversmith in his native State, and at sixteen had become a first-class workman. At this period he was thrown entirely upon his own resources by the failure of his employer, and continued working at his trade wherever he could find employment. After some time he commenced work as a machinist at New Bedford, Mass., whence he went to Worcester, on account of the suspension of the works where he had been employed, and thence to Springfield, where he remained for two years in the employ, first of the American Manufacturing Company of Chicopee, and afterward of the Government Armory. From Springfield he went to Hartford, Conn., where he spent five or six years in the pistol manufactory of Col. Samuel Colt, where he made many important improvements in the tools used in forming the various parts of these celebrated fire-arms. On leaving Colt's manufactory he went to New York, and for two years took charge of a large manufactory in the upper part of the city. At the end of this period he left New York for Boston, where he was engaged as a designer and constructor of tools and machinery of the Grover and Baker Sewing Machine Company, with whom he remained until the fall of 1857, when he returned to New York, and after spending a year or more in making arrangements for the establishment of business, formed a partnership with his present associates, and commenced the manufacture of his celebrated Prepared Glue, together with a series of admirable small inventions adapted to universal common use in the household and the various departments of home industry. Few men, under similar circumstances, could have accomplished, unaided, so many desirable results as have been achieved by him. His career offers a cheering example to the industrious and enterprising youth of our country.

### HEADS AND HATS.

THOUGH the hat does not in each case determine with accuracy the size of brain, because it only measures the circumference just above the ears across the middle of the forehead, and therefore takes no account of the elevation of the top head, yet a hundred men wearing large hats will be found to have a considerably larger amount of brain than a hundred other men wearing hats only of average size. To make this plain, we remark: Walter Scott had a large brain, but his head ran up like a sugar-loaf in the region of Imagination, for which he was distinguished, while around the head where the hat comes it was only of moderate size. A well-balanced head, however, which has a proper amount of height and

development in the upper portion, exhibits by its circumference a good index of its comparative size.

Persons who are not phrenologists are liable to make mistakes in estimating the relative size of heads by the hats, because they do not so readily comprehend what constitutes a well-balanced head; but a phrenologist, at a glance, sees whether the head be developed equally in all its parts. This being the case, the circumference or any other given measurement determines for him at once as to the aggregate size of the head.

But what about hats? A hatter in this city remarked to us a few days ago that "the three largest hat establishments in New York sell the largest-sized hats and caps in much greater number than are elsewhere sold in proportion to their entire sales; and also that they obtain for them higher prices than any other establishments." "What is the reason of this?" we asked. "I suppose," said he, "it is because the big heads have the most money." Admitting this to be true—and we have no doubt of it—it would seem to indicate that those hat establishments which acquire the greatest power and influence are the ones which are patronized by the leading business men in the city. These men demand a first-rate article, and are able and willing to pay the highest price; hence the establishments do a large business, make good profits, and get rich.

The ablest business men, as a class, will be found having larger heads than the average of the community, while the great mass of men who occupy subordinate positions, and can afford to pay but a moderate price for their goods, are the patrons of the small establishments, which sell small hats for low prices.

It was formerly said by the hat merchants of Hartford, Conn., that a greater proportionate number of large-sized hats were sold to the citizens of Suffield, in that State, than to any other country town in that vicinity, and, as we are well acquainted with the people of that town, we can say, without any disparagement of other places, that, for the number of inhabitants, it has more talented and wealthy business men in it than any town in the circle of our acquaintance of equal population. Some twenty years ago we delivered a course of lectures in that town, while a stranger, and were struck by the fact that we had an unusual number of twenty-three inch heads to examine.

We are aware that there are some small-sized heads which are remarkable for fineness of texture and exaltation of temperament, and which heads are mainly developed in the intellectual portion. These exhibit great intellectual acuteness and talent in the way of scholarship, etc.; but taking temperament in its ordinary connection, the head which is large all around and well sustained by a large, healthy, and vigorous body, is the one to which we look for force of character, breadth, strength, and power of mind. Persons with moderate-sized heads will sometimes exhibit fragmentary qualities—for instance, great social power, or great pride, or great religious feeling; but we have never yet met with an individual who was full-orbed and strong in all points, mentally, who did not have a full or large-sized head. Persons sometimes refer us to great mechanics or great musicians, or to great linguists whose heads,

as a whole, are comparatively small. They might as well show us a piano-forte, with one octave of strings of proper size and in good tune, and by showing off that octave on some restricted field of music, demand of us an indorsement of the whole instrument as perfect, when in fact three quarters of the strings were either entirely absent or altogether too small to yield a proper tone in full volume, as to present to us the individual who has one or two special faculties highly developed in a small brain, while in many other respects the person is comparatively weak, and then, by such an argument, undertake to disparage the truth of Phrenology. We close this article with the remark, that a community which requires the greatest relative number of large hats will be found to contain the greatest relative number of able men, other things being equal; nay, more, we will add, that other things will not be equal long, for the men of large heads, requiring large hats, will improve their condition and rise to a ruling position in a community in which small hats are required. We are aware that this is not a very accurate method of stating a scientific proposition, or of proving a scientific claim, but it is quite as definite and demonstrable as are ninety-nine in a hundred of the arguments which are ordinarily brought against the truth of Phrenology; and when this argument respecting the hats is properly stated and understood, it becomes then a correct general mode of estimating mental power.

### OBSERVATION.

BY I. D. MEAD.

It is no uncommon thing to hear people complain of their lack of educational advantages; and it is certainly true that the means of education possessed by some are vastly superior to those which others enjoy. There is, however, one field of study—and a broad one, too—which is open free to all—viz, OBSERVATION. The numerous works of art, the different branches of business, and modes of doing business, and the habits and manners of people, may be observed to great advantage.

But the most interesting field for observation is Nature. The ground, the rocks, the stones, the brooks, the clouds, and the storms, all convey instruction to the observer. We find, even in the vegetable world, structures complicated and beautiful, existing in great variety, the study of which not only charms the eye, but enlightens and elevates the mind. What person possessing common perceptive faculties can contemplate the beauties of vegetation without delight and benefit?

Still higher in the scale of being is the animal creation, which also affords a wide range for profitable observation. Especially should we observe human nature in its various phases, and endeavor to become acquainted with the organization and operation of both body and mind. The study of man is, of all studies, the most interesting and instructive. He stands at the head of Nature's works, the most complicated structure of which we have any knowledge. The wonderful faculties of the human mind, and their mysterious connection with matter, afford a most fascinating subject for observation and reflection.



Observation is also useful as furnishing the materials for reflection. Nature is constantly unfolding and presenting facts and phenomena which constitute the only basis of all sound philosophy. The individual who closely observes is the only one qualified to think for himself.

Observation is not confined to physical things. It may take a metaphysical direction, giving a disposition to observe the manifestations of mind and the relation of man to the universe. The organization of the individual, and the manner in which he has been accustomed to exercise his faculties, must determine its direction.

## MORAL PHILOSOPHY;

OR,

### THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM PAGE THIRTEEN.]

I AGREE with Butler in thinking that certain of our faculties are intended to rule, and others to obey; and that the belief that it is so is intuitive in well-constituted minds.

According to Phrenology, the intellectual faculties perceive objects that exist, with their qualities, phenomena, and relations; but they do not feel specific emotions. The organs of intellect lie in the anterior lobe of the brain. In the coronal region there are organs which manifest emotion or feelings, called the moral sentiments, viz., Benevolence, Veneration, and Conscientiousness. The power in any individual of experiencing each of these emotions bears a relation to the size of its own organs. These emotions are felt to have a commanding authority conferred on them, so that whatever actions they denounce as disagreeable to them, are felt to be wrong, and whatever actions they feel to be agreeable, are pronounced to be right; and we can give no other account of this order of our nature, except that it has pleased God so to constitute us.

In applying these principles to our present subject, I observe that the organ of Philoprogenitiveness, for example, exists, and that its function is to produce the love of children. This love carried into action may produce a variety of effects. It may prompt us to gratify every desire of the child, however fantastic, if the indulgence will give it pleasure for a moment; but when the intellect is employed to trace the consequences of this gratification, and sees that it is injurious to the health, the temper, the moral dispositions, and the general happiness of the infant, then Benevolence disapproves of that mode of treatment, because it leads to suffering, which Benevolence dislikes; Conscientiousness disapproves of it, because it is unjust to the child to misdirect its inclinations through ignorant fondness; and Veneration is offended by it, because our duty to God requires that we should improve all his gifts to the best advantage, and not prepare an infant for crime and misery by cultivating habits of reckless self-indulgence, regardless of all ultimate results. If, in any individual mother, Philoprogenitiveness exists very large, in combination with weak organs of the moral sentiments and intellect, she may abuse this beautiful instinct by pampering and spoiling her children; but it is an error to charge the conduct of an ill-constituted, and perhaps an ill-informed individual mind, against human nature in general, as if all its faculties were so perverted that they could manifest themselves only in abuses. My object will be to expound the courses of action to which we are prompted by all our faculties, and to subject them to the review of the intellect and moral sentiments acting in combination; and I shall admit all actions to be virtuous or right which are approved of by these combined powers, and treat all as vicious or wrong which are disavowed by them; and my doctrine is, that *it is in accordance with the dictates of these combined faculties which constitutes certain actions virtuous, and discordance with them which constitutes other actions vicious.*

We are now able to understand the origin of the various theories of the foundation of virtue to which I alluded at the commencement of this

lecture, and which have been the themes of so much discussion among philosophers. Most of the authors whom I have quoted recognize one of these three great foundations of virtue: According to them, 1st, All actions are virtuous which tend to promote the happiness of sentient and intelligent beings, and they are virtuous because they possess this tendency; 2dly, All actions are virtuous which are conformable to the will of God, and they are so for this reason, and no other; 3dly, All actions are virtuous which are in conformity with the dictates of our moral sense or moral faculty, which conformity is the sole characteristic of virtue. The partisans of each of these foundations of virtue have denied the reality or sufficiency of the other foundations. These differences of opinion may be thus accounted for.

The sentiment of Benevolence desires universal happiness, or the general good of all beings. When we wantonly sacrifice the happiness of any being, it is pained, and produces uneasy emotions in our minds. Those philosophers who place the foundation of virtue in the tendency of the action judged of, to produce happiness, are right, in so far, because this is one foundation, but they are wrong in so far as they teach that it is the only foundation of virtue.

In like manner the organ of Veneration desires to yield obedience to the will of God, and it experiences painful emotions when we knowingly contravene its dictates. Those philosophers who place the essence of virtue in obedience to the will of God, are sound in their judgment, in so far as this is one essential foundation of virtue, but they err in so far as they represent it to be the only one.

And, thirdly, Conscientiousness produces the feelings of duty, obligation, and incumbency. It desires to do justice in all things. It enforces the dictates of our other moral faculties. Benevolence, for instance, from its own constitution, desires to communicate happiness, and Conscientiousness enforces its dictates by proclaiming that it is our duty to act in conformity with them. It causes us to feel that we are guilty or criminal if we wantonly destroy or impair the enjoyment of any being. It enforces also the aspirations of Veneration, and tells us that we are guilty if we disobey the will of God. Further, its own special function is to enforce justice, when our own rights or feelings, and those of other men, come into competition. Those philosophers who founded virtue in a moral sense, were right in so far as this faculty is one most important foundation of virtue; but it is not the only one.

Each of the moral sentiments produces the feeling of right and wrong in its own sphere; Benevolence proclaims cruelty to be wrong, and Veneration condemns profanity. But each is liable to err when it acts singly. There are men, for example, in whom Benevolence is very strong and Conscientiousness very weak, and who, following the dictates of the former, without reference to those of the latter sentiment, often perpetrate great wrongs by indulging in an extravagant generosity at the expense of others. They are generous before they are just. Charles Surface, in the *School for Scandal*, is the personification of such a character. Veneration acting singly, is liable to sanction superstitious observances; or acting in combination with Destructiveness, without Benevolence and Conscientiousness, it may approve of cruel persecution for the sake of preserving the purity of the faith which it has embraced. I consider the virtue of an action to consist in its being in harmony with the dictates of *enlightened intellect and of all the moral faculties acting in combination.*

The moral faculties often do act singly, and while they keep within the limits of their virtuous sphere, the dictates of all of them harmonize. We have a similar example in music. Melody and time both enter into the constitution of music, but we may have time without melody, as in beating a drum; or melody without time, as in the sounds of an *Æolian harp*. But the two faculties which take cognizance of melody and time are constituted so as to be capable of acting in harmony, when they are both applied to the same object. So it is in regard to the moral sentiments. If a man fall into the sea, another individual, having a large organ of Benevolence, and who can swim, may be prompted by the instinctive impulse of benevolence instantly



to leap into the water and save him, without, in the least, thinking of the will of God or the obligations of duty. But when we calmly contemplate the action, we perceive it to be one falling without the legitimate sphere of Benevolence. It is approved of by enlightened intellect, and is also conformable at once to the Divine will, and to the dictates of Conscientiousness. In like manner, every action that is truly conformable to the will of God, or agreeable to Veneration, when acting within its proper sphere, will be found just and beneficial in its consequences, or in harmony also with Conscientiousness and Benevolence. And every just and right action will be discovered to be beneficial in its consequences, and also in harmony with the will of God.

When one of these faculties acts independently of the other, it does not *necessarily* err, but it is more liable to do so, than when all operate, in concert. This is the reason that any theory of morals, founded on only one of them, is generally imperfect or unsound.

The idea of resolving morality into intellectual perceptions of utility, into obedience to the will of God, or into any other single principle, has arisen, probably, from the organ of the mental faculty on which that one principle depends having been largest in the brain of the author of the theory, in consequence of which he felt most strongly the particular emotion which he selected as its foundation. Those individuals, again, who deny that there is *any natural* basis for moral science, and who regard the Bible as the only foundation of moral and religious duty, are generally deficient in the organs either of Conscientiousness or Benevolence; or of both; and because *they* feebly experience the dictates of a natural conscience, they draw the inference that it is the same with all mankind.

Another question remains—What means do we possess for discovering the *qualities of actions*, so that our moral faculties may give emotions of approval or disapproval upon sound data? For example—Veneration disposes us to obey the will of God, but how shall we discover what the will of God is? It is the office of the intellect to do so. For instance—A young lady from England had been taught from her infancy that God had commanded her to keep Good Friday holy, and sacred to religious duties. When she came to Scotland for the first time, and saw no sanctity attached to that day, her Veneration was disagreeably affected: and if she also had treated the day with indifference, her conscience would have upbraided her. In a few weeks afterward, the half-yearly fast day of the Church of Scotland came round, and she felt no sanctity whatever to be attached to it; her intellect had never been informed that either God or the Church had appointed that day to be held sacred; she desired to follow her usual occupations, and was astonished at the rigid sanctity with which the day was kept by the Scots. Here the intellect gave the information, and Veneration acted according to its lights.

The intellect must be employed, therefore, to discover all the motives, relations, and consequences of the actions to be judged of, and the moral sentiments will give emotions of approval or disapproval, according to their aspect thus presented to them. In many ordinary cases no difficulty in judging occurs; for instance, the mere perception of a fellow-creature struggling in the water is sufficient to rouse Benevolence, and to inspire us with the desire to save him. But when the question is put, Is a hospital for foundling children benevolent?—if we look only at one result (saving the lives of individual children), we would say that it is; but if the intellect observe *all* the consequences; for instance, first, the temptation to vice afforded by provision being made for illegitimate children; secondly, the mortality of the infants, which is enormous, from their being withdrawn from maternal care and intrusted to mere hireling keepers; thirdly, the isolation of the children so reared from all kindred relationship with the rest of the race; and, fourthly, the expense which is thrown away in this very questionable arrangement; I say, after the intellect has discovered and contemplated all these facts and results, the sentiment of Benevolence would not be gratified with founding hospitals, but would desire to apply the funds dedicated to them to more purely beneficent

institutions. Without intellect, therefore, the sentiments have not knowledge; and without moral sentiments, the intellect sees merely facts and results, but feels no emotions.

If, then, this theory of our moral constitution be well founded, it explains the darkness and confusion of the opinions entertained by previous philosophers on the subject.

Dr. Wardlaw's antagonist power is merely the animal propensities acting with undue energy, and breaking the bounds prescribed to them by the moral sentiments and intellect. They will be most liable to do this in those individuals in whom the organs of the propensities are large, and those of the moral sentiments deficient; but there is no organ or faculty in itself immoral, or necessarily opposed to the moral sentiments, as Dr. Wardlaw supposes.

To be able, then, to discover what courses of action are at once beneficial in their tendency, agreeable to the will of God, and conformable to the dictates of Conscientiousness, we must use our intellectual faculties in examining nature. Believing that man and the external world are both the workmanship of the Creator, I propose, in the following lectures, to consider—

1st, The constitution of man as an *individual*; and endeavor to discover what duties are prescribed to him by its qualities and objects,

2dly, I shall consider man as a *domestic being*, and endeavor to discover the duties prescribed to him by his constitution, as a husband, a father, and a child.

3dly, I shall consider man as a *social being*, and discuss the duties arising from his social qualities. This will involve the principles of government and political economy.

4thly, I shall consider man as a *religious being*, and discuss the duties which he owes to God, so far as these are discoverable from the light of nature.

### “WHAT IS GENIUS?”

IN the December number of the JOURNAL there is a review, by a correspondent, of an article in a previous number, entitled, “What is Genius?” in which the writer states that the heads of Shelley and Byron were decidedly small. That statement should have been noticed and cut out by us for the sake of truth, but was overlooked till after the JOURNAL went to press. We think the writer is in error in regard to the size of the heads in both these great poets. Byron's head was round and conical, running up to a comparative point, requiring not a large hat; but his brain was large, and, if we may believe the report of the physicians who made a *post-mortem* examination, it was one of the most compact of human brains, weighing heavier than any one of its size on record. We are often told he did not wear a large hat, but with that form of head the brain may be large, while the hat is not more than medium. In an article published in the PHRENOLOGICAL JOURNAL for 1840, we find the following in regard to Shelley: “His temperament, blending in different degrees the bilious, sanguine, and nervous, with the last rather predominant, and not a particle of lymphatic, gave intensity and keenness, life and spirit, to a brain of superior size, in which intellect and sentiment reigned supreme.”

### BUCKHORNS FROM OREGON.

WE have received from Oregon, by express, a pair of enormous buckhorns attached to the skull. The friend who sent them had previously written us, but unfortunately his letter has been mislaid, and his name has slipped our memory. If this article shall fall under his eye, he will do us a favor to give us his name and address, and we will take great pleasure in announcing it through these columns, and we will also attach his name as the donor, to the gift. We are very proud of the horns, and have given them a conspicuous position in our front window, which faces on Broadway, where they are admired by thousands daily. There is probably not another larger or finer pair of horns between our office and Oregon. We renew our thanks to the donor for his generous gift, and solicit his name.

NEW YEAR'S GIFT.—Batavia, Ia., Jan. 1st, 1860. MESSRS. FOWLER AND WELLS—Sirs: Inclosed you will find twelve names and six dollars for your valuable JOURNALS. This you will please accept as a “New Year's Gift.” Let each subscriber do the same, and you would reform the world.

I don't wish to imply that you are under any obligation to me for my work, as I consider myself well paid in advance by the benefit derived from your publications heretofore. God speed the truth. Yours, fraternally,

JOHN H. HILTON.



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## GOOD GIFTS.

It is gratifying to note the disposition on the part of some employers to favor their employees with suitable reading matter. In some establishments large numbers of PHRENOLOGICAL JOURNALS are subscribed for by the employers, and taken by the men. Of course they get them at club prices, and enjoy them accordingly. In this way a good and generous feeling is kept up through the year, and more work is better done.

As A PRESENT, nothing at the price can be more useful or appropriate. We wish some good man who has the wealth, together with the benevolence necessary, would enable us to place a copy of this JOURNAL in the hands of every school-teacher in America! It would do more toward correcting the present mode of juvenile hot-house pushing, and consequent premature decay, than anything else we can name. A proper understanding of these principles would save thousands to their parents and to the world. Where is the good benefactor?

THE "SPECIAL INDUCEMENTS" which were offered in former numbers are repeated in our present number. Already large numbers have availed themselves of the very liberal proposition, and have obtained the very best foundation for the most valuable libraries. Ten or twenty dollars secures us many copies of the JOURNAL for a year, and gives the voluntary agent from six to fifteen dollars' worth of our choicest books.

OUR CLUB TERMS.—Our readers will please observe, on this page, that we offer such terms as should place the JOURNAL within easy reach of every family. Our friends who think well of the "noble science" we advocate, will, we feel sure, contribute their best efforts in extending the circulation of THE AMERICAN PHRENOLOGICAL JOURNAL.

It will soon be time for country merchants to visit New York to purchase goods for the spring trade. Our friends who may wish to procure quantities of books and busts, can order through these merchants; or, if they prefer it, can order by express, and receive them at once. We will cheerfully attend to any city commissions which our distant patrons may intrust to us.

## To Correspondents.

E. W. T.—First. What books are the best adapted to the improvement of the organ of Language?

Ans. The works of Scott, Irving, and Dickens will serve the purpose well.

Second. Can a man whose Language is only full, become an able speaker?

Ans. Yes, if he have the right development otherwise, though with larger Language he would do better.

Third. What can I read to improve my reason?

Ans. Butler's Analogy, Edwards on the Will, Mahan's Mental Philosophy, and study abstract mathematics.

Goode's Book of Nature can be had by mail of us for \$1.50.

W. R. T.—My Cautiousness is too large and influential. How can I suppress its action and get rid of the unhappy influences of that faculty?

Ans. You should try to control your fears by means of judgment; remember that you magnify dangers; cultivate a bold, combative spirit, and not indulge anxiety about absent friends, nor anticipate evil. In short, encourage bravery, and discourage the sense of fear.

A. B.—We can not make a discount from \$25 for the set of forty best specimens of busts and casts from our cabinet. The set is afforded thus cheaply expressly for societies, private cabinets, lecturers, etc.

THE COURT OF DEATH.—We would call the special attention of our readers to the enterprise of Mr. G. Q. Colton, advertised in another column, in which he proposes to sell 100,000 fine engravings of Peale's painting of the Court of Death for *one dollar* each. The engraving is large—23 by 31 inches—and is the finest specimen of the chromo-lithographic art we have seen. The usual price for such works in this city is \$5, but Mr. Colton believes that by reducing the price he can sell, instead of five thousand, one hundred thousand copies. He informs us that since they were issued—Dec. 1st—the orders have come in as fast as the printer could supply them. The low price at which it is offered, the beauty of the work, and the fine moral lessons it conveys, should secure for it a place in every parlor where correct taste and good morals are cultivated. Mr. Peate certifies that "it is an accurate and admirable copy of the original painting." See the advertisement for particulars.

## Literary Notices.

LIFE OF ANDREW JACKSON, in three volumes. By James Parton, author of a "Life of Aaron Burr," "Humorous Poetry of the English Language," etc., Vol. I. New York: Mason Brothers, 1-60.

This is a large handsome octavo, of over 600 pages, and is neatly printed on fine paper. The author has done himself credit in the preparation of this volume; and if he carry out the design with similar ability and spirit, he will have made a valuable contribution to the biographical literature of America. Mr. Parton is an interesting writer, and we think his talent lies in the line of biography. This, we believe, is his third attempt in this department of literature; and it gives us pleasure to note the great improvement he has made. If he continue his labors in this direction for the next ten years, and guard against giving to his biographies too much of his own individuality of feeling and opinion, we predict that he will be in the front rank of biographical writers. To those who have tried it we need not say, that to write a good biography requires peculiar talent. The majority of persons who make the attempt remind one of crank music or machine-made poetry. They exhibit so little of the real spirit, and so little of sympathy with their subject, so little comprehension of the characters they attempt to delineate, that their works sound more like statistical tables of chronology and other dry facts, than like a good portraiture of a human being.

This volume contains an excellent steel engraving of the Old Hero, and we commend the work to all who desire a correct and racy account of the Hero of New Orleans.

"THE HORSE FAIR," that world-renowned work of art, by Rosa Bonheur, has been handsomely represented in lithograph, and published by J. M. Emerson & Co., 37 Park Row, New York, which they give to all the subscribers to the *United States Journal*, which they publish at one dollar a year.

We saw the original picture when on exhibition in this city, and regretted that everybody in the country could not see it. When it was brought out as a steel engraving, at \$20 or \$30 a copy, we saw no prospect of its becoming popularized, because it was still out of the reach of the mass of the people. But our enterprising friends, we are happy to announce, have published the picture in a way that brings it within the means of all.

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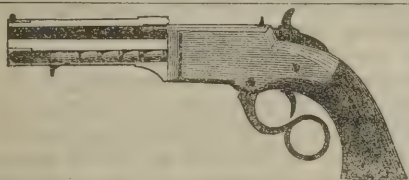
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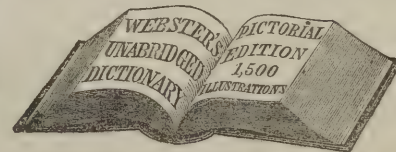
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**TO THE SEXTON.**

[There is a deal of truth in the following, since not one  
public building in a thousand is properly ventilated. The  
ridiculous spelling and queer modes of expression com-  
mend it to the faculties of Comparison and Mithfulness.  
—Eds. PHREN. JOUR.]

**A APPEEL FOR ARE TO THE SEXTANT OF THE  
OLD BRICK MEETINGHOUSE.—BY A GASPER.**

O sextant of the meetinouse, wich sweeps  
And dusts, or is supposed too! and makes fiers,  
And lites the gass, and sumtimes leaves a screw  
loose,

In wich case it smells orful—worse than lam-pile;  
And wrings the Bel and toles it when men dyes,  
To the grief of survivor pardners, and sweeps  
pathes;

And for the servases gits \$100 per annum,  
Wich them that thinks deer, let 'em try it;  
Getin up before star-lite in all wethers and  
Kindlin fiers when the wether is as cold  
As zero, and like as not grean wood for kindlers;  
I wouldn't be hired to do it for no some—

But o sextant! there is 1 kermoddity  
Wich is more than gold, wich doant cost nothin,  
Worth more than anything exsep the Sole of  
Mann—

I mean power Are, sextant, I mean power Are!  
O it is plenty out o dores, so plenty it doant no  
What on airth to dew with itself, but flys about  
Scaterin leavs and bloin off men's hatt's:  
In short, its jest as "fre as are" out dores.  
But o sextant, in our church its mity scarce,  
Scarce as bank bills wen agints beg for mishuns,  
Wich some say is purty often (taint nothin to me,  
Wat I give aint nothin to nobody) but o sextant,  
U shet 500 men, wimmen, and children,  
Speshally the latter, up in a tite place,  
Some has bad breths, none aint 2 swete,  
Some is fevery, some is scrofilus, some has bad  
teeth,

And some haint none, and some aint over clean;  
But every 1 on 'em breethes in & out, out and in,  
Say 50 times a minit, or 1 million and a half  
breths an our:

Now how long will a church ful of are last at that  
rate,

I ask you, say 15 minits, and then wats to be did?  
Why then they must brethe it all over agin,  
And then agin, and so on, till each has took it  
down,

At least 10 times, and let it up agin, and wats  
The same individial dont have the privelidge  
Of brethen his own are, and no ones else;  
Each one mus take whatever comes to him.

O sextant, doant you know our lungs is bellusses,  
To blo the fier of life and keep it from  
Goin out; and how can bellusses blo without  
wind,

And aint wind are? I put it to your consheens.  
Are is the same to us as milk to babies,  
Or water is to fish, or pendlums to clox—

Or roots & airbs unto an injun Doctor,  
Or little pills unto an omepath,  
Or boys to gurls. Are is for us to brethe.

Wat signifies who preeches if I cant brethe?  
Wats Pol? Wats Pollus, to sinners who are ded?  
Ded for want of breth? why sextant, when we die  
Its only coz we cant brethe no more—thats all.

And now, o sextant, let me beg of you  
2 let a little are into our church.

(Pewer are is certain proper for the pews)  
And do it weak days and Sundays tew—  
It aint much trouble—only make a hole  
And the are will cum in of itself;  
(It luv's to cum in whare it can git warm);  
And o how it will rouse the people up  
And sperrit up the preecher, and stop garps,  
And yawns and figgits as effectooal  
As wind on the dry Boans the Proffit tells of.  
No moar at present, but give us are, are, are!

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**PHENOMENA OF THE BRAIN.**—One of the  
most inconceivable things in the nature of the  
brain is, that the organ of sensation should be in-  
sensible. To cut the brain gives no pain, yet in  
the brain alone resides the power of feeling in any  
part of the body. If the nerve which leads from  
it be divided, it becomes instantly unconscious of  
suffering. It is only by communication with the  
brain that any kind of sensation is produced; yet  
the organ itself is insensible. But there is a cir-  
cumstance more wonderful still. The brain it-  
self may be removed, may be cut away down to  
the *corpus callosum*, without destroying life. The  
animal lives and performs all its functions which  
are necessary to simple vitality, but no longer has  
a mind; it can not think or feed; it requires  
that it should be pushed into its stomach; once  
there, it is digested, and the animal will soon  
thrive and grow fat. We infer, therefore, that this  
part of the brain, the convolutions, is simply in-  
tended for the exercise of the intellectual facul-  
ties, whether of the low degree called instinct, or  
the exalted kind bestowed on man, the gift of rea-  
son.—*Wigan on the Mind.*

**PHRENOLOGY.**—There can be no doubt that this  
system has been of eminent service to mankind.  
Its classification and arrangement of our mental  
powers is certainly one of the most comprehen-  
sive, accurate, and useful as a *foundation* for the  
study of intellectual science. There are thou-  
sands who will quite agree with Henry Ward  
Beecher, when he declared that it had laid silently,  
and did lie at the root of nearly all his obser-  
vation and classification of the mental and moral  
actions of men.—*Philad. Ledger.*

WASHINGTON, visiting a lady in his neighbor-  
hood, on leaving the house a little girl was di-  
rected to open the door. He turned to the child  
and said, "I am sorry, my little dear, to give you  
so much trouble." She replied, "I wish, sir, it  
was to let you in."

HONESTY always "pays," while deception, trick-  
ery, and double-dealing bankrupt first the man,  
then his affairs.



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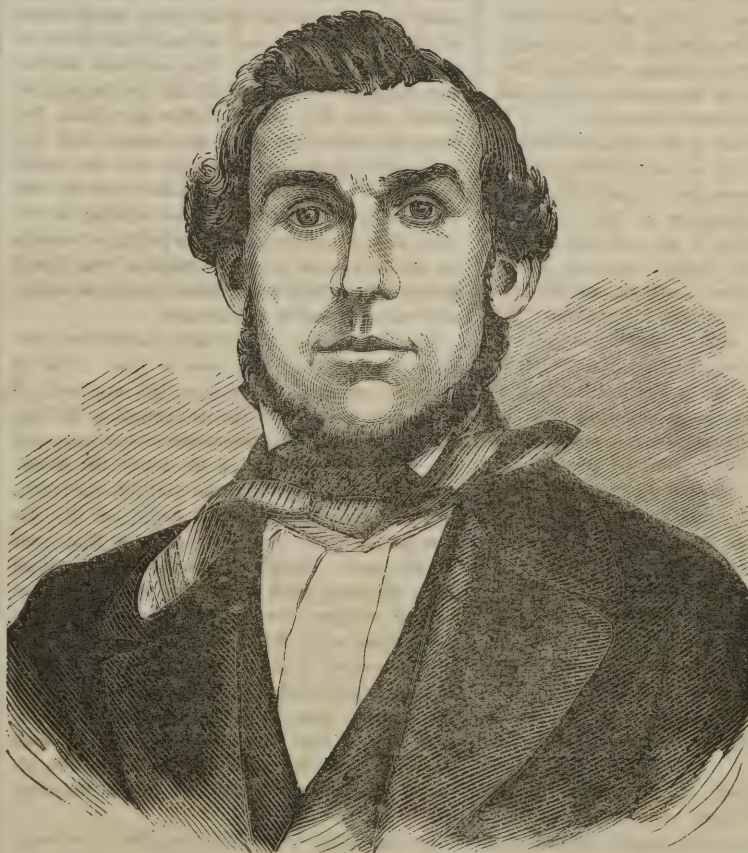
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## JAMES STEPHENS.

### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

The portrait of Stephens, loaned to us by the *Police Gazette*, is a good likeness of the unfortunate man. We saw him during the trial and also after he was executed. He had a somewhat singularly formed head. His face was bony and his features strongly marked. His body was lean and rather roughly made. His head, as it will be seen by the portrait, was fully developed in the lower part of the forehead, indicating quick perceptions and more than ordinary smartness and practical talent. But the forehead appears to be low, especially in the top of the head, where Benevolence is situated. He, evidently, was not a man of sympathy or kindly feeling. In the region of Firmness and Self-Esteem his head towered high, which served to give him great self-reliance, a strong will, and a steady, unwavering nerve. That portion of the head indicated uncommon steadiness and presence of mind, and whether he was guilty of the protracted cruelty of poisoning his wife little by little, week after week, or not, his appearance on the trial, his unwavering self-possession during his imprisonment, his manner before the sheriff, when accused of having in his possession deadly weapons in his cell,



JAMES STEPHENS, THE WIFE POISONER.

one well adapted to his temperament and disposition, he probably would have steered clear of that course of crime which has led him to an untimely end. There are many men who, if surrounded by favorable circumstances, live blameless lives so far as public law is concerned, but who fall the moment that any strong current of temptation sets against them. There are others who can not be much misled however strong the temptation is. And others still, who seek evil with greediness. We regard Stephens as one of the first class mentioned, who require favorable circumstances in order to maintain fair respectability and outward morality.

showed the power of the manifestation of these faculties. What a long, large face for the height of head, and the head also appears broad from ear to ear in proportion to its height. On the whole, this is a low organization, coarse in texture, strong in determination, relatively weak in moral development, and one requiring to be kept comparatively free from temptation in order to lead a consistent, virtuous life. If he had married a woman of his own or less age than himself, and

#### BIOGRAPHY.

James Stephens, the wife poisoner, was executed on Friday, Feb. 3d, at twenty-three minutes to ten o'clock.

He was a laborer in the coachmaking establishment of Mr. Stephenson, in New York, where he had been employed several years. He was a native of Ireland, as was also his wife, who emigrated with him to this country thirteen years ago. Unfortunately, his wife was some fifteen years his



senior, which was the cause of a coolness springing up between them. Some time in 1857 Sophia and Fanny Bell, sisters, nieces of Mrs. Stephens, arrived in this country, and at the request of their uncle went to board with him. Shortly after their arrival here, Stephens conceived a strong passion for Sophia Bell, and before the death of his wife attempted several times to become criminally intimate with her.

At length Mrs. Stephens, who was a very healthy woman, became suddenly and seriously ill, and complained of burning at the stomach. Once or twice Stephens called in a physician, who did not think her case was bad at all, and so assured Stephens. He alone went for her medicine, and he alone administered it, and while doing so would fall down upon his knees and ask a blessing from his Maker for his wife's speedy recovery, while, as was afterwards proven, he was administering arsenic in small doses, and laudanum in large quantities, so that she might sleep off the excruciating pain which the poison caused.

According to the testimony of Sophia Bell, Mrs. Stephens, while on her death-bed, was under the impression that her husband had poisoned her, and said as much to her, but the entrance of Stephens prevented her from stating why she thought so. After twenty days of intense suffering, Mrs. Stephens, on the 23d of September, 1857, died, and was buried in Greenwood Cemetery.

Shortly after the death of his wife, he renewed his improper overtures to his niece Sophia, which she refused. She alleges that Stephens threatened to blacken her character in the church of which she was a member, if she took any steps to oppose or expose him. Sophia, however, preferring a gentleman named Cardwell, for her husband, to her uncle, raised his indignation. The day for her marriage with Cardwell was set, but before it arrived he received an anonymous letter, afterwards proven to be in the handwriting of Stephens, among other things charging that Sophia Bell was not a virtuous woman, and that an improper intimacy existed between her and her uncle. Mr. Cardwell showed the letter to Miss Bell, who broke up the engagement, and refused to be married until her character was cleared up. Sophia Bell wrote to her relatives in Ireland concerning her uncle's conduct, of his attempts to ruin her, traduce her character, and her suspicions that her aunt was foully dealt with. In September, 1858, Robert Bell, the brother of Sophia, arrived in this country, and went to the house of his uncle. There he saw his sister, who at the first opportunity revealed all to her brother.

Young Bell, indignant at the conduct of his uncle, went and purchased a double-barreled pistol, loaded both barrels with powder and ball, and on the 14th of September he waylaid his uncle in Twenty-seventh Street, just as he was coming from work. Without a moment's notice, Bell leveled the pistol at his uncle and fired, the bullet passing through the collar of his coat. He fired a second time, but the bullet, being too small for the bore, dropped out, and thus the life of Stephens was spared. A scuffle ensued, but the noise of the shooting attracting a crowd, the combatants were soon separated, and Bell was arrested. In the morning, a charge of assault and battery with intent to kill was made against Bell by

Stephens. Bell demanded an examination, which was granted. But before the examination took place, the sisters, Sophia and Fanny Bell, in a private interview which they had with the magistrate, stated the circumstances which led to the assault, and their belief that their aunt had been poisoned. A complaint was made against Stephens, charging him with the crime of murder, for which he was arrested and held to bail.

On the 23d of September, 1858, exactly a year after the death of his wife, the body was disinterred, and passed over to Dr. Doremus, the celebrated chemist, for analyzation. After an analysis of the human body, unparalleled in history for minuteness and care, occupying several months, at a cost of \$10,000, he reported that he had found arsenic enough in the body of the deceased to cause death. After his report was presented to the coroner, the investigation was resumed, and on the inquest it was shown that Stephens had bought a quantity of arsenic of Dr. Cadmus, as he said, to kill rats, while there were none in the house. The coroner's jury, after a short consultation, rendered a verdict of guilty of murder, and he was committed to prison without bail, to await the action of the grand jury, which found a bill of indictment, and he was tried there on the 7th of March, 1859. The evidence showed that Stephens and his wife did not live happily together. One day, shortly before her death, because she insisted on going to a funeral with her husband, he gave her a black eye, and she had it when dead. The purchase of poison, and the administering of a whitish powder similar to arsenic, also of laudanum, and the finding of arsenic in the body, were proven. Stephens was found guilty, after a trial which lasted over three weeks, and was sentenced to be executed.

Two weeks before his execution a friend of Stephens took in two revolvers to him. One of those he conveyed to Sanchez, the murderer of his father-in-law, and the two agreed to kill the night watchmen, take possession of the keys, get out in the yard, climb on the top of the sheds, and drop themselves from the wall into the street. But Stephens, like a coward, would not fire the first shot himself. Sanchez was to do that part of the work. Stephens and Sanchez occupied cells adjoining each other, and they could converse in whispers through the waste pipe. They both attempted to dig through the partition wall that separated them, but were discovered before it was accomplished. Information was furnished the keepers that Stephens had been furnished with weapons that were intended either to commit suicide or murder. He was searched, but although he had a revolver on his person, the keepers did not find it.

Sunday night before his execution the attempt to escape was to have been made, but circumstances did not favor it.

On Monday morning Sanchez sent for the warden of the Tombs, and to him he revealed the whole plot.

Sheriff Kelly went to the Tombs, and after conversing with the warden the two entered the cell of Stephens. The sheriff, on entering, told him he would be under the necessity of searching him. Stephens, instead of quietly submitting, jumped up and placed himself behind a chair, and declared that no man should insult him. He at the

same time made a dive at his pocket for something. The sheriff and the warden seeing this movement, each seized him by the arm and collar, and although both are very strong men, they were unable to overcome him, and they shouted for help. Mr. Cunningham, who had gone into the cell to assist them, ran out again for handcuffs, when deputy-keeper Swarts rushed in the cell and wrenched the pistol from the hand of Stephens. In the excitement, Cunningham placed the handcuffs on Swarts in place of Stephens. After Stephens had been disarmed he became more quiet, and allowed himself to be searched more thoroughly, when the instrument which enabled him to dig through the wall was found in his pocket.

After this occurrence Stephens became low spirited and melancholy, and had very little to say. He still protested his innocence, and refused to inform the authorities who had furnished him with the pistols. A strict surveillance was kept over him, and none were permitted to see him unless they had a permit from the sheriff. He died firmly, and continued to the last to attest his innocence.

### PHRENOLOGY THE ULTIMATE HOPE of Man's Spiritual Nature.

BY LEVI REUBEN, M.D.

We propose briefly to review a Review. A very remarkable commentary on two remarkable books—"The Senses and the Intellect," and "The Emotions and the Will"—by Alexander Bain, of Scotland, is to be found in the pages of that staid and conservative quarterly, the *Edinburgh Review*, for October, 1859. The bare admission of such doctrines as we shall proceed to quote, to the pages of the *Review*, constitutes a more noticeable and startling feature in the mirror of the world's shifting opinions, than does even the character of the doctrines themselves. Condillac and Rousseau promulgated views not a little similar to these; but views which, we have always been told, helped to bring on the terrors of the French Revolution; and we are not aware that they have before found a mouthpiece in an Edinburgh quarterly. Hobbes, and Hume, and Paine would doubtless have gone into ecstasies over the accession of such auxiliaries as Mr. Bain and his reviewer; but it is too well known where—in the past, at least—the religious world has been in the habit of classing those marked names.

Mr. Bain's reviewer finds two existing schools of Psychology, which, however represented in earlier times, have received from philosophers of a more recent period their present embodiment and tendencies. The origin of the first of these, which he terms the *a priori* school, is credited to Descartes; that of the second, or *a posteriori*, to Locke. It was for a time urged, but through the proclivities or misapprehension of those who so received it, that Locke denied the internal origin of any of the parts or laws of our knowledge. But the truth is, that both the conflicting schools admit in our cognitions a *mental element*: the difference is that the followers of Locke explain this element as, not a positive evolution or coming-forth of certain ideas from within, but merely as the effect of a *tendency* or peculiarity of construc-



tion of the mind ; and this tendency it finds in the "law of association."

We are glad to see that the spread of true science calls out from the reviewer the manly statement "That our mental operations have *material conditions*, can be denied by no one who acknowledges, what all now admit, that the mind employs the brain as its material organ." We remember that not more than forty years ago, authorities standing just where the reviewer does now, scouted this very idea, as connected with the teachings of Gall, declaring it so groundless as to be unworthy of refutation. But we submit that an acknowledgment of "material conditions" of the manifestation of mind, does not carry with it the necessary sinking of mind in, and explanation of its powers by, those conditions ; but that here, as elsewhere, entities and their "conditions" are as far apart as, for example, written thought is from ink-lines on paper.

The reviewer refers to the sensible disturbance of our physical frame by all strong emotions ; and he then goes on to inquire *how far* it may be that the nobler phenomena of mind are constructed from the materials of our animal nature ! He tells us there is no proof possible in favor of the *à priori* system. We object to his term. The "mental element" of our knowledge, as a fountain of ideas, not a mere tendency to them, must be admitted by the most rigid *à posteriori* or inductive investigator, if, as we believe he must, at the end of his researches he finds something in mind more unlike to brain and its laws, than *thought to ink-lines*, or than *solar ray-power to air, soil, or vegetation*, and yet which is not resolvable into any of these, nor into any other natural agency. If true reasoning, be it induction, or what it may, do not lead to the independent entity of mind, we may at once abandon the idea of such mind as hopeless.

There is no proof, says the reviewer, that *oxygen* is an element. The bare fact that it has not been decomposed, we admit, is not proof. He goes on to infer a like want of proof that any so-called element of mind can be ultimate. If there be no *elements* of mind, we reply, Phrenology, though so far as it is yet a science, a strictly *à posteriori* one, falls at once. Here is the rallying point of the new mental system—the point from which a flood of light has broken forth, sweeping away many musty lucubrations of the past. A man's Comparison-faculty, says the phrenologist, is not his Tune or Color-faculty ; his Veneration-faculty is not his Philoprogenitive-faculty ; and furthermore, no one of these ever was or will be the other. They are things wholly inconvertible : they are elements of mind.

The reviewer fortifies his position with the assertion that the higher mental phenomena never precede the lower. Other writers have admitted, however, that reason may descend and take part in operations of sense. We go farther, and declare our belief that, in the intellectual science yet to be developed, it will be established that the infant can not *discern (dissever)* the first external object from himself, and cognize it as a thing out of his own being, without the co-operation with the senses of some of the highest faculties of the mind, as that of Comparison, and of Imagination in the form of the idea-suggesting power.

The rapid growth of brain in foetal life is not for nothing ; and no one has yet stated the age, subsequent to birth, below which reason can not act. If it be answered that young quadrupeds secure actual perceptions of objects much earlier than do infants, we need only reply, that our present business is not to disprove any assumed grade of mentality in brutes—we have only to observe them : they *speak* for themselves—but to sustain, if possible, the position that human mind is independent in itself of human organism.

Mr. Bain in reality sweeps away all faculties of the human mind. He labors to show us how *sensations*, received and wrought upon in certain ways predetermined by the constitution of mind, become *perceptions* or *ideas* ; and how, by adhesions of sensations and ideas, according to certain natural laws, acting through time and under the influence of circumstances, there arise *complex and abstract conceptions, general ideas, language, comparison, ratiocination, imagination, desires, will*, and so on. All this, he tells us, comes through the action of the principle of "association"—a law by which mind, from the first, must act and develop itself—the only mental element, it would seem, of our thought and knowledge. In this he does little more, though perhaps that little much more ingeniously, than James Mill, in his mis-named "Analysis of the Human Mind," had done before him. But the reviewer admits a serious objection to this theory. Sensation and association are *passive* : how, then, account for the *active* half of mind—for motive, will, and intellectual work ? Here, however, he opines that Mr. Bain has supplied the desired explanation.

Thus : The nervous influence is generated in the brain, not lawlessly, but under the organic stimulus of nutrition. Its effect we see sometimes manifested in the general rush of bodily activity shown by all animals after food and repose, and in the random motions, apparently so purposeless, of infants. Now, the *voluntary use* of the influence or power thus generated, Mr. Bain thinks, occurs in this wise : The child some time hits on some movement that secures a pleasure, or averts a pain. This he *detains*, learns to discriminate and to seek ; and hence has arisen a voluntary use of the nervous power. The philosopher supports this view by instancing his observations of the conduct of a new-born lamb—how soon, for example, it opened its eyes and looked ; how soon it rose on its fore, then on all its feet ; how, incidentally, its body, then its nose, came in contact with the body of its dam, and how it sought to prolong the contact thus secured ; how, quite as incidentally, the udder was found, and lactation poured its pleasures and benefits down the unaccustomed throat—quite to Sir Lambkin's surprise and astonishment, as our philosopher clearly thinks ! He adds : "The observation proved distinctly three several points ; namely, 1. The existence of spontaneous action as the earliest fact in the creature's history. 2. The absence of any *definite bent* prior to experienced sensation. 3. The power of a sensation actually experienced, to keep up the coinciding movement of the time, thereby constituting a voluntary act in the initial form. What was also very remarkable was the rate of acquisition, or the rapidity

with which all the *associations* between sensations and actions became fixed. A power that the creature did not at all possess naturally (!) got itself matured as an acquisition in a few hours ; before the end of a week the lamb was capable of almost anything belonging to its sphere of existence ; and at the lapse of a fortnight, no difference could be seen between it and the aged members of the flock."

Here we have human psychology based on the first fortnight's experiences and progress of a lamb ; and very weakly based, as we shall show, in that it is an excellent example of a too common fault—the begging of the question at issue ; and yet we find this view approved, at least promulgated, by the orthodox *Edinburgh Review*, in the year of grace 1859 ! That will do, for one stretch. There is, after all, something new beneath the sun.

But, seriously : we admit, with Mr. Bain and his spokesman, a wide actual reach and influence of the principle of association, in the intellectual processes and their results. We admit that this association has its subordinate laws—being determined usually by contiguity of time or place, or by relations of likeness or unlikeness, in the sensations and ideas that become associated ; and that this association becomes thus a constant means of *simple suggestion* ; one object or idea, as we say, "calling up" another, and so on, in chains of indefinite length. But *conception, abstraction, judgment, reasoning*, are in no way, in themselves, association ; nor can they be analyzed or explained into associations, however ingenious the attempt. No possible association of sensations or ideas produces the difference between the faculties of Eventuality and Locality, Form and Force ; or between the acts of perceiving, conceiving, and inferring. These are radically different in mind, and are as much so before all sensation, perception, or thought, as after any amount of these operations. This truth is the result of observation and induction ; and it is the declaration of Phrenology. Hence, there is a "definite bent" in the lamb and in the child, "prior to experienced sensation ;" and a bent that, instead of growing up out of accident, gives character to all the cognitions and actions, until life ceases.

The touch of spring calls forth the bee as certainly and mechanically as the touch of a hidden spring throws open a door, or as the winding of the watch sets its wheels playing. So, without doubt, it is the *sight*, or *touch*, or both, of the dam, that calls into play certain muscles, producing the action we may style seeking for the udder ; and when this is found, a new touch excites another set of muscles, and the result is lactation. But all these are the *instinctive, automatic, or mechanical* actions of organized bodies ; and, as is now well known, they are brought about merely through certain connections of the reflex system of nerves. They are not, so far as we have now traced them, voluntary in any sense, but directly the opposite. Having nothing to do with will, they surely can not explain the will. But Mr. Bain's palpable begging of the question appears in this, that he speaks of the lamb or the infant as, first of all, *detaining* a movement or contact that gives pleasure, as *discriminating* it, so that it may be known the next time, and as



seeking it, afterward. Now, most certainly, the first time that the young creature does "detain" or "seek" a gratification, the desire and the will must first both be already active within it; and before it "discriminates" any object, the power of discrimination (Comparison) must have entered the field, ready to act, in fact, just newly breaking forth in action. Thus, this vaunted explanation of the making of *will*, or of *comparing-faculty* in a young being, is only a labored form of words: the faculties and their tendencies were all there before the philosopher took out his patent, or applied it for producing them.

The reviewer admits that Mr. Bain's attempt to analyze the *emotions* has been the least successful. It is, here, fatal to the theory, that it affords an explanation of only the intellectual part of an emotion, so to speak; that is, of the realized pleasure or pain. But there is a certain animal element—an in-dwelling and unchangeable impulse or demand—which is prior to any realized feeling; and this the principle of association can not explain. It is significant that, at this very point, before Gall, the greatest confusion of all existed. He dissected the emotional man, and brought out into clear view individual *propensities* and *sentiments*. Then the old and inextricably confused twaddle about the "heart" ceased, and the springs of motive, as well as of morality and intellect, stood revealed. The reviewer, as well as the philosopher, seems to think that one great difficulty about accounting for many of the emotions, is their extreme complexity. On the contrary, if looked at in the light of a true analysis of mind, they are extremely simple. But if looked at through Mr. Bain's psychological system, they may well confound the inquirer. By how many compoundings, for example, or new associations, shall a score of *sensations* be brought to the condition of *abstract truths* or *scientific laws*? and by how many more shall they be so metamorphosed as to become *conscience* or *hope*, *pride* or *vanity*, *friendship* or *fear*? Such a view of the constitution of the mind is preposterous in the extreme.

It is worse than preposterous; because it resolves all activities, capacities, and fruits of the intelligent soul, at the last, into mere sensation—of which even the earth-worm is capable. Thus it identifies the soul with other products of organization, and in so doing, disfranchises, indeed, annihilates it. If we understand Mr. Bain aright, this result is the legitimate fruit of his system. Against this conclusion, as a believer in the phrenological analysis of mind, and as an advocate of the doctrine of its individual and imperishable nature, we wish to enter our protest. We know there are ardent believers in the idea of a merely "physical mentality." It is no legitimate sequence of Phrenology. Rather, the exact reverse is true. And how strange a spectacle will it be, if, in these latter times, Phrenology, so feared and proscribed by many religious sects, on the charge of infidel tendencies, must at last step in and save the very soul of man—we speak it reverently—from hopeless annihilation at the hands of an unprogressive and unscientific, though in its own estimation orthodox, system of mental philosophy!

Having been led to this conclusion, namely, that the doctrine of Phrenology in reference to

the mind as an aggregation of individual powers, gives to the mind itself a positive entity and essence of which the materialistic psychology of the day would deprive it; and hence, that in phrenological teachings may yet have to be found the true support of a belief in the immortality of our psychical nature, we were agreeably surprised to meet with the statement of a somewhat like view in the recently published "Introductory Lessons on Mind," by Archbishop Whately. He says, that the man who regards the brain as a single organ, and the mind as in reality a single power directed in a variety of ways, may naturally conclude that the brain is *himself*, and that mind and organization must perish together. "If, on the contrary," says he, "any one believes in the plurality of cerebral organs, he can not regard any one of these as *himself*; nor again, all of them together. For then he would not be *one* person, but several combined; and a human body would be like a great lodging-house, where several distinct families reside, though with a common staircase, and the joint use of a kitchen. Any one therefore who, while conscious of being one single person, believes that there are several distinct organs in the brain, must believe that there is a something which he calls *himself*, which acts on and through those organs. And he is thus prepared to believe in the possibility of this something—whatever it is—surviving the destruction of the brain."

#### "WHAT PURSUIT TO FOLLOW."

THIS question is propounded to us half a dozen times in a day by young men who are about starting in life, or by middle-aged men who have stumbled on a pursuit being ill-adapted to it, or by some misfortune have been broken up and comparatively discouraged. "What shall I do?" is an important question, and we know of no method of answering it so successfully as by studying the mind of the inquirer according to the laws of Phrenology. What shall I do, means more than most people who ask the question are aware of. The usual idea is, "In what can I succeed best pecuniarily—in what occupation can I get rich quickly and easily? What will give me most fame and credit in the world? What the most influential position in society?"

These considerations are not to be undervalued. Men should, as a general thing, do that which they can do best, and which at the same time can best serve the world and yield to themselves ample remuneration. But there are trades, useful and honorable in themselves, which some young men in following would be ruined; some in health, in constitution; some would become unbalanced, morbid, enthusiastic, irritable, and unhappy. Still another of a different constitution, physically and mentally, would follow the same occupation for fifty years, with no ill effect to mind, body, or estate; while yet others would make utter shipwreck of prosperity and happiness in the same trade or profession.

Many a young man has the requisite skill and taste to become a jeweler, an engraver, or a draughtsman; but the sedentary habits incident to these occupations would not only render them miserable, but prostrate their health; whereas they might follow successfully blacksmithing,

ship-building, farming, merchandising, or any robust out-door occupation. Another has skill for almost any mechanical trade, but he lacks the courage and force of character which would make him successful in any energetic, manly pursuit, and would be likely to fail if placed in a position requiring great courage and energy. Another has sound judgment and a strong understanding, but he lacks practical talent, and is not fit to engage in any lively, sprightly, practical business which requires a quick eye, ready perception, and prompt decision. When, therefore, persons ask us to just tell them what trade or occupation to follow, they ask a larger question than they are aware of, involving not only the particular talents requisite for a special occupation, but the courage, stoutness of constitution, perseverance, physical health, and those moral qualities which give elevation, harmony, and consistency of character. What is my character physically, intellectually, and morally? What is it as to courage, energy, enterprise, self reliance, patience, prudence, economy, and thrift? should form a part of the question. But these qualities are generally ignored by applicants, or not regarded as of any particular consequence in making up the qualities necessary to fit persons for particular pursuits. The edge of the axe does the cutting, but it takes a proper amount of iron and helve behind that edge to make it do its work. So, persons need something besides mere skill or intellectual edge. They need back-bone courage, fortitude, perseverance, and enterprise to give effect to that intellect and proper direction to their efforts. A man must have character as well as talent to fit him for a pursuit. No man will succeed in a trade or profession unless his physical organization and his dispositions are adapted to it, however much mere talent he may have for that pursuit.

HOW TO BE BEAUTIFUL.—A correspondent, writing to an exchange in western New York, in regard to the work on "Physical Perfection," recently published, says: "It has been said often enough, that if one wishes to have a beautiful face he must cherish a beautiful spirit; that living in the midst of fine scenery tends to develop beauty in men; that two persons living together will grow to look alike. But in this book the philosophy of all this is taught, and how it may be made to bear on all one's life. We see at once how persons of different religious faith may be known by the shape of their heads and faces. I do not know how others may be affected, but nothing in a long time, so much as the reading of this book, has impressed me with the necessity of men being in constant and loving communion with God in order to the growth of beautiful characters. \* \* \*

"The obligation to be beautiful is not understood. Women think it a matter simply of personal interest whether they are good-looking. This is a mistake. What right has your neighbor to present to you each morning, to hold opposite to you during every meal, and to show you the last thing before he parts with you at night, a homely face, when he might show you a beautiful one? When men better understand their relations to each other, they will cherish good looks as a duty to others rather than to gratify personal vanity."



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

## LECTURE II.

ON THE SANCTIONS BY WHICH THE NATURAL LAWS OF MORALITY ARE SUPPORTED.

[CONTINUED FROM PAGE TWENTY-EIGHT.]

Every law supposes a Lawgiver, and punishment annexed to transgression. God prescribes certain actions by the constitution of nature, and He is therefore the Lawgiver—He supports His laws by rewards and punishments—Does He do so by special acts of Providence? Or are His rewards and punishments certain consequences of good or evil, appointed by Him to follow from our actions?—It is important to show that God dispenses justice in this world, because we know no other; and if He be not just here, there is no natural and logical ground for inferring that He will be just in any other world—Evidence that He does dispense justice here—His supposed injustice is apparent only—Philosophers have not understood the principles of His government—The independent action of the several natural laws is the key to it—If we *obey* the physical laws, they reward us with physical advantages—If we obey the organic laws, they reward us with health—If we obey the moral laws, they reward us with mental joy—If we *disobey* any one of those laws, we are punished under it, although we observe all the others—There is more order and justice in the Divine government in this world than is generally recognized.

In my last Lecture I endeavored to point out the foundation on which Moral Philosophy, inferred from the constitution of nature, rests. The mental organs and faculties being the gift of God, each has a legitimate sphere of activity, though liable to be abused; and the rule for discriminating between uses and abuses is, that every act is morally *right* which is approved of by the whole faculties duly enlightened and acting harmoniously; while all actions disapproved of by the faculties thus acting are *wrong*. In all harmonious actions, the moral sentiments and intellect, being superior in kind, direct the propensities. In cases of conflict, the propensities must yield. Such is the *internal* guide to morality with which man has been furnished.

The next inquiry is, Whether the judgments of our faculties, when acting harmoniously, are supported by any *external* authority in nature? Every law supposes a lawgiver, and punishment annexed to transgression. Certain courses of action being prescribed and forbidden by the constitutions of external nature and of our own faculties, God, who made these and their organs, is consequently the Lawgiver; but the question remains—Has he used any means to give sanction, *in this world*, to his commands revealed to us in nature? All are agreed that rewards and punishments have been established by God; but as to the *extent, manner, and time* of dispensing them, very different opinions are entertained. By some, it is conceived that God, like the human magistrate, watches the infringement of his laws in each particular instance, and applies punishment accordingly; but that neither his punishments nor his rewards are the *natural* effects of the conduct to which they have reference. Such is the view of the ways of Providence embodied in Parnell's "Hermit;" and many of us may recollect the pleasure with which, in youth, we perused that representation, and the regret we felt, that experience did not support its beautiful theory. A servant is described as having been thrown over a bridge by his companion, and drowned; which event at first shocks our Benevolence; but we are then told that the sufferer intended that evening to murder a kind and indulgent master, and that his companion was an angel sent by God to prevent, and also to punish him for his intended crime. Another scene represents an hospitable rich man's son dying apparently of convulsions; but we are told that the same angel suffocated him, to snatch him away from his parents, because their affections, doting too fondly on him, led them to forget their duty to Heaven.

These representations, of course, are fictitious; but notions of a similar character may be traced existing in the minds of many serious persons, and constituting their theory of the divine government of the world. The grand feature of this system is, that the punishment does not follow from the offense, by any natural bond of connection, but is

administered separately and directly by a special interposition of Providence. The servant's wicked design had no natural connection with his falling over the bridge; and the neglect of Heaven, by the parents of the child, had no such natural relation to its physiological condition that it should have died of convulsions in consequence of that sin. There are, as I have said, some religious persons who really entertain notions similar to these; who believe that God, by special acts of providence, or particular manifestations of his power, rewards and punishes men's actions in a manner not connected with their offenses by any natural link of cause and effect; or, at least, so remotely connected that the link is not discernible by human sagacity. They conceive that this view imparts to the Divine government a sublime mysteriousness which renders it more imposing, solemn, and awful, and better calculated than any other to enforce obedience on men. To me it appears, on the contrary, to be erroneous, and to be a fountain of superstition, at once derogatory to the dignity of the Divine Ruler, and injurious to the moral, intellectual, and religious character of his subjects. I shall, in a subsequent part of this Lecture, state the reasons for this opinion.

Another notion entertained regarding the moral government of the world is, that God has revealed in the Scriptures every duty which he requires us to perform, and every action which he forbids us to do; that he leaves us at full liberty in this life to obey or disobey these commands as we please; but that, in the world to come, he will call us to account, and punish us for our sins, or reward us for our obedience. There are strong objections to this theory also. Religious persons will at once recognize that the instruction communicated to man in the Scriptures may be classed under two great heads. The first class embraces events that occurred before the existing state of nature commenced (such as the transactions in Paradise before the fall), also events that transcend nature (such as the resurrection of Jesus Christ), and events that are destined to occur when nature shall be no more (such as the final judgment); together with certain duties (such as belief, or faith) which are founded on those communications. In regard to all of these, science and philosophy are silent. The second head has reference to the practical conduct which man is bound to pursue with regard to the beings in the present world. The first objection, then, to the theory of the Divine government last mentioned, is, that the Bible, however complete with respect to the former department of instruction, really does not contain a full exposition of man's secular duties.

In the last Lecture I quoted a striking passage to this effect from Archbishop Whately. The Scriptures assume that man will use his moral and intellectual faculties to discover and perform the duties relative to this life imposed on him by the constitution of nature. It is very important to manage aright the physical, moral, and intellectual training of children; and yet the Bible contains no specific rules for discharging this duty. It tells us to train up a child in the way he should go, and that when he is old he will not depart from it; but it does not describe, with practical minuteness, *what that way is*. If it do so, every incompetent schoolmaster, and every ignorant mother who injures her children through lack of knowledge, must have sadly neglected the study of the Bible. But even the most pious and assiduous students of the Scriptures differ widely among themselves in regard to the training of their children; so that the Bible must be either silent, or very obscure on this point. How many thousands of Christian parents neglect the physical education of their children altogether, and in consequence, either lose them by death, or render them victims of disease! Again, each sect instructs its children in its own tenets, and calls this the way in which they should go; yet, when we observe the discord and animosity that prevail among these children when they become men and women; when we see the Protestants denouncing the Catholic as in error, the Catholic excommunicating the Protestant as a heretic, the Trinitarian designating the Unitarian as an infidel, and the Unitarian condemning the Trinitarian as superstitious, we have proof, certainly, that the children, when old, *do not* depart from the



way in which they have been trained; but we likewise see that it is impossible that *all* of them can have been trained in the *right* way, since otherwise there could not be such lamentable differences, and so much hostility between them. I can discover, therefore, in the Bible, no such complete code of secular duties as this system implies. In the "Constitution of Man," I have endeavored to show that God intended that we should employ our mental faculties in studying his works, and by this means to fill up the chapter of our secular duties, left incomplete in the Bible.

A second objection to the theory in question is this—it implies that God exercises very little temporal authority in the government of this world, reserving his punishments and rewards chiefly for a future life. One cause of this view seems to be, that most of the teachers of morals and religion have confined their attention to moral and religious duties, and often to their own peculiar and erroneous interpretation of them; instead of taking a comprehensive survey of human nature and of *all* the duties prescribed by its constitution. They have regarded life as monks do; not practically. They observed that sometimes a man who believed and acted according to their notions of sound religion and sterling virtue, fell into worldly misfortune, lost his children prematurely by death, or was himself afflicted with bad health; while other men, who believed and acted in opposition to their notions of right, flourished in *health and wealth*, and possessed a vigorous offspring; and they concluded that God has left the virtuous man to suffer here, for his probation, intending to reward him hereafter; and the wicked to prosper, with the view of aggravating his guilt and increasing the severity of his future punishment. They have rarely attempted to reconcile these apparent anomalies to reason, or to bring them within the scope of a just government on earth. It humbly appears to me that God does exercise a very striking and efficient jurisdiction over this world, and that it is chiefly through our own inattention to the manner in which he does so that we are blind to its existence and effects.

It is important to establish the reality and efficiency of the Divine government in this world, because a plausible argument has been reared on the contrary doctrine, to the effect that there can be *no* reward and punishment *at all*, if none is administered in this life. The line of reasoning by which this view is supported is the following: We can judge of God, it is said, only by his works. His works in this world are all that we are acquainted with. If, therefore, in this life, we find that virtue goes unrewarded, and that vice triumphs, the legitimate inference is that it will always be so. Bishop Butler, indeed, in his celebrated "Analogy," has argued, that *because* God has *not* executed complete justice here, he *must* intend to do so hereafter, for justice is one of his attributes; but Mr. Robert Forsyth, in his work on Moral Science, has stated the objection to this argument in strong terms. "If," says he, "God has created a world in which justice is not accomplished, by what analogy, or on what grounds, do we infer that any other world of his creation will be free from this imperfection?" Butler would answer, "Because justice is an attribute of the Divine Mind." The opponents, however, reply, "How do you know that it is so? We know the Deity only through his works; and if you concede that justice is not accomplished in the only world of which we have any experience, the legitimate inference is that justice is *not* one of his attributes; at least the inference that it is one of them is illogical." I have heard this last argument stated, although I have not seen it printed.

It will serve the cause of moral science to present a valid answer to these objections; and the most satisfactory to my mind would be one which should show that the Divine Ruler actually does execute justice here, and that therefore we are entitled to infer that he will be just hereafter; and such, accordingly, is the argument which I respectfully propose to maintain.

The supposed anomalies in the Divine government are apparent only, and, when properly understood, form no exception to the Cre-

ator's attribute of justice. The key to them is the separate action of the different departments of our own constitution and of external nature, or the *independent operation of natural beings and substances*, each regulated by laws peculiar to itself. This doctrine is explained in the "Constitution of Man;" and I here introduce it as the basis of our future investigations. Viewing the world on this principle, we discover—

1st. That inorganic matter operates according to fixed laws, which are independent of the moral or religious character of those whom it affects. If six persons be traveling in a coach, and if it break down through insufficiency of the axle, or any similar cause, the travelers will be projected against external objects according to the impetus communicated to their bodies by the previous motion of the vehicle, exactly as if they had been inanimate substances of the same texture and materials. Their vices or their virtues will not modify the physical influences that impel or resist them. The cause of the accident is simply physical imperfection in the vehicle, and not the displeasure of God against the individual men who occupy it, on account of their sins. If one break a leg, another an arm, a third his neck, and a fourth escape unhurt, the difference of result is to be ascribed solely to the differences of the mechanical action of the coach on their bodies, according to their differences of size, weight, and position, or to difference in the objects against which they are projected; one falling against a stone, and another, perhaps, alighting on turf.

The whole calamity in such a case is to be viewed simply as a punishment for neglecting to have a coach sufficiently strong; and it serves to render men who have the charge of coaches more attentive to their duty in future. The common sense of mankind has led them to recognize this principle in their laws; for, in most civilized countries, the proprietors of public conveyances are held answerable for damage occasioned by their insufficiency. It is recognized also in Scripture. "Think not," says Christ, "that those on whom the Tower of Siloam fell, were sinners above all Israel." In other words, the Tower of Siloam, like all other edifices, stood erect, in virtue of the law of gravitation, as long as its foundations were sound, and its superstructure firm; and it fell when one or other of these gave way, without reference to the qualities of the persons who were below it.

When a stage-coach is overturned, and a profligate person is saved, while a valuable Christian is killed, some individuals wonder at the inscrutable ways of Providence; but both bad and good men have received from nature organized bodies which need to be carefully protected from injury; and the real lesson taught by this calamity is, that no moral or religious qualities will preserve the body from injury, if the laws which regulate the action of physical substances be not duly attended to. I have elsewhere remarked, that if good men could sail in safety in unsound ships, or travel in dilapidated carriages, upborne by unseen ministers of Heaven, on account of their holiness, the world would lapse into confusion; and these good men themselves would soon find nothing provided for them but the most deplorably crazy conveyances, into which sinners could not with safety set a foot.

The objection may naturally occur, that passengers have neither skill nor opportunity for judging of the soundness of ships and sufficiency of coaches, and that it is hard they should suffer death and destruction from the carelessness or incapacity of others who let out these articles to hire, or employ them in the public service. I shall unfold the answer to this objection in a subsequent part of the course. It falls under the social law. We avail ourselves of the good qualities of our fellow-men, and we must suffer from their defects when, without due regard to their qualifications, we intrust our interests or safety to their care.

In so far, then, as pain, distress, and calamity arise from the action of physical substances, they should be viewed merely as punishments for our not paying due attention to the laws by which the action of these substances is regulated. They forcibly tell us, that if we wish to live in safety, we must habitually exercise our understandings in ac-



## GEORGE B. WINDSHIP, M D.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

## BIOGRAPHY.

DR. G. B. WINDSHIP was born in Roxbury, Mass., January 3d, 1834. He is the son of a physician, Dr. C. M. Windship, the fourth physician in a direct line. His great-grandfather, Amos Windship, was a surgeon as well as a physician, and in the former capacity served in the frigate *Alliance*, of the squadron under the command of Com. John Paul Jones. His mother's maiden name was Barker. She was a descendant of the Vernon family, of Haddon Hall, Derbyshire, England. His physical strength was evidently partly inherited. At no period of his life has he found a person of his size who was a match for him in a trial of strength; but his strength was not absolutely great until he had followed a system of training for several successive years. He considers himself at the present moment to be fully twice as strong as any ordinary hard laboring man. He became a gymnast in his seventeenth year, when a freshman at Harvard College, and so continued until he graduated in 1854. From that time until he graduated at the Medical School of Harvard University, in 1857, he was a gymnast at intervals. Since then, while a practitioner of medicine, he has kept himself in constant physical training, with the determination of becoming the strongest man that ever existed, in spite of his being but 5 feet 7 inches in height, and 143 lbs. in weight. Both his stature and weight are slowly but surely increasing under the compulsion of a method of training which differs essentially from any other in vogue. Its efficacy may be judged from the fact that it insures for him an appreciable gain in strength day by day and year by year, which can not, he thinks, be said of any other method of training.

By a careful and systematic mode of training, this gentleman can now lift something more than a thousand pounds.

Below we give an abstract of a lecture recently delivered by him.

The lecturer commenced by saying that during the last half century attention has been earnestly directed to the subject of Physical Culture. Much has not been left unsaid, although much has as yet been left undone. The few parents and teachers who realize the great truths that have been promulgated, are exceptions.

Take the facts in regard to ventilation. We have had line upon line and precept upon precept, illustrating the verity that if we would have pure blood, we must breathe pure air. During one day of healthful existence, an adult requires that not less than thirty-four hogsheads of pure atmosphere must enter the lungs and go through a deteriorating process, by which it becomes charged with carbonic acid—a deadly poison. Therefore a beneficent Deity has spread this stupendous concave over our heads—placed us at the bottom of a constantly renewed ocean of pure air, that we might avail ourselves of its invigorating forces, and by free out-door life experience that expansion of body and soul to be obtained only by the harmonious development of both.

One illustration in regard to the violations of physical laws. In his counting-room we see a man past the meridian of life; a short-sighted father would point him out to his son as a model man of

business; he devotes all his time and thought to business, and robs himself of exercise, recreation, and rest—he refuses to take in younger partners to share in his responsibilities and profits, although he has more than a handsome competency. He could retire a rich man, why should he not? His health is becoming impaired, he has queer feelings in his head, an odd flutter occasionally at his heart—why not give his constitution respite? Why not seize the opportunity of making the acquaintance of his own wife and children? Why not rejuvenate himself by free communion with nature? Why not seek in horticulture recreation and rest? Birds, fruits, and flowers woo him to come; the voice of the “Lord God walking in the garden in the cool of the day is calling unto him to come,” to turn a deaf ear to the allurements of avarice or ambition, to come and learn to live before he dies. Alas! a little more must be added to his golden pile, and then he will think of it. One day a great commercial crisis sweeps the money market; our model man of business is in peril from the general wreck. He makes sacrifices, and passes sleepless nights and anxious days. The storm blows over; he is safe; now he can retire and give up his business. No, business now gives up him, an over-taxed brain and slighted body avenge themselves on their master; he staggers and falls. What ails him? Only a stroke of paralysis! But it is enough. As *Mercutio* says of his wound, “It is not so deep as a well, nor so wide as a church door, but it will do.” The mortal career of our model man is over. The newspapers chronicle his death; with innocent blasphemy and unconscious impiety, allude to it as a mysterious dispensation of Providence. Mysterious? yes, life and death are mysterious only as it is mysterious that poison kills, and fire burns. The mystery would be for poison not to kill, fire not to burn. Bodily training, the harmonious development of those faculties, through whose agency the physical forces display themselves, this is the radius that sweeps the circle of our complex nature, of life itself.

Whence come, in many cases, the discontents, insanities, crimes, suicides, but from false physical neglects; the man who, by daily systematic exercise, has kept his limbs and muscles rightly developed, and has inured his frame to winter's cold and summer's heat, is not likely to lay violent hands on his own person or another's, from insane impulses. The lecturer did not depreciate moral and intellectual training; all that does not include care for the body is one-sided, imperfect, and incomplete; bodily training can not begin too early, never too late. We have examples where habits of exercise have been beneficially taken up in old age. Dr. Warren says he has known many instances of great increase of muscular vigor and general health by gymnastic exercises at advanced periods of life. A distinguished member of the legal profession began to practice gymnastic exercises at seventy years old, acquiring great additional vigor, and living to the age of eighty-four, in habits of great activity.

I am not here, said the lecturer, to tell the experiences of others. My object is to exhibit my own bodily training, and give a visible manifestation of substantial results showing the capacities of the nerve and frame, and the effects of a system of regular exercise on the general health.

Muscular strength, like longevity, is in some

cases attributable to inherited virtues as well as to care and culture. In my own case I am not more indebted to these than the average of men. It was not until my seventeenth year that I applied myself to gymnastic practice. I have given a portion of nearly every day to the systematic development of muscular power by gymnastic exercises, and for the last four years these exercises have included one branch not ordinarily comprehended in modern gymnasiums. Gymnastics were introduced into this country from Germany some thirty years ago. George Bancroft, the historian, in 1825, was the principal of the first scholastic institution that made gymnastics a regular instruction. Since then there have been gymnasiums in Boston and elsewhere, but the system has not flourished as its friends desire. In ancient times, in the liberal education of a Greek youth, gymnastics occupied as much time as all the other branches put together. From the age of sixteen to eighteen the Greek youths devoted themselves exclusively to gymnastics. The academy and the lyceum were originally gymnasia.

I have said I included in my own practice one branch not generally comprehended in a modern gymnastic course. I refer to lifting, which is now rarely attempted in gymnasia, because of the want of method or prudence on the part of the pupils. This neglected branch is my specialty; having exhausted the usual feats of the gymnasium, I ventured gradually upon this, and soon convinced myself that when wisely practiced it was one of the most beneficial in the whole range of exercise. In solidifying the frame and in giving to one what is called main strength, there is no substitute for it. If lifting is not practiced, points in the body must remain weak, lessening the efficiency of the body, favoring disease, and shortening the life.

I began the practice of lifting in 1855, with a weight of four and five hundred pounds. I was then a five years' gymnast, and an acknowledged proficient. Between four and five hundred pounds was all I could possibly lift with the hands, and that with a consciousness that I was dangerously weak. A month of practice removed this difficulty. In half a year I could lift 700 pounds with ease; last autumn I advanced to 800 pounds, and on the 1st of May last, I lifted for the first time with my hands 929 pounds. Since then I have lifted in the same way 1,030 pounds. Lifting and sustaining 929 pounds with the hands is as difficult as lifting twice that amount or sustaining five times that amount with the assistance of straps passing over the shoulder. One of the strongest men of modern times was Thomas Topham, who gave exhibitions in London a century ago. According to Sir David Brewster, Topham could lift with his hands only 800 pounds, and with straps 1,836 pounds. The Belgian giant could only lift 800 pounds, and straighten himself under two tons. Topham's height was 5 feet 10 inches, and weight 200 pounds. The Belgian was 7 feet 6 inches high, and his weight 300 pounds. My height is 5 feet 7 inches, and my weight 148 pounds. After mentioning these facts, let men of moderate weight take courage. The lecturer commended dumb bells; as a means of exercise next to dumb bells he recommended suspended rings, then the movable bar or vaulting pole.

The time I have usually devoted per day to exercise has seldom fell short of half an hour. The





PORTRAIT OF GEORGE B. WINDSHIP, M.D.  
THE STRONG MAN.

secret of increasing the strength lies in testing it to its utmost capacity, each set of muscles by a special act, which act must not be repeated on the same day, if a second attempt shows that the strength has been at all reduced. In half an hour a great number of feats may be accomplished without weakening a single muscle.

A hand disproportionately small in man or woman is a deformity in the eyes of educated taste, as ugly as the little foot of a Chinese lady; proper exercise develops every member of the body, the hand equally with the chest and shoulders, and the youth who refrains from exercise through fear of being compelled to increase the size of his gloves, had better turn man-milliner at once.

#### PHRENOLOGICAL CHARACTER.

GIVEN BLINDFOLD BY L. N. FOWLER.

Few persons possess so much power in so little space. The upper and frontal part of his brain appears to be dense and vigorous; hence the moral and intellectual faculties tell largely on his character when circumstances favor their action. He lives in the intellect; his power is intellectual; he is an intellectual student, and has a desire to gain all the character that is possible from the reason and the understanding. He also has favorable perceptive powers; has much interest in science, facts, details and experiments.

His forte does not lie so much in his musical or mathematical talent as it does in his originality of mind. He has immense will. Scarcely any man after Napoleon and General Jackson has more will than he. Whatever he determines to do, he will do if it takes him his lifetime. He has an uncon-

mon degree of independence; loves liberty in the most positive sense. When a boy he possessed a strong degree of this feeling. Yet he has a great amount of ambition; is determined to distinguish himself; is not willing to be great merely because his father was, but intends to be so on his own account. He is willing to sacrifice money, ease, and all the luxuries of refined society, for the sake of gaining some end. He is naturally inclined to travel, but prefers to associate in society, that he may gratify his desire to study human nature. He would prefer living a retired life, confined to his own home, and would walk and ride alone in preference to taking a companion, unless by so doing he could more effectually gratify his curiosity. He can improve somewhat by being a little more social and companionable. His love of animals and pets, and of things tender and dependent, is strong; but his love of society depends much upon circumstances.

He has a great amount of determination and resolution in overcoming obstacles, and has spirit and energy equal to almost any emergency, except where cruelty is involved. He has a great amount of executive power contributing to his force of character. Yet he is cautious, very anxious to know the issue of every undertaking, and how it is to be brought about, before entering upon it, and he carefully avoids mistakes. This diffidence often exhibits itself in too great anxiety as to surrounding circumstances. His Veneration is large; his element of respect and regard for superiority appears to be strong; yet his belief in the supernatural and consciousness of the spiritual appear to be inferior. He is also kind and sympathetic,

and soon becomes interested in the welfare of others. His religious character is one which leads him to do good. He takes liberal views of subjects, but has no affinity for the marvelous, and is not easily captivated by the romantic. He is rigid in his ideas of justice, and lives an upright and honest life so far as possible.

His imagination and love of oratory are strong, and he has favorable talents for a speaker. His hopes and anticipations are very strong. He has a high aim, and looks up confidently to its attainment. He would desire riches, if they could advance him in society; but if he were poor, and had his choice to be rich or to be influential, he would sacrifice wealth for the sake of position. There is danger of his attempting more than he can realize, through the influence of his will and of his ambition.

He has great sympathy; throws his whole soul into all he does. His Combativeness is large, and he will not be overcome. He is mild and gentlemanly, not disposed to be cruel, but he will not be conquered. He is one of the hardest of skeptics. If you wish to convince him you have got to do it by reason; he will not take your "say-so" for anything.

Whatever he does, he does alone as much as possible, without mate or aid. He is perfectly individual—as much so as man can be. He has no superabundant flesh—it is all muscle; he could endure a great amount. He trusts to himself, because he has great will, and consequently great strength. His broad shoulders indicate that he has used his physical powers vigorously.

He is a very sensitive man with reference to his own character. He has almost an excess of anxiety to excel. His musical abilities, as giving a sense and appreciation of refined and scientific music, are better than his ability to execute music, to sing, and to control his voice.

#### JAMES CRUIKSHANK.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

Your brain is quite large for the size of your body, and having a remarkably fine-grained and excitable temperament, you are liable to overact, to exhaust your vitality too rapidly, and there is danger of your breaking down by excessive mental exertion. It is, therefore, of the first importance to you that you secure an abundance of vigorous exercise, not walking simply, not riding on horseback merely, in which process the horse has greatly the advantage of the benefit, but you should do something that requires working with the arms and shoulders, as in a gymnasium. Your digestive power is not great, naturally, and your sedentary and mental habits tend to depress it still more.

You have a great fondness for an abundance of pure air, and have a sense of suffocation when you are in any way deprived of a full quantity, which is an indication that it would be well for you always to follow; and you should sleep nine hours in the twenty-four, when you can, and never less than eight. You may not seem, to yourself, to need it now, but ten years more will convince you that eight hours of sleep is quite little enough.

Your phrenology indicates a large development



of the perceptive intellect, which gives quickness of observation, power to gather knowledge rapidly and accurately, and a strong desire to know everything. You have, also, a large development of the organs which give memory of places, forms, magnitudes, historical events and witty incidents, and beautiful illustrations.

You have, also, a large development of the upper portion of the forehead, indicating strong reasoning intellect, and a desire to know the why and wherefore of all that takes place. You are not satisfied with being a historian—you want to go one step further and understand the philosophy of facts.

You have a fine development of language, and ought to be a good talker and writer, but you should not be content yourself to sit and write. You should have a shorthand amanuensis to whom you can dictate your thoughts, and not wait for the slow process of recording, and thus have your thoughts held in your brain hissing hot till you can write them down. It would be well for you to learn shorthand yourself, so as to throw your thoughts on paper with the least possible delay and labor. You could talk to a reporter in fifty minutes as much as you could compose and write out in longhand in a day, and the labor of such composition is not much greater, by the hour, than it is to sit and write it out by the slow process of longhand. Then you could do the same amount of mental labor and do it better, and have ten hours of opportunity to exercise and recreate.

You are known for a fertile imagination, for inventive ingenuity, ability to originate, and to make new combinations of old facts; and as a writer or speaker, as a manufacturer or artist, you would always be developing something new; either striking out into new fields of thought and of invention, or reorganizing old ideas and old mechanical processes. Your large Constructiveness is a source of great success to you in whatever department of effort you may devote your time. You are always finding out something new and making old subjects racy and adapting them to the times.

Your large Ideality gives you a great fondness for the beautiful, the elegant, the stylish, and the perfect. Your large Mirthfulness gives you something of the tendency to be facetious and to caricature and represent facts and forms in a witty and ludicrous manner.

You are a natural critic of character, and understand the motives and dispositions of strangers; and if you were an artist, you would put so much character into your pictures, that people would know, by looking at one of them, precisely what the subject was thinking about and what were his characteristics. You are also very fond of music, poetry, and oratory as well as of art.

You value property, are interested in owning things of taste and value, and were you to devote yourself to business exclusively, you would soon learn to financier well; but your natural tendency is not toward the financiering department; it is more toward making something perfect that shall meet the wants of the world, or gratify its tastes; in other words, you would make a better manufacturer or artist than merchant. You could



PORTRAIT OF JAMES CRUIKSHANK.

make something that the world would want, better than you could command good prices and financier the income and thus keep the business going. You would not make so good a publisher as an editor. You would take more pleasure and pride in making a good paper than in working up the financial department, and making it a paying concern.

You have a very strong will—this you probably get from your father; but you get the finer qualities, the impulse, the genius, more from your mother. In combination with your tastes and criticism and genius, you have courage, pride, force, firmness, and will-power, which serve to impress these other qualities upon those who come within your sphere. Your Combativeness and Destructiveness are rather large; and these joined to your independence and will-power make your character very positive.

Your intellect, imagination, and temperament indicate sharpness, clearness, and vividness, while the elements of force indicate dignity, strength, courage, determination, and power to wield your abilities successfully.

You are a very social man. You are fond of all the interests of home. You regard the cradle as an altar which is very near to heaven. You love children as well as a mother, and if you were to write any poetry, the chances would be very strong that you would begin at the cradle or end there.

Your friendship is very intense. You are not satisfied with a few particular cronies—you feel as if you wanted to love everybody. This is partly a philanthropic spirit. You discriminate among good men as to who shall be your select companions, still, you feel no necessity of dismiss-

ing an old friend to make room for a new one, but you would prefer rather to have an extension-table and have another turkey bought, and increase the viands as the number of friends might increase. You are at home in the social circle. Your influence with women is considerably more than average. If you were to fall into difficulties, or poverty, or suffering of any kind, woman would be your earnest advocate; children also would take your part. Whoever, as a child, has known you, clings to you as he becomes older. If you wanted an office, your true way would be to electioneer with the children, and you would be sure to get their votes when they become old enough. There is not one man in ten thousand who has as much love for children as you, or who has, in conjunction with that, so great a development of the organs necessary for a teacher; but you are capable of teaching the higher branches and the more advanced minds. You would excel as a classical scholar, and would also excel in the sciences, as an artist, a writer, or mechanician.

You ought to have more Hope and more Veneration. If you had more Hope, you would not feel as anxious relative to success, and would, consequently, take life more easily, and not wear yourself out by that anxious care which creates friction. The best advice I can give you, is to take life coolly, live moderately, and not try to do six days' work in one. Spread your effort over the whole year. It is not necessary that everything be done at once. As I have before said, sleep abundantly, exercise largely, avoid unnecessary care, anxiety, and friction. You need more body, and must husband your resources, or you will



be likely to wear out through the over-action of your brain.

#### BIOGRAPHY.

JAMES CRUIKSHANK, the enterprising editor and publisher of the *New York Teacher*, was born in Argyle, Washington County, N. Y., August 28, 1831. He is the sixth of eight children, and inherits from his parents a sound constitution and remarkable powers of physical and mental endurance. He is of medium height, slightly built, of active temperament, and characterized for energy, precision, and independence. Trained to habits of self-reliance, and with an ardent thirst for knowledge, he left the paternal roof at the age of fourteen, and, aided at the first by his elder brother Robert, has carved his own way to the post of usefulness and honor that he now occupies.

He was fitted for college in Albany, under the immediate instruction of Rev. Dr. P. Bullions, and matriculated at Union College in 1847. Here he remained a year, when he left for a temporary engagement as teacher. This new calling he prosecuted with some success for a couple of years, but feeling the need of further culture, and having, at that time, a leaning toward the Church, he spent another year at Madison University. Leaving college a second time to replenish his exhausted finances, he engaged in a school in New Jersey. His success and fondness for the vocation decided his future course. He gave his whole soul to the profession of his choice, and became at once an earnest worker in the educational reforms of the day.

In conjunction with his brother he established a classical school at Bellport, L. I., where he spent three years. His sympathies and aid going out from the narrow limits of his own school-room, he met regularly with the County Teachers' Association, and was a leading spirit in all measures for the improvement of the means of public education. In 1855 he was elected a member of the board of editors of the *New York Teacher* at the annual meeting of the State Teachers' Association, and in the autumn of the same year he removed to Albany to accept the post of first clerk in the Department of Public Instruction. This position he resigned the following year, the State Association having tendered to him that of editor and publisher of the *Teacher*. This periodical was, at that time, deeply involved and crippled in its finances. To its management the publisher gave his best endeavors, and entered with spirit into all plans that promised educational reform. The *Teacher* is now one of the most enlightened and progressive journals in the country, and is doing good service in the educational cause. At the last annual meeting the Association again placed it in his hands for the further term of five years.

Mr. C.'s style, as a writer, is terse, direct, and elegant. He is precise in the use of language, and no great talker, unless deeply interested, and then he is zealous as the supporter of any measure his judgment approves. He speaks with rapidity and earnestness, and is of pleasing address. He belongs to the conservative school of reformers, and subjects each new scheme to careful examination before giving it his indorsement. He was among the founders of the National Teachers' Association, and has ever given it cordial support by his pen, voice, and presence.

If culture, zeal, and love of the profession can accomplish anything, there is before him a career of usefulness that will tell upon the educational interests of the State and country.

#### DEATH OF MR. WM. COMBE.

DIED in Jersey City, N. J., after a long and painful disease of the heart and lungs, in his 66th year, William Combe, the last surviving brother of the late George Combe, Esq., author of "The Constitution of Man," "Moral Philosophy," "Phrenology," "The Relation Between Science and Religion," and other scientific works: "a man of the greatest purity of mind," as Prof. Rogers said of him to the writer of this notice.

Mr. Wm. Combe was one of seventeen children, all from the same parents, born in Edinburgh, Scotland, and the last surviving brother of Dr. Andrew and Mr. George Combe, to both of whom he bore a striking resemblance, and especially to the Doctor. He was a tall, stout, and well-formed man, with a large and well-developed head, wherein all the mental organs were in good endowment, working together in beautiful harmony; in the manifestation of all the feelings and thoughts of enlightened human nature, guided and controlled by reason, conscience, and sound understanding. He was in truth a Christian philosopher, a firm believer in the great and delightful doctrine that God governs the moral as well as physical world by the natural laws, and that we can not be well or happy, much less prosperous in this beautiful world, unless we first study and obey the laws governing our own nature, and their relation with the world in which we live. His whole life was in perfect keeping with these philosophical sentiments, and during his long and severe sickness he preserved a calm and cheerful state of feeling, often remarking to his excellent and devoted wife, and the two lovely daughters, his only children—now entering into womanhood—that "God was good," and "that he was ready to go home and be at peace there, as he had been on earth, with all mankind."

His attachments to his family and friends were strong and abiding; his kindness, love of truth, and moral honesty were in full endowment, and ever active elements in his mental constitution, as the writer of this poor tribute to his memory well knows, having been intimately acquainted with him the last twenty-five years. His death is a great loss to his charming family. To his numerous friends, his many virtues and purity of life will long be cherished as the bequest left them of a good friend and Christian philosopher, whose like we fear we shall not soon see again.

UTICA, N. Y.

J. McC.

LOVE in a woman's heart is like a fountain in a woodland dell, covered with mosses and fern-leaves. No ray of sunshine reaches it, and no breath of summer air stirs its waters. The idle wanderer may roam around it, may even pluck the blue forget-me-nots upon its brink, without discovering it. He who can gently untwine the clinging vines, and push aside the drooping leaves, until he gazes into the pure depths, will see reflected upon the bosom of the trembling water not only the deep blue heavens and the golden stars, but nearer to him will look up from those darkling depths his own image.—C. E. Fairfield.

#### DRUNKEN PHRENOLOGISTS.

THE public have long been imposed upon, and greatly disgusted by a few—and by a *very* few—miserable vagabonds, who steal the livery of science to obtain the means wherewith to gratify gross and perverted appetites and propensities. We could name more than one of this description, but prefer not to bring them into notice, or to defile our pages with their names. Our object in this reference to the matter is simply to warn the public to be on their guard against pretenders, impostors, and dissipated vagabonds.

It is enough for us to state that no true phrenologist, so far forgets himself as to commit the offenses named above. A true phrenologist must be a true man—a temperate, circumspect, upright, worthy citizen. The following testimony is in point. A distinguished United States senator, referring to PHRENOLOGY, writes us as follows:

"When a man properly understands himself, mentally and physically, his road to happiness is smooth, and society has a strong guaranty for his good conduct and usefulness."

"His road to happiness is smooth"—a very important matter in the journey of life. Again: by his understanding himself, "society has a strong guaranty for his good conduct and usefulness." This is not only true, but it is a testimonial worthy its high source.

We may add, inasmuch as our science is brought into disrepute by the vile and vicious vagabonds, we would urge upon all true friends of the cause to discountenance and put down these offenders.

PHRENOLOGY is no more responsible for the bad uses to which these creatures put it, than is Christianity at fault for "cloaking" wicked men and women who thus pervert it.

The credit of a good bank may not suffer on account of counterfeiters which may be put into circulation, and yet many innocent persons may be "taken in." By observing the following general rules, the public need not be deceived by this class of impostors.

A good phrenologist will neither get drunk, gamble, lie, or steal. Neither will he engage in any of the low or wicked pursuits. He will not use profane or vulgar language, nor glory in his shame. But, on the contrary, a good phrenologist will live a life of usefulness, circumspection, and honor. He will not only preach the truth, but he will practice it on all occasions. In short, a good phrenologist will be a good citizen, a gentleman, a mediator, and the benefactor of his race. All this, and more, may be expected from one thoroughly imbued with the true spirit of Phrenology, while the worst conduct may be looked for from those who prostitute "our noble science" to base purposes.

The public should discriminate, and not suffer themselves to be imposed upon by ignorant, wicked, and graceless scamps.

We do know that the tendencies of this science are UPWARD, HIGH, AND HOLY.

We close with a testimonial from that great and lamented scholar and statesman, the Hon. HORACE MANN, who said:

"I look upon Phrenology as the guide to philosophy and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor."



[CONTINUED FROM PAGE THIRTY-EIGHT.]

commodating our conduct to the agencies of the material objects around us. It seems irrational to expect that God will hereafter compensate good men for sufferings which they bring upon themselves by neglecting to study and obey his own institutions.

The next class of objects to which I solicit your attention is the *organic*. These have received definite constitutions, and observe specific modes of action; in other words, they also act under fixed and independent laws, impressed on their constitution by nature. Thus, the human body is subject to continual waste, to repair which nutriment is necessary. This is supplied through the medium of the blood; which replaces decayed particles carried off by the absorbent vessels, and stimulates the brain and other organs to perform their functions aright. But to render it capable of accomplishing these objects, it must be supplied with chyle from the stomach, and oxygen from the lungs; and hence a necessity arises for eating wholesome food and breathing pure air. The bones are composed of organized materials, and are supplied with certain vessels for their nutrition, and with others for the removal of their decayed particles; all of which act regularly, like the mechanism of a plant. Similar observations apply to the muscles, the skin, the blood-vessels, the brain, and all other portions of the body.

Growth and decay, health and disease, pleasure and pain, in all of these parts, take place according to fixed rules, which are impressed on the organs themselves; and the organs act invariably, independently, and immutably, according to these rules. For instance—if we neglect to take exercise, the circulation of the blood becomes languid, the bones, muscles, nerves, and brain are imperfectly nourished; and the consequences are—pain, loss of appetite, of strength, of mental vivacity, and vigor, and a general feeling of unhappiness. If we labor too intensely with our minds, we exhaust our brains, impair digestion, and destroy sleep; this renders the organs of the mind incapable of action; and we are visited at last with lassitude, imbecility, palsy, apoplexy, or death. If we exercise our muscles too severely and too long, we expend an undue amount of the nervous energy of our bodies on them, our brains become incapable of thinking, and the nerves incapable of feeling, and dullness and stupidity seize on our mental powers.

It is, therefore, a *law* inscribed on the constitution of the body—That we should consume a sufficiency of wholesome food, and breathe unvitiated air. And however moral our conduct, however constant our attendance in the house of prayer, however benevolent our actions may be, yet, if we neglect this organic law, punishment will be inflicted. In like manner, if the laws of exercise be infringed—if, for instance, we overwork the brain, we are visited with punishment, whether the offense be committed in reclaiming the heathen, in healing the sick, in pursuing commerce, in gaming, or in ruling a state. If we overtask the brain at all, it becomes exhausted, and its action is enfeebled; and as the efficiency of the mind depends on its proper condition, the mental powers suffer a corresponding obscuration and decay.

There is obvious reason in this arrangement also. If the brain were to flourish under excessive toil, in a good cause, and suffer under the same degree of exertion only in a bad one, the order of nature would be deranged. Good men would no longer be men; they might dispense with food, sleep, repose, and every other enjoyment which binds them to the general company of mankind. But, according to the view which I am expounding, we are led to regard the constitution, modes of action, and relations of our organized system, as all instituted directly by the Creator; birth from organized parents, growth, decay, and death in old age appear as inherent parts of our frames, designedly allotted to us; while pain, disease, premature decay, and early death appear, to a great extent, to be the consequences of not using our constitutions properly.

When, therefore, we see the children of good men snatched away by death in infancy or youth, we should ascribe that calamity to these children having inherited feebly organized bodies from their parents,

or having, through ignorance or improper treatment, been led, in their modes of life, to infringe the laws which regulate organic matter. The object of their death seems to be to impress on the spectators the importance of attending to these laws, and to prevent the transmission of imperfect corporeal systems to future beings. If we see the children of the wicked flourishing in health and vigor, the inference is, that they have inherited strong constitutions from their parents, and have not in their own lives seriously transgressed the organic laws. We have no authority from our philosophy for supposing that Providence, in removing the just man's children, intends merely to try his faith or patience, to wean him from the world, or to give occasion for recompensing him hereafter for his suffering; nor for believing that the unjust man's family is permitted to flourish, with a view of aggravating his guilt by adding ingratitude for such blessing to his other iniquities in order to augment his punishment in a future life. We see, in these results, simply the consequences of obedience and disobedience to the laws impressed by the Creator on our constitution.

This principle delivers us from some perplexities and difficulties. When the children of good men are healthy, this circumstance is regarded as agreeable to the notions which we entertain of a just Providence. But when other men, not less excellent, have feeble children, who die prematurely and leave the parents overwhelmed with grief, the course of Providence is regarded as inscrutable; or, by way of reconciling it to reason, we are told that those whom God loveth, he chasteneth. When, however, the wicked man's children die prematurely, this is regarded as a just punishment for the sins of the parents; but sometimes they live long, and are prosperous; and this is cited as an example of the long-suffering and loving-kindness of God! The understanding is confounded by these contradictory theories, and no conclusions applicable to our *practical improvement* can be drawn from the events. When we look at the independence of the natural laws, when we recognize the principle that obedience to each has its peculiar reward, and disobedience its appropriate punishment, we find that our difficulties diminish. The man who obeys every law but one, is punished for his single infraction; and he by whom one only is obeyed, does not, on account of his neglect of all the others, lose the reward of his solitary act of obedience.

It still remains true, that "those whom God loveth, he chasteneth," because the punishments inflicted for the breach of his laws are instituted in love, to induce us to obey them for our own good; but we escape from the contradiction of believing that he sometimes shows his love by *punishing* men who *obey* his laws; which would be the case if he afflicted good men by bad health, or by the death of their children, merely as trials and chastisements, independently of their having infringed the laws of their organic constitution.

We avoid also another contradiction. The most religious persons who implicitly believe that disease is sent as a chastisement for sin, or in token of Divine love, never hesitate, when they are sick, to send for a physician, and pay him large fees to deliver them as speedily as possible from this form of spiritual discipline. This is very inconsistent on their parts. The physician, however, proceeds at once to inquire into the *physical causes* which have disordered the patient's organization; he hears of wet feet, exposure to cold air, checked perspiration, excessive fatigue, or some similar influence, and he instantly prescribes *physical remedies*, and it is often successful in removing the disorder. In all this proceeding, the common sense of the patient and physician leads them to practice the very doctrine which I am expounding. They view the suffering as the direct consequence of the departure of some of the bodily organs from their healthy course of action, and they endeavor to restore that state.

A striking illustration of the difference of practical result between the one and the other of these views of the Divine administration is furnished by the history of the cholera. When it approached Edinburgh, a board of health was instituted under the guidance of *physicians*. They regarded the cholera simply as a *disease*, and they viewed



disease as the result of disordered bodily functions. They, therefore, urged cleanliness, supplied nourishing food to the poor, and provided hospitals and medicine for the infected; and these means were, on the whole, surprisingly successful. Rome is at this moment threatened with the approach of the cholera; but the Pope and his Cardinals are pleased to view it, not as a disease, but as a religious dispensation; and what means do *they* use to prevent its approach? A friend in Rome, in a letter dated November 5, 1835, writes thus: "A black image of the Virgin has lately been carried through the city by the Pope and all the Cardinals, for the express purpose of averting the cholera; so you see we are in a hopeful way, if it should assail us." The cholera did attack Rome, and fifteen thousand persons fell victims to it, out of a population not much exceeding that of Edinburgh, where fewer than three thousand perished. Every reflecting mind must see the superiority of the precautions used in the city of Edinburgh over those practiced in Rome; yet the opinion that disease is the consequence of disordered bodily organs, and that the action of these organs is regulated by laws peculiar to themselves and distinct from the moral and religious laws, lies at the bottom of these different courses of action. My aim, you will perceive, is to bring our philosophy and our religious notions into harmony, and to render our practice consistent with both.

[TO BE CONTINUED.]

## START RIGHT!—No. 2.

BY A. D. J.

I HAD the happiness to be one of the audience to which Professor Agassiz delivered his first lecture in the United States. It was in our modern Athens, the city of Boston. It was introductory to his great series of lectures which followed, on the subject of Natural Philosophy and Science. Well do I recollect—it was many years ago—the rich and glowing thoughts which sparkled amidst the broken language as it fell from his unanglicized lips. It was as if he had thrust his hand into the casket of science, and scattered broadcast the diamonds, and rubies, and pearls therein treasured up. Among other things, he related an incident of his own experience, which is so illustrative of what I wish to say in this connection, that I can not forbear transferring it to these papers, and will speak in his person, although the language may not be exactly his.

"While I was in Switzerland, revising Professor —'s great work on the fishes of that region, my brother, who at that time was pushing his investigations into the chalk mines which lie beneath the great city of Paris, sent me a single scale of a fish unlike anything ever before known. I immediately set myself to work to rear the fabric of which only this single brick was known to exist. When I had completed my fish, I sent a drawing of it, with a description of its habits, etc., to the *Journal of Arts and Sciences*, then issued

at Paris, in which it was published. Several years after, my brother found in those chalk formations a perfect fossil of the same species, and sent it for my inspection. On comparing it with my drawing, I found that so exactly had I delineated it, that not a single line required alteration."

In connection with this I would also state the fact, that there are in the same Academy savans so perfectly skilled in the *human* natural science, that they, with equal facility, erect a perfect manikin of any subject, whose dissected foot or hand is sent to their inspection.

The use which I wish to make of these very striking facts is this: If from the examination of a single scale or bone of an extinct race, the naturalist can tell you to what class of animals it belongs, even if before it had ever been known to exist, describing also with almost perfect exactness the habits of such animals; or if the professors of natural science can build for you a perfect manikin of your departed friend, whose single limb you have placed in their hands, although they have never seen the individual or heard any description of him, surely it should not be a thing to excite a wondering disbelief when the professed phrenologist assumes to predicate character on the external manifestations of the human head, the seat of the brain, the confessed throne of the mind or soul.

It does not amount to an argument against the assumption, because there be heads "so like as any twins," which yet give out such dissonant signs. For Phrenology itself acknowledges that these dissonances arise from some disturbing cause over which the mind has no control. Two bells cast in the same mold, of equal purity and weight of metal, entirely similar in all external aspects, are found to give out tones entirely dissimilar; one sonorous, liquid, powerful—the other dull, thin, and light, and varying also in their key. Science teaches, and unerringly teaches, that there is somewhere a real cause for this difference, sometimes discoverable upon close investigation, sometimes defying the most rigid and protracted scrutiny. A thousand causes may produce the result; the incorporation of some foreign substance—a formidable bubble of air lodged near the edge—the difference of the temperature when the bell was cast—an internal and invisible fracture, and innumerable and almost inconceivable other causes may produce the result.

And so of the head; although there may be great incongruity of character where two heads are presented exceedingly similar in their cranial developments, it militates nothing against the validity of the claim of Phrenology; for if this single case of incongruity is of so much importance in the estimation of the skeptic, what will he do with the thousand-and-one cases of perfect agreement? You shall find two heads of similar form, which shall manifest adverse characteristics; and so you shall find two bells, as nearly similar as two peas, which, when struck at the same time and manner, shall give out jangling tones. But these prove only the exception to the law which makes ten thousand bells to chime in harmony, and twice ten thousand heads to give forth to the magician's touch the same indubitable tokens.

The difficulty of arranging and locating these various and varied manifestations is a far less

difficult process than may at first glance be supposed. Slow, it assuredly must have been, and at first exceedingly imperfect. Nay, it can not be denied that the science is yet far from being perfected. Like all other sciences, it must be subject to imperfections; and unlike the exact and mathematical sciences, it must forever be subject to the progress of knowledge, and the mental processes of the minds which undertake to decide upon it. Every new stand-point presents some different aspect, or at least some different shading of the same aspect. Two or more men may look upon the same object, for instance, each from a different point of observation, and although there shall be perfect harmony in the decision as to what the object is, there may be a wide discrepancy as to many of its details.

And this, to some brain, may prove an insurmountable obstacle to concession, and a sufficient ground to others for not only disbelief, but for derision, and scorn as well. But these things affect truth in no other way than to polish and render it more visible and self-evident. The most matter-of-fact things have been laughed to scorn ere this—things which no man would now tempt the mad-house by even doubting.

But there is a large and rapidly growing class whose faith in science is just dawning, and who begin to hunger and thirst for the knowledge which it is the prerogative of Phrenology to impart. Men and women who, enigmatical to themselves, would fain solve the riddle of their lives—men and women who, perceiving the loss *they* have suffered through the ignorance of their fathers, and mothers, and teachers, are intensely desirous that *their offspring* shall have all the advantages which to their childhood and youth were denied; and who anxiously look to Phrenology as their assistant and guide in conducting the training and development of the pure immortals intrusted to their charge.

For this class of inquirers we write, and to them would we devote especially what we have to say in the conclusion of these papers, and in which we propose to consider—

I. The *Objections* which are commonly urged against Phrenology, and

II. The *Application* of this science to the development and training of the Physical, Intellectual, and Moral natures of our children and youth.

OUR JOURNALS IN THE SOUTH.—While politicians are striving for personal and party ends to array one portion of our common country against the other, there are still some questions that are discussed harmoniously, and with benefit to all concerned; among these are PHRENOLOGY and Physiology: and to prove conclusively that this is the fact, we have but to refer to our subscription books. For while most Northern publications are tabooed by our Southern citizens, our subscriptions for the PHRENOLOGICAL JOURNAL from that section bid fair to surpass in number those of any previous year. A thorough knowledge of the principles taught by Phrenology, and a course of life founded on those principles, would make our country one harmonious whole.

This fact is beginning to be known by the best thinkers everywhere, hence the patronage and support given to the PHRENOLOGICAL JOURNAL.



## PROF. FOWLER'S LECTURES.

On the evening of January 28th, 1860, Mr. L. N. FOWLER, of the firm of FOWLER AND WELLS, having given the last lecture of his second course at Hope Chapel, Broadway, New York: Alanson Nash, Esq., was chosen chairman, and Mr. Charles C. Wakely, secretary. Mr. James B. Richards offered the following preamble and resolutions, which were adopted by acclamation.

*Whereas*, Prof. L. N. Fowler having now closed his second course of lectures on Phrenology, and illustrated its great practical value as an aid to self-improvement: we, who have listened to these lectures with great delight, deem it due to phrenological science, to its able expositor, and to ourselves, to give some expression of our sentiments upon this important subject at this time. Therefore,

*Resolved*, That phrenology furnishes us a basis of a sound mental philosophy, and gives us a knowledge of our passions, our sentiments, and our intellectual faculties in a manner at once clear, practical, and available.

*Resolved*, That phrenology is invaluable in its application to self-culture, to the choice of occupation, to the training and management of children, and to the selection of apprentices, agents, business partners, and congenial companions for life; and, as set forth by Prof. Fowler, we think great benefit may be derived from this science by all.

*Resolved*, That Prof. Fowler's manner and manner commend him as a public teacher of phrenology, and it gives us great pleasure to express to him our sincere thanks for the fund of useful instruction imparted to us in the lectures now closed.

*Resolved*, That we hereby earnestly invite Prof. Fowler to repeat his lectures in our city at his earliest convenience.

*Resolved*, That the foregoing resolutions be published in our principal daily papers.

ALANSON NASH, Chairman.  
C. C. WAKELY, Secretary.

## PARASITE PHRENOLOGISTS.

THERE are strolling, unprincipled persons, who disgrace phrenological science by their immoralities. Not a few there are who claim to be from our office, or agents lecturing for us; sometimes they claim our very name.

We have no connection with any phrenological lecturers outside of our establishment. We hope this statement will not be forgotten.

Anybody can buy charts of us and throw them off the dock, or use them for recording examinations; but the use of our charts gives them no necessary connection with us, and involves us in no responsibility on their account.

The foregoing was suggested by the reception of the following letter, and this is one of many of similar import respecting different persons.

G——, ILL., Jan. 24, 1860.

MESSES. FOWLER AND WELLS—There is an ignorant quack phrenologist in this country who, by his reckless and disgusting lectures and his failures in examinations, is doing the cause a vast deal of injury; and as he makes the statement that the chart he uses was gotten up by himself, Mr. Fowler, and somebody else, in joint committee appointed for that purpose by the National Phrenological Association at Chicago some year or two since, I deem it due to the cause of Phrenology, which is the cause of humanity, as well as to Mr. Fowler, to give you these facts. His name is G. W. Radecker. Make any use of this you please, and use my name when necessary.

[We assure our readers that Mr. Fowler was never a member of such a committee, or joined any individual or body of men in getting up a chart in connection with any such society.—F. & W.]

## To Correspondents.

To A. R. O., of Metomen, Wis.—You say, "In all the almanacs the sun is calculated to rise at the same time on a parallel instead of a meridian." If by "the same time" you mean the same instant of absolute time, it is not so, nor do the almanacs so state it. You must be aware that different meridians have different times, so that when it is noon on any meridian it is 11 o'clock on another meridian 15 degrees to the west, and 1 o'clock in the afternoon on a meridian 15 degrees to the east of it. The time of the sun's rising and setting is therefore marked down in the time of the meridian of the place for which the almanac is calculated. All places in the same meridian have the same hours or time of day, though the hours of his rising and setting will differ materially according to the latitude.

You are therefore wrong in supposing that the sun rises and sets at the same time to all places under the same meridian. If you travel southward on your own, or any other meridian till you get to the equator, you will find that the sun will rise and set there throughout the year at 6 o'clock, so that the day and night will be equal throughout the year; and any length of day or night may be found on that or any other meridian from twelve hours to six months by moving southerly or northerly. The hour of the sun's rising and setting depends on the latitude of the place and the sun's declination taken in combination with each other; and this hour is (with a small exception which will be noticed presently) the same for all places on the same parallel. The exception is caused by the small change which takes place in the sun's declination when passing from the meridian of one place to that of another on the same parallel, which change will affect the hour of rising and setting some little, but as this never exceeds a small fraction of a minute of time, generally only a few seconds, the almanac-makers rarely pay attention to it.

D. W. K.—Accept our warmest thanks for the club of subscribers for *LIVE*. The work to which you refer—now out of print—will be revised and reprinted at our earliest convenience.

E. M. H., Ohio.—The gentlemen about whom you inquire is capable of filling the place assigned him, and that, too, most creditably; but surrounded as he is by ambitious and mercenary politicians, he may yield to a course of action which may be repugnant to his own judgment and his better feelings.

T. J. McM.—"Fowler on Memory" will give you valuable hints as to cultivating your intellect and improving the memory. The cost of this book, by mail, is 88c. "Education Complete" embraces the above book and two others—viz., "Self-Culture" and "Physiology," and the whole costs, by mail, \$2 50.

H. E. W.—1st. You are practical and ingenious, and could do well in some nice mechanical pursuit, with proper culture. 2d. You could succeed as a Water-Cure physician. 3d. You would succeed as a scholar in languages rather than as a talker.

J. B.—We know of no book that explains the method of taking plaster casts, which is in the market. Besides, very few persons could succeed in taking casts of heads without some experience, with the fullest description. You should consult a dentist or some one else, and learn how to work the plaster, and then try common things before you try the human face.

## Literary Notices.

"OUR LITTLE POCKET PET."—The following are among the numerous testimonials given by the press to "The Mechanics' and Inventors' Pocket Almanac for 1860."

"Such is the title of a neat little annual published by FOWLER AND WELLS, New York. It contains besides the calendar pages, several tables of interest to the mechanic and inventor—one for ascertaining the number of days from any one day in the year to another; the velocity of water per second; specific gravities of metals and woods; lengths of pendulums vibrating in given periods of time; the wind as a motive power; on steam, temperature, and power under different pressures; on iron per foot, copper, etc., with numerous other tables and suggestions valuable

to any mechanic. It also contains seven pages of 'Advice in regard to Obtaining Patents for Invention,' which is worth double the price asked for the work."—*New Hampshire Gazette*.

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"It contains many useful tables especially calculated to interest and instruct and assist all mechanics and inventors. It is a useful pocket companion."—*Leaving on Leader*.

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FIFTH ANNUAL REPORT OF THE SOUTHERN OHIO LUNATIC ASYLUM FOR THE YEAR 1859.

By a rapid glance through this report we are led to conclude that it is under very thorough and efficient management, and that it is conducted more economically than public institutions (even in this country) generally are. Of late years more attention has been paid to the moral management of the insane than formerly, and it gives us pleasure to note the improvements made in this department of public charity, or rather public duty.

Dr. J. J. McIlhenny is the superintendent and physician, and from what we know of him we commend this institution to public regard. For, like all other eminent physicians of the insane, such as the eminent Dr. Woodward, Dr. Brigham, Dr. Rockwell, and Dr. Buttolph, he is a thorough-going phrenologist, and carries into his position that knowledge which is so essential to the correct comprehension of insanity and the treatment of the insane. Dr. McIlhenny is appreciated where he is known by all who are sufficiently informed to have an intelligent and valuable opinion on the subject. Since his connection with the institution he has been enabled to manage the patients without physical severity of any kind, and he walks among them like a fond father. They follow and love him like children. Success to Dr. McIlhenny.

IN PRESS.—FOWLER AND WELLS will shortly publish a useful and suggestive work, entitled—

HOW TO LIVE: Saving and Wasting, or Domestic Economy Illustrated by the Life of Two Families of Opposite Character, Habits, and Practices. In a Pleasant Tale of Real Life, full of Useful Lessons in Housekeeping, and Hints How to Live, How to Have, How to Gain, and How to be Happy; including the Story of A DIME A DAY. By Solon Robinson.

Also, a small hand-book on—

THE HUMAN VOICE: Its Right Management in Speaking, Reading, and Debating—including the Principles of True Eloquence; together with the Functions of the Vocal Organs—the Motion of the Letters of the Alphabet—the Cultivation of the Ear—the Disorders of the Vocal and Articulating Organs—Origin and Construction of the English Language—Proper Methods of Delivery—Remedial Effects of Reading and Speaking, etc. By the Rev. W. W. Cazalet. New York: FOWLER AND WELLS, publishers. Pre-paid by mail, in pamphlet, for 15 cents, in muslin, 25 cents.

The author says: "The work I now present to the public is the result of much thought and study over a period of more than fifteen years. Having myself suffered from relaxation of throat, and the feeling of exhaustion after speaking and reading, I set to work to consider the cause. This led me to investigate the mechanism and action of the vocal organ, and the result has been the present work, in which I have endeavored to show the natural action of all the organs concerned in the formation of speech. I speak confidently of the effect that must follow from attention to the rules I have laid down, not only from my own case, but also from that of others to whom I have imparted these principles. \* \* \* \* \* My object is the promulgation of true principles not only for establishing general rules for guidance from the first elements of speaking and reading to the highest outpourings of eloquence, but also affording a means for relief to those suffering from the many evils arising from misunderstanding and wrong direction, where the voice is the basis of the professional career."

In this second edition I have introduced the subject of Delivery as a system for correct speaking and reading.



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## DEFINITION OF THE FACULTIES AND THE TEMPERAMENTS

### DOMESTIC PROPENSITIES.

1. **AMATIVENESS.**—The attachment of the sexes to each other, adapted to the continuance of the race. Abuse: Licentiousness and obscenity. Deficiency: Want of affection toward the opposite sex.

2. **PHILOPROGENITIVENESS.**—Parental love; fondness for pets, and the young and helpless generally, adapted to the infantile condition. Abuse: Excessive indulgence; idolizing and spoiling children by caresses. Deficiency: Neglect of the young.

3. **ADHESIVENESS.**—Friendship; love of company; disposition to associate. Adapted to man's requisition for society and concert of action. Abuse: Excessive fondness for company. Deficiency: Neglect of friends and society; the hermit disposition.

4. **INHABITIVENESS.**—Love of home; desire to live permanently in one place; adapted to the necessity of a home. Abuse: Prejudice against other countries. Deficiency: Continual roaming.

A. **UNION FOR LIFE.**—Connubial love; desire to pair; to unite for life; and to remain constantly with the loved one. Abuse: Excessive tendency of attachment. Deficiency: Wandering of the connubial affection.

5. **CONTINUITY.**—Ability to chain the thoughts and feelings, and dwell continually on one subject until it is completed. Abuse: Prolixity; tediously dwelling on a subject. Deficiency: Excessive fondness for variety; "too many irons in the fire."

### SELFISH PROPENSITIES.

E. **VITATIVENESS.**—Love of life; youthful vigor even in advanced age. Abuse: Extreme tenacity to life; fear of death. Deficiency: Recklessness, and unnecessary exposure of life.

6. **COMBATIVENESS.**—Self-defense, resistance; the energetic go-ahead disposition. Abuse: A quick, fiery, excitable, fault-finding, contentious disposition. Deficiency: Cowardice.

7. **DESTRUCTIVENESS.**—Executiveness; propelling power; the exterminating feeling. Abuse: The malicious retaliating, revengeful disposition. Deficiency: Tameness; inefficiency.

8. **ALIMENTIVENESS.**—Appetite; desire for nutrition; enjoyment of food and drink. Abuse: Gluttony; gormandizing; drunkenness. Deficiency: Want of appetite; abstemiousness.

9. **ACQUISITIVENESS.**—Economy; disposition to save and accumulate property. Abuse: Avarice; theft, extreme selfishness. Deficiency: Prodigality; inability to appreciate the true value of property; lavishness and wastefulness.

10. **SECRETIVENESS.**—Policy; management. Abuse: Cunning; foxiness; to lie low; keep dark; disguise. Deficiency: Want of tact; bluntness of expression.

11. **CAUTIOUSNESS.**—Prudence; carefulness; watchfulness; reasonable solicitude. Abuse: Fear; timidity; procrastination. Deficiency: Careless; heedless; reckless.

12. **APPROBATIVENESS.**—Affability; ambition; desire to be elevated and promoted. Abuse: Vanity; self-praise; and extreme sensitiveness. Deficiency: Indifference to public opinion, and disregard for personal appearance.

13. **SELF-ESTEEM.**—Dignity; manliness; love of liberty; nobleness; an aspiring disposition. Abuse: Extreme pride; arrogance; an aristocratic, domineering, repulsive spirit. Deficiency: Lack of self-respect and appreciation.

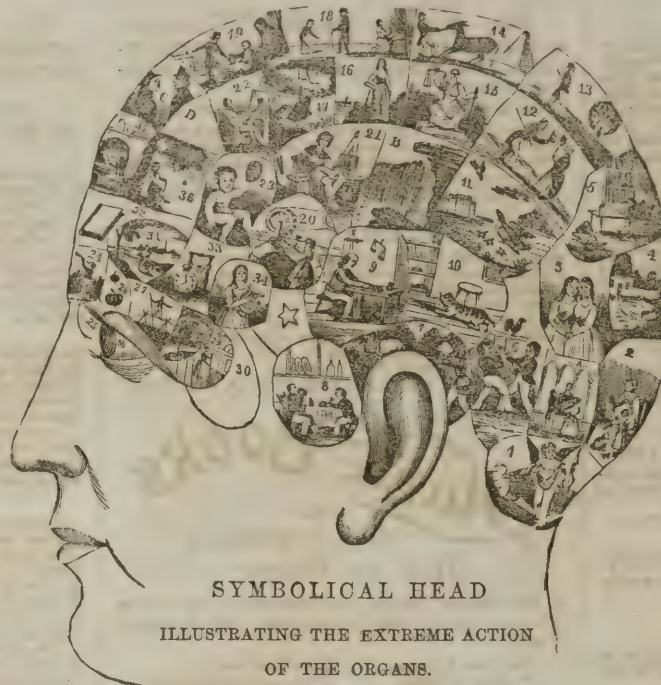
14. **FIRMNESS.**—Decision; stability; perseverance; unwillingness to yield; fortitude. Abuse: Obstinacy; willfulness; mulishness. Deficiency: Fickle-mindedness.

### MORAL SENTIMENTS.

15. **CONSCIENTIOUSNESS.**—Justice; integrity; sense of duty and of moral obligation. Abuse: Scrupulousness; self-condemnation; remorse; unjust censure. Deficiency: No penitence for sin, or compunction for having done wrong.

16. **HOPE.**—Expectation; anticipation; looking into the future with confidence of success. Abuse: Extravagant promises and anticipations. Deficiency: Despondency; gloom; melancholy.

17. **SPIRITUALITY.**—Intuition; perception of the spiritual; wonder. Abuse: Belief in ghosts; witchcraft, and unreasonable isms.



Deficiency: Lack of faith, incredulity, skepticism.

18. **VENERATION.**—Reverence; worship; adoration; respect for antiquity. Abuse: Idolatry; superstition; worship of idols. Deficiency: Disregard for things sacred; imprudence.

19. **BENEVOLENCE.**—Kindness; desire to do good; sympathy; philanthropy; disinterestedness. Abuse: Giving alms to the undeserving; too easily overcome by sympathy. Deficiency: Extreme selfishness; no regard for the distresses of others.

### SEMI-INTELLECTUAL SENTIMENTS.

20. **CONSTRUCTIVENESS.**—Mechanical ingenuity; ability to use tools; construct and invent. Abuse: A loss of time and money in trying to invent perpetual motion. Deficiency: Inability to use tools or understand machinery; lack of skill.

21. **IDEALITY.**—Love of the perfect and beautiful; refinement; ecstasy; poetry. Abuse: A disgust even for the common duties of life. Deficiency: Roughness; want of taste or refinement.

B. **SCULPTILITY.**—Fondness of the grand and magnificent; the wild and romantic in nature, as Niagara Falls; mountain scenery. Abuse: Extravagant representations; fondness for tragedies. Deficiency: Views the terrific without pleasure or emotion.

22. **IMITATION.**—Power of imitating; copying; working after a pattern. Abuse: Mimicry; servile imitation. Deficiency: Inability to conform to the manners and customs of society.

23. **MIRTHFULNESS.**—Wit; fun; playfulness; ability to joke, and enjoy a hearty laugh. Abuse: Riddle and sport of the infirmities and misfortunes of others. Deficiency: Gravity; indifference to all amusements.

### INTELLECTUAL ORGANS.

#### OBSERVING AND KNOWING FACULTIES

24. **INDIVIDUALITY.**—Ability to acquire knowledge by observation, and desire to see all things. Abuse: An insatiable desire to know all about other people's business; extreme inquisitiveness. Deficiency: A want of practical knowledge, and indisposition to notice external objects.

25. **FORM.**—Memory of the shapes, forms, faces; the configuration of all things; it enables us to readily notice resemblances; when fully developed, we seldom forget countenances. Deficiency: A poor memory of faces, shapes, etc.; not a good artist.

26. **SIZE.**—Ability to judge of size, length, breadth, height, depth, distance, and weight of bodies by their size; of measuring angles,

etc. Deficiency: Unable to judge between small and large.

27. **WEIGHT.**—Gravity; ability to balance one's self, required by a marksman, horseman, or dancer; also, the ability to "carry a steady hand," and judge of perpendiculars. Abuse: Excessive desire to climb trees, or go aloft unnecessarily. Deficiency: Inability to keep one's balance; liability to stumble.

28. **COLOR.**—Judgment of the different shades, hues, and tints, in paintings; the rainbow, and all things possessing color, will be objects of interest. Abuse: Extravagantly fond of colors; a desire to dress with many colors. Deficiency: Inability to distinguish or appreciate colors, or their harmony.

29. **ORDER.**—Method; system; arrangement; neatness, and convenience. Abuse: More nice than wise; spends too much time in fixing; greatly annoyed by disorder; old maidish. Deficiency: Slovenliness; carelessness about the arrangement of books, tools, papers, etc.; seldom knows where to find anything.

30. **CALCULATION.**—Ability to reckon figures in the head; mental arithmetic; to add, subtract, divide, multiply; cast accounts and reckon figures. Abuse: A disposition to count everything. Deficiency: Inability to understand numeral relations.

31. **LOCALITY.**—Recollection of places; the geographical faculty; desire to travel and see the world. Abuse: A roving, unsettled disposition. Deficiency: Inability to remember places; liability to get lost.

32. **EVENTUALITY.**—Memory of events; love of history, anecdotes, facts, items of all sorts; a kind of walking newspaper. Abuse: Constant story-telling, to the neglect of duties.

33. **TIME.**—Recollection of the lapse of time; day and date; ability to keep the time in music and dancing, and the step in walking; to be able to carry the time of day in the head. Abuse: Drumming with the feet and fingers. Deficiency: Inability to remember the time when things transpired; a poor memory of dates.

34. **TUNE.**—Love of music, and perception of harmony; giving a desire to compose music. Abuse: A continual singing, humming, or whistling, regardless of propriety. Deficiency: Inability to comprehend the charms of music.

35. **LANGUAGE.**—Ability to express our ideas verbally, and to use such words as will best express our meaning; memory of words. Abuse: Redundancy of words. Deficiency: Extreme hesitation in selecting appropriate language.

#### REFLECTIVE OR REASONING INTELLECT.

36. **CAUSALTY.**—Ability to reason and comprehend first principles; the why-and-

wherefore faculty; originality. Abuse: Too much theory without bringing the mind to a practical bearing; such a mind may become a philosopher, but is not practical.

37. **COMPARISON.**—Inductive reasoning; ability to classify and apply analogy to the discernment of principles; to generalize, compare, discriminate, illustrate; to draw correct inferences, etc. Abuse: Excessive criticism. Deficiency: To be unable to perceive the relation of one thing or subject to another.

C. **HUMAN NATURE.**—Discernment of human character; perception of the motives of strangers at the first interview. Abuse: Unjust suspicion; a disposition to treat all strangers as rogues. Deficiency: Misplaces confidence; is easily deceived.

D. **AGREEABLENESS.**—Blandness and persuasiveness of manners, expression, and address; pleasantness; insinuation; the faculty of saying even disagreeable things pleasantly. Abuse: Affectation. Deficiency: Inability to make one's self agreeable.

### TEMPERAMENTS.

A knowledge of the temperaments is essential to all who would understand and apply Phrenology. We recognize three, as follows:

I. **THE VITAL TEMPERAMENT,** or the nourishing apparatus, embracing those internal organs contained within the trunk, which manufacture vitality, create and sustain animal life, and re-supply those energies expended by every action of the brain, nerves, or muscles. This temperament is analogous to the Sanguine and Lymphatic temperaments.

II. **THE MOTIVE APPARATUS,** or the bones, muscles, tendons, etc., which give physical strength, or bodily motion, and constitutes the framework of the body. This is analogous to the bilious temperament.

III. **THE MENTAL APPARATUS,** or nervous temperament, embracing the brain and nervous system, the exercise of which produces mind, thought, feeling, sensation, etc. (For a full description of these temperaments, and their effects on mind and character, see "Phrenology Proved, Illustrated, and Applied.")

### DEVELOPMENTS FOR PARTICULAR PURSUITS.

**LAWYERS** require the mental-vital temperament, to give them intensity of feeling and clearness of intellect; large Eventuality, to recall law cases and decisions; large Comparison, to criticize, cross-question, illustrate, and adduce similar cases; and large Language, to give freedom of speech.

**STATESMEN** require a large and well-balanced intellect, to enable them to see through great public measures and choose the best course, together with high narrow heads, to make them DISINTERESTED, and seek the PEOPLE'S good, not selfish emoluments.

**PHYSICIANS** require large Perceptives, to study and apply anatomy and physiology with skill and success; Constructiveness, to give skill in surgery; Combativeness, to render them resolute; Cautiousness, to render them safe; and a large head, to give general power of mind.

A **CLERGYMAN** requires the mental temperament, to give him a decided predominance of MIND over his animal tendencies; a large frontal and coronal region, to give intellectual capacity, and high moral worth and the spirit of devotion; large Adhesiveness, to make all who know him LOVE him.

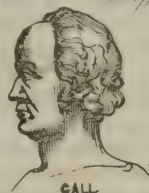
**EDITORS** require good perception, to collect and disseminate news; Comparison, to illustrate and criticize; Combativeness, to render them spirited; and Ideality, to give taste and elevated sentiments.

**MERCHANTS** require Acquisitiveness, to impart a desire and tact for making money; Hope, to promote enterprise; Cautiousness, to render them safe; Perceptives, to give quick and correct judgment; Calculation, to cast accounts; Approbativeness, to render them affable; and Adhesiveness, to make friends of customers.

**MECHANICS** require strong constitutions, to give them muscular power and love of labor; Constructiveness and Imitation, to use tools with dexterity, make after a pattern, and easily learn to do what they see done; and large perceptive faculties, to give the required judgment of matter and its fitness and physical properties.



# AMERICAN PHRENOLOGICAL JOURNAL.



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## CHAUNCEY VIBBARD.

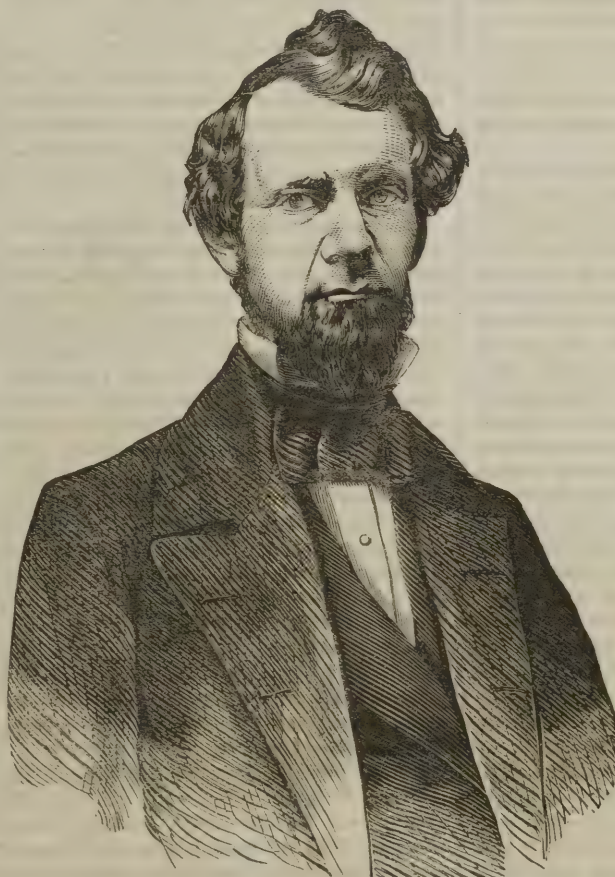
### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

THIS gentleman possesses an unusually marked organization, and a very strong character. He has a distinct temperament—the motive and mental predominating. He possesses all the elements for a hard worker, and is happy in proportion as he is busy. The vital organization is only strong enough to sustain him in his efforts, but not so strong as to make him corpulent or in any way debilitated, either in mind or physical action. With such an organization, his mind would exhibit the following peculiarities:

*First.* He has immense firmness, perseverance, tenacity of purpose and self-possession. He has uncommon self-reliance, independence, and disposition to act and think for himself.

He has large perceptive intellect, which renders him unusually observing and practical in his knowledge. He quickly informs himself with reference to the condition of things around him. He has large Order, which renders him very precise and exact in all he does. Everything must be done according to some rule. He has also large Number, which facilitates arithmetical calculations, in making estimates, and in recognizing the principle of profit and loss. He can use his



PORTRAIT OF CHAUNCEY VIBBARD.

numerical powers to a good advantage, and make up general calculations with ease and correctness. He has large Form and Size, which give him correct ideas of the faces of persons and the shape of things, and enable him to judge correctly of the relative bearing of one thing to another, either in mechanics or in other matters where proportions are concerned.

He has uncommon sagacity, youthfulness of

mind, discernment of character and intuition. He is exceedingly acute in studying the motives of men; has fair imagination, but not enough to lead him into extravagant schemes, or to argue subjects beyond what the reason would sanction; still the sense of beauty and perfection is sufficiently strong to lead him to be very particular that everything which is done, be finished in the highest order of the art.

His moral brain appears to be well developed, and would enable him to sustain himself in the hour of temptation, and aids to give uprightness and consistency of character, of a higher degree than is possessed by the majority of men. His Benevolence is large, which would manifest itself in great kindness and sympathy toward others; yet he blends with that Benevolence much decision, coolness, and presence of mind. His head is rather broad in the executive region, and he should be characterized for great force and positiveness of character. The more obstacles he has to overcome, and difficulties to contend with, the more decided, persevering, and determined does he become. He has not the indications of cunning, nor of shyness, but should be characterized for open-hearted

frankness, and promptness of action. He would do his work in the daytime, and would speak out loud and plainly, rather than to work behind the curtain.

The organization, as a whole, indicates great strength of character great individuality, and positiveness; differing from most men in not being so easy, lazy, quiet, and subdued; yet, he is kind, polite, gentle, and gentlemanly. He is well



qualified, physiologically and phrenologically, to take heavy responsibilities, and sustain himself in the midst of many changes.

## BIOGRAPHY.

BY WILLIAM H. BOGART, ESQ.

(From Appleton's Railway Guide.)

This gentleman fills the important place of the General Superintendency of the New York Central Railway—a station, in its duties and responsibilities, its demands upon the talent, and its necessities for a high order of service, surpassed by none in the conduct of the railways of this country. His life is a lesson of instruction and of encouragement. It has indicated the ability of the mind that has the native power to grasp a subject to which it has not been led by the education of schools, and it establishes the fact that sufficient has already been developed in the experience of American railways to suffice for a training of those who are placed in the most responsible situations connected with them. Our school of railways is now at home.

Mr. Vibbard was born at Galway, in the County of Saratoga, in this State, on the 11th of November, 1811. He received such an education in the ordinary branches of learning as was sufficient to give him for the occupations of life those keys of knowledge which, in the hands of those who have sense and observation, place at command as much of more advanced learning as the occasion and the time demand.

On leaving school, he was for some time in the city of Albany, in the store of William Crapo; and after remaining here a brief period, returned to the country, thence to New York, and from thence, in August, 1836, entered the office of the Utica and Schenectady Railway, then in the very commencing hours of its most extraordinary career of prosperity, inaugurating as it did the railway system, by a success never since rivaled. His duties were first in the audit and settlement of the accounts—in some respects the same as would now devolve upon the Assistant Superintendent of a Road. The Hon. Erastus Corning was the President, and Mr. William C. Young the Superintendent. The Road had before it the great duty of introducing the travelers through the Great Valley route to the comforts and the conveniences of railway transportation. Though the Mohawk and Hudson Road had been in use for some time, it was a mingled operation—partly by horse-power—then by steam—by rope and plane—and with terminations changed so often as to excuse the traveling public from forgetfulness as to what was to be the manner of their entrance into Albany at any time. The Utica and Schenectady had to take the railway without break or change, and much was expected of it. The record by the editor of the Albany *Evening Journal* of his first journey over it, to and from Utica in one day, is not yet forgotten.

In this position Mr. Vibbard remained till 1848, when he became the Superintendent of the Road; a station which he occupied until the Utica and Schenectady, by the terms of the consolidation act, was merged into the Central. To every department of the duty of the office, he gave his attention. He learned the value of order and system, and step by step, day by day, saw what was the practical result of rules—how far they

operated to facilitate the work of the operators, and where the lessons of each day's practice should lead. What the Utica and Schenectady Road was in his administration, the official records indicate. It is a closed account. It has fully discharged its duty, and whatever vicissitudes await the system of transportation by railway, the history of the Utica and Schenectady will never be forgotten. It was an example of good management—a grasping of complete success.

And with this elaborate training to every branch of the conduct of the business of the transportation of persons and property on iron rails, by the power of steam, Mr. Vibbard was selected to the General Superintendency of the New York Central Railway, then, for the first, organized. It was a situation of extreme difficulty, and the most severe responsibility. It was no more the guidance of the small and snug Utica and Schenectady, companioning the Mohawk in its course—a duty in all respects familiar, where men and miles were all thoroughly known. It was the charge of the leading railway of the country, and whose distances were of the longest, submitted to the mastery of one man; one in which all varieties of structure were to be under superintendence; the climbing grades of the Albany road—the river side of the Utica—the long levels of the Syracuse—the hill-sides and lake shores, and long circlings and many curves of that which found Rochester by the way of Auburn and the Lakes of Central New York—the routes that from Rochester sought the Niagara and Buffalo—these made up the Central.

These several ways had been constructed with differing ideas concerning the true policy of management of fabric. Built at different times, and with very unequal resources, their past history had not been the same. To some every care had been given. At the very time it was needed, the right repair had been made, because a prosperous Company had found in generous reward a constant incentive; while, with others, there had been less remuneration, and less, far less inducement to the maintenance of thoroughness and the best work. It was the consolidation of very variant interests—the union of very unequal structures, and to Mr. Vibbard was given the perilous and most laborious duty to form all these into one—to bring out of these discords a harmony. He was as a master mechanic, to whom, in a crisis of action, each workman should bring a section of a machine, made in the peculiar patterning of the individual mind, and to him, the Chief—the intricate task given, to arrange out of all these adjoining parts, a true and complete fabric.

It must be rightly done, even to the line and the rule; for by the skill in which this was to be arranged was the order to arise, and to be permanent and firm; by whose movement millions of human beings were to make their journeyings in safety, and the fields of the West and the warehouses of the East exchange the results of their industry and enterprise on this great highway. To this task, so soon as the consolidation of the several Roads and Companies was, by law, authorized, and by agreement and arrangement made in form, Mr. Vibbard devoted himself. He had all manner of obstacles to conquer; all manner of men to persuade and convince. It was a gigantic task so to fit all these cogs, as that the wheel of

management should be smooth in gear from Albany to Buffalo; so that every branch way should harmonize with the main line; so that every one of those in the service, whether on the little Charlotte Branch, or on the great double track route, should understand and work with each other, and with the General Superintendency, all having but one result to their labor—that over the New York Central Railway passengers should be carried cheaply, swiftly, safely.

This iron way goes far as well as fast. To the office at Albany, the condition of all its parts must be known. It is an essential feature in the policy of good management that not a rail on all its hundreds of miles can vary an inch from its truth of position without that danger being discovered by some one whose business it is to know it, and remedied by some one who has that very rail in his care. Nowhere else do the memorable lines of Alexander Pope with greater force apply—

"Tenth or ten thousandth breaks the chain alike."

The Superintendency would be imperfect, indeed, if it took cognizance only of the larger features of the Road. The discipline which places the hand of order, and caution, and skill, on every chain, rail, spike, bolt, bar, rod, wheel—which is the law of courtesy in the car, and courage on the engine—which from Buffalo to Albany keeps every fiber of this great iron body in health, must be the emanation of the good judgment and skill of the General Superintendent. It may reach its end through many rules and many men, but it must as surely be his own, as the spark that passes through many jars is in all electric.

The results of the New York Central Railway's management, as evidenced by the facts of the history of its years, are the best illustrations of Mr. Vibbard's talent. It is not a theoretical illusion or experiment. There in that strong way—whose strength so many millions of human beings can in their safety in travel verify—there is the proof, incontrovertible, established, demonstrated.

Perhaps there is not in all the United States an office bringing with it a more constant anxiety than this General Superintendency. There is never an hour of working time in which he can feel the pressure of his task removed. In the safety of each train—in the constant presence of a necessity for the men and supplies of every nature, that keep in motion this train—in the consciousness, never more thoroughly known than by the man who knows all about a railway, that danger, however controlled and chained by art, couches like a tiger at every moment to leap on the rail; that the high speed that the people *will* have—all theorists and theories to the contrary—brings with it risks *he* knows in all their power; with the popular voice, never excusing, but always fierce to condemn; with these, the companions that await his every moment at his desk, how can the General Superintendent be any other than a careworn man? He knows and realizes that he lives in a storm; and so he does.

Mr. Vibbard is yet in life's prime. He has before him, if life continues, that measure of duty which keeps every energy of the mental and physical to its tension. He can look back at the progress of railway direction, from the hour when the flat bar received the fifteen or twenty mile the



hour force of the small locomotive as a burthen demanding all its power, to this day, when the engine rushes its forty miles during the hour, over a fabric that neither quails nor quivers.

He can look forward to that time, *certain to come*, when the railway shall everywhere, and by all classes of the people, be regarded as the invention most necessary to the happiness of the race—the development of civilization. Nor can the history of such progress be truly written, but that it shall include in its most prominent and most important page, the record of such names as that of Chauncey Vibbard.

### USE AND ABUSE OF ORGANS.

EDITORS PHRENOLOGICAL JOURNAL—Is it truthful to science—is it just—is it logical, to set forth the *abuse* of an organ as its real design and legitimate use? Of course there is only one answer to all this—*emphatically No*. Still, I am satisfied that the common and popular way of explaining and illustrating certain phrenological organs, by some lecturers, is well calculated to make the impression, that the *abuse* is the legitimate, if not *necessary* result of the organ. And I am satisfied that many of the most formidable objections in the minds of candid, serious persons to Phrenology as a system, are based upon this perverted view. They hear certain lecturers locate organs, state propositions, and dash off deductions in a familiar chop-logic style, involving Phrenology in all the intricacies of a gross *Materialism* or downright *Fatality*; hence start with horror at such a theory as directly at variance with the benevolence of God and accountability of man, and placing themselves on the defensive, brand Phrenology with all sorts of hard names for teaching such monstrous doctrines, at war with the first principles of Christianity. Thus, this harmonious and beautiful system is made responsible for the perversions of its professed friends.

But I will endeavor to make myself a little more intelligible by descending from generalities to particulars, specifying some of the grounds of complaint. And perhaps I can not do better than begin with some of the Rabbis, or masters of the profession, who are in danger of teaching by symbols exactly the opposite of what they believe and teach orally. This may look like “carrying the war into Carthage;” but even so, if necessary to vindicate science and establish the truth.

First: I now cast my eye over your *Symbolic Phrenological Chart* and look for *Firmness*, and there I find the significant figure of an *ass*, charged with *grit* to the brim, ears turned back, feet all bracing forward, with a man in front, pulling, and another in rear, pushing! But in vain—the obstinate brute will not budge an inch—for he is a *firm ass*. Now what is the inference from all this symbolic teaching and illustration? Is it not that man with large *Firmness* is a *self-willed, obstinate*, *mu'ish* creature, so unyielding and unbending that effort to modify or change him promises little success? I understand the symbol teaches not merely *firmness*, but *obstinacy*. Now *obstinacy*, I claim, is the *abuse* of *firmness*; therefore the symbol conveys a mistaken idea as to the use of the organ. Many studying the chart get the impression that large *Firmness* and *obstinacy* are

all the same thing in Phrenology. This, of course, is denied by intelligent phrenologists.

Second: Take another illustration in the symbol used to denote *Destructiveness*. Here I find a savage-looking *wolf* in the act of pouncing upon an innocent lamb. Inference: killing is the legitimate use of *Destructiveness*. Hence, persons having this organ large will develop, naturally, a ferocious, savage, cruel, murderous, spirit-man of blood! If, in teaching, we modify the organ and character by calling in conscience and benevolence, that don't change the symbol, or the general impression made by it. Indeed, the organ of *Destructiveness* was originally called the organ of *Murder*, killing being its legitimate use. With such a definition, is it singular that persons believing in the supreme goodness of God and the accountability of man, should oppose a system that inculcated such doctrines? But change your symbol, and deny that such is the legitimate use of the organ, say such is the *abuse*, and the horrible idea of *Destructiveness* vanishes in a moment. Explain the organ as an *executive power*, that makes men *effective* and thorough in whatever they do, utterly obliterating, without compromise, that which is opposed to right and happiness—and who would not see wisdom in the creation of such an organ?

Third: *Combateness* is another illustration. Your symbol presents a savage exhibition of brutal passion, as if fighting were the legitimate use of the organ. This will at once be conceded as the *abuse* of the organ. Still, through the symbol, the eye is made to produce false impressions, and thus pervert the judgment and the opinions of many who otherwise would entertain very different views of Phrenology as a science. For example, explain *Combateness* as the organ of *resistance*, that opposes, or labors to overcome obstacles, and you reconcile all discrepancies and answer all objections. Other symbols might be noticed as objectionable for reasons already assigned; but my object is not so much to criticise charts as the loose manner of defining the use of organs.

I will, for example, take *Combateness*, as that seems to furnish an excellent opportunity for lecturers to exhibit their own *Combateness* in establishing their own theories and demolishing their opponents with all their objections. Some time since I attended a lecture on Phrenology, when a fine illustration was afforded directly in point. After a labored defense of Phrenology, as a science, its claims and importance, he came to the location and use of organs. Some men and women were angelic because their organs made them so. Others were demons for the same reason—their organs made them so. When he reached *Combateness*, after a few preliminaries, with a flushed face and fierce eye, shoving up his coat-sleeves and falling back in a combative position, he commenced flourishing his fists in a most pugnacious manner, at the same time informing the audience, in appropriate terms, that “this is the organ of *fight*. Tom Hyer, Morrissey, Heenan, and all gentlemen of the ring, have it largely developed.” Of course, the majority of the audience, if they believed his theory, regarded every man with large *Combateness* as a regular *bruiser*! Had he simply said, “Where the organ is large we find a disposition to resist, to conquer, to overcome; and when the organ is *abused* we discover a pug-

nacious, quarrelsome spirit,” no reasonable objection could have been offered. But an organ especially designed and adapted to fighting, is a theory that reflects too severely upon the Creator, and strikes too deep into the accountability of moral beings, to be readily admitted in the creed of intelligent men. The spirit of strife is the *abuse*, and not legitimate use of *Combateness*.

Acquisitiveness is frequently subject to the same kind of perversion. Instead of a *good* organ essential to a wise and wholesome *economy*, or provident regard for our future wants, a prudent provision for emergencies, it is many times so explained as to be the very essence of depravity and parent of crime. Extortion, cheating, stealing, and seeking gain by dishonest means, would seem to be the highest function of this organ, as some explain it. Such is the abuse of *Acquisitiveness*. Like the lawful desire for wealth, cherished and cultivated to excess, it breaks over lawful bounds and commits enormities it never would be guilty of, acting in harmony with its real nature and in accordance with its original design. A sinful or wrong exercise of *Acquisitiveness*, therefore, is a perversion, and not obedience to a constitutional power.

Alimentiveness is another of the organs made conspicuous when some lecturers develop the bad qualities of poor human nature. Instead of a healthy desire for necessary aliment, one might infer that it was the connecting link with gluttony, drunkenness, and all other excesses connected with appetite. Indeed, a man with large *Alimentiveness*, if governed by this perverted view of the organ, would feel that excessive indulgence was fulfilling the calls and predictions of his own nature. He would feel that excess was decreed by nature, and that indulgence was the true exponent of his constitutional being. But impress him with the fact, *excess is abuse*—that *Alimentiveness* wields no omnipotent control, but simply excites desire in the direction of our necessities, and the organ is no longer a mighty foe, to crush out exalted manhood and degrade us to the condition of brutes, but a consistent friend, acting in harmony with every other organ of the head, and all conducing to the elevation and happiness of man.

I might also speak of the frequent definition given to *Amativeness*, as if the creative design was to inspire sensuality, and when large, exercise a sovereign control over every other organ and compel man to become the slave of lust. But having stated my objections and explained my meaning, I desire to call attention to a few considerations which urge the necessity of a clear and correct definition of organs. I am aware that, in your publications and public lectures, this has been done a thousand times; and still it seems necessary to add “line upon line” in order to prevent misapprehension.

First: A very urgent reason for giving prominence to the thoughts I have expressed, may be found in the fact, that without a clear and correct definition of organs, Phrenology becomes a contradictory system, irreconcilable and self-destructive. Now, I affirm, that the organs are not like a turbulent, quarrelsome family—a household divided against itself, but a harmonious, happy combination, each fulfilling its appropriate function, and all essential to a well-developed organization.



The organs are not a set of rival despots, each grasping for the reigns of government that it may wield supremacy over all the rest. Each has its legitimate tendency, and *may* be abused; but the abuse is by no means a necessary consequence. Like the government of our country, the voice of the collective whole is the Constitution of the United Confederacy; while, at the same time, each organ enjoys a sort of "State Right," consistent with the exercise of its own legitimate powers. All beyond legitimate is *usurpation, treason, and disunion*.

Phrenology, therefore, is always to be explained as in harmony with itself—each organ acting in harmony with all the rest. There must be no family feuds, as if nature were at war with herself. *Conscientiousness* must not be arrayed against *Acquisitiveness*, as if natural enemies. *Benevolence* must not be arrayed against *Destructiveness*, as if antagonism were the original design. When either becomes *excessive*, the other may become conservative, and thus modify its action. *Acquisitiveness* should fill the purse, and *Benevolence* disburse the fund. *Destructiveness* should wield its executive power in obedience to *Benevolence* and *Conscientiousness*. The fact that either may be excessively developed—organ very large—by no means creates a necessity for a "*Dissolution of the Union*," or any outbreak of ungovernable disloyalty to the constitution which binds in happy concord the united family of faculties that constitute the phrenological man.

Second: Perhaps something is due in this connection to the *theological* bearing of this question. In listening to objections from religious persons, I have usually found it true that their opposition was the result of mistaken views relative to the legitimate functions of phrenological organs. Instead of *voluntary* action, they have conceived the idea of *physical necessity* in the use of those organs; hence their deductions that Phrenology is equivalent to *Materialism* and involves *Fatality*; therefore is opposed to the fundamental doctrines of Christianity. But ask such objectors if they believe that mankind may possess peculiar or leading traits of character, which more or less influence and determine their course of action, and they will admit the fact; but claim that men may *resist* such tendencies, therefore are free and responsible.

Now explain phrenological organs, *not* as sovereign despots, ruling with a rod of iron, but as "*influencing*," even as "certain traits of character" do, and you answer the objector with his own logic. But explain the organs as exercising an absolute control, and especially when large—confound the distinction of *use* and *abuse*, or construe *abuse* as legitimate, and all the learning, and talent, and logic on earth can not vindicate the system.

But I claim still more for a consistent explanation of Phrenology. I claim the logical right of vindicating Phrenology by carrying the war into the very camp of our opponents, and employing their weapons in our defense. If Theology, irrespective of Phrenology, admits the existence of certain traits in human character, such as that some men manifest a spirit of generous *liberality* in the way of giving and doing, while others are *penurious* and close-fisted—some are mild, ami-

able, and lovely; while others are sour, morose, and repulsive—some are kind and forbearing; while others are irritable and revengeful—some are bold and courageous; while others are timid and cowardly—if, I say, it admits the existence of such traits of character, then how can it seriously object to Phrenology simply for claiming to have discovered some external signs of these admitted facts? Thus the controversy may be narrowed down to mere *technicalities*; while general principles are mutually conceded.

And now, having made such an approach to each other by conceding facts, if there is no other way of reconciliation, we may safely propose a compromise on the following basis: Theology may call such manifestations of character "*peculiar traits*;" while Phrenology calls them manifestations of certain organs! And the advocates of either theory may with equal propriety deny that such "*traits*" or "*organs*" constrain or compel wrong action.

But having occupied so much space in considering some general principles and in exposing some of the excrescences or discrepancies connected with efforts to advance Phrenology, I am compelled to omit some things quite essential. I might profitably call attention to some inconsistencies connected with examinations. Indeed, such things are to be expected until the system gains such an ascendancy over the public mind that it will no longer be considered unsafe or impolitic to admit it into our schools and seminaries of learning. True, Phrenology has made great advances, overcome a vast amount of ignorance and prejudice, and now numbers among its advocates some of the best talent in the world. Still, it is obliged to contend with opposition in high places, and probably will, until investigation shall demonstrate its claims and satisfy the skeptical of its truthfulness and great utility.

R. H. CONKLIN.

PROVIDENCE, Jan. 27, 1860.

REMARKS.—The foregoing article of our estimable friend, Rev. Robert H. Conklin, of the Congregational Church in Providence, R. I., we publish with pleasure. His strictures relative to the symbolical head are in the main correct. Pictorial representations are always liable to be carried so far as to become caricatures. The aim on the part of artists, and perhaps also of those who employ them, seems to be to make something that will be striking. Art is radical, and when it would show uncommon, even canonized, kindness, it gives a picture of the "Good Samaritan." Nobody finds fault with this, but it is really about as great a stretch of illustration, if we take the average standard of benevolence as a rule, as is the fierce energy of the wolf in the symbolical illustration of *Destructiveness*, or the pugilistic exhibition of *Combative-ness*, or the mulish stubbornness of excessive *Firmness*. But the mass of people do not readily see distinctions unless they are made very strong; hence our symbolical print is liable to criticism, as our friend suggests. We wish to refer to the pyramid as an indication of stability as well as the perseverance required to build it, which our friend in criticising the stubbornness of the ass neglected to mention. We suppose it would not be easy to illustrate any organ in a medium or conservative manner. Friendship or Adhesiveness, in the symbolical head, is illustrated by two girls embracing each other firmly and fondly. Now that

attitude illustrates strong and active affection, but no one will claim that friendship should be ever and continuously thus evinced. In Veneration we show a pious female on her knees in prayer. This represents the highest action of Veneration. It is not easy to infer that this picture teaches that this attitude of prayer should be perpetual. Individuality is illustrated by a lad with a telescope. This teaches, not that the telescope is the only or the normal means of the exercise of the organ, but simply that this organ gives the desire to *see, see, SEE*, and that when one has seen all that the naked eye reveals, it prompts its possessor to seek the aid of the telescope to reach the remote, and we might add, the microscope, to reveal the minute. Nobody finds fault with these illustrations, because, perhaps, no moral evil would seem to arise from such excessive action of these faculties; but when the organ being illustrated is a passion, the culminating power of which is a palpable abuse and sin, then we find a sensitive public sentiment. We do not deny the propriety of these objections as applicable to the symbols, but simply say that they are regarded by most persons as objectionable only as they refer to a few of the propensities.

It ought not to be lost sight of, that as soon as one attempts to illustrate a feeling by forms and attitudes, it becomes necessary to use a strong and very palpable manifestation. If *Combative-ness* is to be illustrated at all, we do not see how it can be done in a medium or moderate mode of manifestation. Pugilism is an extreme action of *Combative-ness*; but kneeling in oral prayer is alike an extreme though normal manifestation of *Veneration*, as the clasping embrace of heart to heart is of *Adhesiveness* or *Friend-ship*.

Perhaps no symbolic representations of the mental and passional elements can with propriety be made—we do not insist. Let us ask if *resistance* "unto blood" is not, under extreme circumstances, normal? The thief and burglar has no right to encroach on my house or pocket so as to compel me to strike him down; but while such men are abroad, good men must be ready to defend their persons and their rights. We say this with quite as much deference to human instinct and natural law as to the doctrine of our good friends the non-resistants.

It should be borne in mind that man is endowed with all the animal instincts, and also with reason and moral sentiment, and when he has inherited all the human qualities in good degree, the animal appetites and passions should be and are modified and governed by the reason and the moral sense. Then and only then is man man. All rapine, lust, tyranny, and injustice are wrong, and result from perversion or abuse of the normal powers. In tigers, lions, hyenas, and their like, animal passion reigns without control or modification. Man has similar elements of disposition, but having the added qualities of reason, benevolence, conscience, reverence, etc., he uses *Destructiveness*, not like the tiger, but like a man.

We thank our friend for calling attention to this subject, and cordially invite a continuance of it, or the examination of any other points. The symbolical head has done a good work. It has called attention to the diverse nature of the organs, even though it has been done by showing excess and deficiency. We are glad to feel that many are desirous of having a more perfect and accurate mode of explaining the nature of the faculties.



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

## LECTURE II.

[CONTINUED FROM PAGE THIRTY-FOUR.]

THE human mind and its various faculties constitute a third class of objects which have received definite constitutions, and observe specific laws in their modes of action. These laws are inherent in the constitution of our mental faculties, and are divided into *moral*, *religious*, and *intellectual*. In the works on Phrenology, the faculties are treated of under corresponding divisions, viz., of Animal Propensities, Moral Sentiments, and Intellectual Powers; and the primitive functions, the spheres of activity, and the uses and abuses of each, are described, so far as these are ascertained. Each of these faculties is related to certain objects beneficial to man, which it desires, and there are laws regulating its action in attaining them: the faculties are so far independent of each other, that we may pursue the objects of one or more of them, and omit the pursuit of the objects of the others: the results of the action of the faculties are fixed and certain; and by knowing the primitive functions, the objects and the laws of our faculties, we may anticipate, with considerable certainty, the general issue of any course of conduct which we may systematically pursue. Further, when we have acted in conformity with the harmonious dictates of all our faculties we shall find the issue pleasing and beneficial; whereas when we have yielded to the impulse of the lower propensities in opposition to the moral sentiments and enlightened intellect, which, in cases of conflict, are the ruling powers, we shall reap sorrow and disappointment.

I shall illustrate these principles by examples. The propensity of Acquisitiveness desires to acquire property; and this is its primitive function. If it act independently of intellect, as it does in idiots, and sometimes in children, it may lead to acquiring and accumulating things of no utility. If it be directed by enlightened intellect, it will desire to acquire and store up articles of real value. But it may act either with or without the additional guidance of the moral sentiments. When it acts *without* that direction, it may prompt the individual to appropriate to herself things of value, regardless of justice, or of the rights of others. When acting in harmony with the moral sentiments, it will lead to acquiring property by just and lawful means.

Further, it may act so far under the guidance of the moral sentiments, as never to invade the rights of others, and yet its action may terminate in its own gratification, without any fixed ulterior object. Thus, when a talented merchant carries on extensive commercial dealings, and acquires many thousands of pounds, all in an honorable way, he may do so without contemplating any good or noble end to be accomplished by means of his gains. Or, lastly, an individual may be animated by the desire to confer some substantial enjoyment on his family, his relatives, his country, or mankind, and perceiving that he can not do so without wealth, he may employ his Acquisitiveness, under the guidance of intellect and moral sentiment, to acquire property for the purpose of fulfilling this object. In this last case alone can Acquisitiveness be said to act in harmony with all the other faculties. In the immediately preceding instance it acted in combination with justice, but not with Benevolence and Veneration.

According to my perceptions of the Divine government, there are specified results attached by the Creator to each of the modes of action of the propensity. For example—When the propensity acts without intellect, the result, as I have said, is the accumulation of worthless trash. We see this occur occasionally in adult persons, who are not idiots in other matters, but who, under a blind Acquisitiveness, buy old books, old furniture, or any other object which they can obtain very cheap, or a *bargain*, as a cheap purchase is commonly called. I knew

an individual who, under this impulse, at a sale of old military stores, bought a lot of worn-out drums. They were set up at six pence each, and looked so large to the eye for the money, that he could not resist bidding for them. He had no use for them; they were unsalable; and they were so bulky that it was expensive to store them. He was, therefore, under the necessity of bestowing them on the boys in the neighborhood; who speedily made the whole district resound with unmelodious noises. In this and similar instances, as no law of morality is infringed, the punishment is simply the loss of the price paid.

When the propensity acts independently of justice and leads to stealing, the moral faculties of impartial spectators are offended, and prompt them to use speedy measures to restrain and punish the thief.

When Acquisitiveness acts in conformity with intellect and justice, but with no higher aim than its own gratification, the result is success in accumulating wealth, but the absence of satisfactory enjoyment of it. The individual feels his life pervaded by vanity and vexation of spirit; because, after he has become rich, he discovers himself to be without pursuit, object, or possession calculated to gratify his moral and religious feelings, which must be satisfied before full happiness can be experienced. This is the direct result of the constitution of the mind; for, as we possess moral faculties, moral objects alone can satisfy *them*; and mere wealth is not such an object.

When the aim of life is to communicate enjoyment to other beings, such as a family, relatives, or our fellow-citizens, and when Acquisitiveness is employed, under the guidance of moral sentiment and intellect, for the purpose of accomplishing this end, success will generally be attained, and satisfaction will accompany it; because, through the whole course of life, the highest powers will have pursued a noble and dignified object, fitted for their gratification, and employed Acquisitiveness in its proper and subordinate capacity as their ministering servant. The faculties will have acted in harmonious combination.

I have mentioned that every faculty has a legitimate sphere of activity, and that happiness and duty consist in the proper application of them all. If we add to this the principle, that we can not attain the rewards or advantages attached to the proper employment of any faculty, unless we apply it, we shall have another example illustrative of the order of the moral government of the world. For instance, as Providence has rendered property essential to our existence and welfare, and given us a faculty prompting us to acquire it, if any individual born without fortune shall neglect to exercise Acquisitiveness, and abandon himself, as his leading occupation, to the gratification of Benevolence and Veneration, in gratuitously managing public hospitals, in directing charity schools, or in preaching to the poor, he will suffer evil consequences. He must live on charity, or starve. In such a case, Benevolence and Veneration act without allowing due weight to the duties which Acquisitiveness is appointed by nature to perform. Moreover, in pursuing such a course of action, he neglects justice as a regular motive; for if he had listened to Conscientiousness, it would have dictated to him the necessity either of making these pursuits his profession, and acting for hire, or of practicing another profession, and following *them* only in intervals of leisure. St Paul, in similar circumstances, wrought with his hands, and made tents, that he might be burdensome to no one. The practical idea which I wish to fix in your minds by this example is, that if we pursue objects related exclusively to Benevolence and Veneration, although we may obtain *them*, we shall not thereby attain objects related to Acquisitiveness; and yet, that the world is so arranged, that we must attend to the objects of *all* our faculties, before we can properly discharge our duties, or be happy.

Not only so, but there are *modes* appointed in nature by which the objects of our different faculties may be attained; by pursuing which we are rewarded with success, and by neglecting which we are punished with failure. The object of Acquisitiveness, for example, is to acquire things of use. But these can not be reared from the ground, nor constructed by the hand, nor imported from abroad in exchange



for other commodities, without a great expenditure of time, labor, and skill. Their *value* indeed is, in general, measured by the time, labor, and skill expended in their production. The great law, then, which God has prescribed to govern Acquisitiveness, and by observing which he promises it success, is, that we shall practice patient, laborious, and skillful exertion in endeavouring to attain its objects. "The hand of the diligent maketh rich," is the law of nature. When, however, men, losing sight of this Divine law, resort to gaming and speculation, to thieving, cheating, and plundering, to acquire property; when "they *hasten* to become rich," they "fall into a snare." Ruin is the natural result of such conduct; because, according to nature, wealth can be produced only by labor; and although one acute, or strong, or powerful man may acquire wealth by cheating or plundering twenty or thirty honest and industrious neighbors, yet, as a general rule, their combined sagacity and strength will, in the end, defeat and punish him; while, if all, or even the majority, of men, endeavor to procure wealth by mere speculation, stealing, and swindling, there would speedily be no wealth to acquire.

The Scripture authoritatively declares, "Thou shalt not steal;" but when a man with a strong Acquisitiveness, and defective Conscientiousness, enters into a great mercantile community, in which he sees vast masses of property daily changing hands, he often does not perceive the force of the prohibition; on the contrary, he thinks that he may, with manifest advantage, speculate, lie, cheat, swindle, perhaps steal, as a more speedy and effectual means of acquiring a share of that wealth, than by practicing laborious industry. Nevertheless, this must be a delusion; because, although God does not state the reason why he prohibits stealing, it is certain that there must exist a reason replete with wisdom. He leaves it to human sagacity to discover the *philosophy of the precept*; and it is the duty of the Christian teacher and moral philosopher to unfold to the understandings of the young why it is *disadvantageous*, as well as sinful, to break the commandments of God. If I merely desire a child not to cross a certain path, it will probably feel curiosity to discover what is on the other side of it, struggling against the dictates of filial reverence. If I should lead it to the path, and show it a mighty stream which would swallow it up, curiosity would be satisfied, and a sense of its own danger would operate in aid of the injunction. Obedience would thereby be rendered easier, and more practicable. Thus it is also with moral duties. When the *philosophy of the practical precepts of the New Testament* shall be taught in schools, in the domestic circle, and from the pulpit, the whole power of intellectual conviction will be added to the authority of Scripture in enforcing them, and men will probably be induced, by a clear perception of their own *interest* in this world, as well as by their hopes and fears in relation to the next, to yield obedience to the laws of their Creator. What a glorious theme will such a philosophy afford to vigorous and enlightened minds for the instruction of the people!

Similar observations might be made in regard to the laws prescribed by nature for the regulation of all our faculties in the pursuit of their objects; but your time does not permit me to offer more than the preceding illustration.

If we look at the living world only in the mass, without knowing the distinct existence of the mental faculties, their distinct objects, and their distinct laws, the results of their activity appear to be enveloped in painful confusion; we see some moral and religious men struggling with poverty, and others prosperous in their outward circumstances; some rich men extremely unhappy, while others are apparently full of enjoyment; some poor men joyous and gay, others miserable and repining; some irreligious men in possession of vast wealth, while others are destitute of even the necessities of life. In short, the moral world appears to be one great chaos—a scene full of confusion, intricacy, and contradiction.

But if we become acquainted with the primitive faculties, and their objects and laws, and learn that different individuals possess them from nature in different degrees of strength, and also cultivate them with

different degrees of assiduity, and that the consequences of our actions bear an established relation to the faculties employed, the mystery clears up. The religious and rich man is he who exercises both Veneration and Acquisitiveness according to the laws of their constitution; the religious and poor man is he who exercises Veneration, but who, through deficiency of the organ, through ignorance, or indolence, or some other cause, does not exercise Acquisitiveness at all, or not according to the laws by which its success is regulated. The rich man, who is happy, is one who follows high pursuits related to his intellectual and moral sentiments, as the grand objects of life, and makes Acquisitiveness play its proper, but subordinate part. The rich man who is unhappy, is he who, having received from a bountiful Creator moral and intellectual faculties, has never cultivated them, but employed them merely to guide his Acquisitiveness in its efforts of accumulation, which he has made the leading object of his life. After he has succeeded, his moral sentiments and intellect, being left unprovided with employment, feel a craving discontent, which constitutes his unhappiness.

I might proceed through the whole list of the faculties, and their combinations, in a similar way; but it is unnecessary to do so, as these illustrations will, I hope, enable you to perceive the principle which I am anxious to expound.

Let us now take a brief and comprehensive survey of the point at which we have arrived.

If we are told that a certain person is extremely pious, benevolent, and just, we are entitled to conclude that he will experience within himself great peace, joy, and comfort, from his own dispositions; because these enjoyments flow directly from the activity of the organs which manifest piety, justice, and beneficence. We are entitled further to believe, that he will be esteemed and beloved by all good men who know him thoroughly, and that they will be disposed to promote, by every legitimate means, his welfare and happiness; because his mental qualities naturally excite into activity corresponding faculties in other men, and create a sympathetic interest on their part in his enjoyment. But if we hear that this good man has been upset in a coach, and has broken his leg, we conclude that this event has arisen from neglect of a physical law, which, being independent of the moral law, acted without direct relation to his mental qualities. If we hear that he is sick, we conclude, that in some organ of his body there has been a departure from the laws which regulate healthy action, and (these laws also being distinct) that the sickness has no direct relation to his moral condition. If we are told that he is healthy and happy, we infer that his organic system is acting in accordance with the laws of its constitution. If we are informed that he has suffered the loss of an intelligent and amiable son, in the bloom of life, we conclude either that the boy has inherited a feeble constitution from his parents, or that the treatment of his bodily system, in infancy and youth, has been, in some way or other, at variance with the organic laws, and that his death has followed as a natural consequence, which his father's piety could not avert.

If, on the other hand, we know a man who is palpably cold-hearted, grasping, and selfish, we are authorized to conclude—first, that he is deprived of that delicious sunshine of the soul, and all those thrilling sympathies with whatever is noble, beautiful, and holy, which attend the vivacious action of the moral and religious faculties; and, secondly, that he is deprived of the reflected influence of the same emotions from the hearts and countenances of the good men around him.

These are the direct punishments in this world for his not exercising his moral and religious powers. But if he have inherited a fine constitution, and if he be temperate, sober, and take regular exercise, he may reap the blessing of health, which he will enjoy as the reward of his compliance with the organic laws. There is no inconsistency in this enjoyment being permitted to him, because the moral and organic laws are distinct, and he has obeyed the laws which reward him. If his children have received from him a sound frame, and have been

[CONTINUED ON PAGE FIFTY-NINE.]



## AUDUBON AND ASTOR.

PEOPLE are often cruel without being aware of it. The rich often incommode the needy in small things, in a way that is oppressive in the extreme; yet to them the sum seems so small and of so little importance that they put aside the creditor, and thus inflict a deep wrong. Many a poor seamstress has been toiling night and day to get a piece of work done, and with an empty stomach and an empty purse hurries off with the work, anxiously expecting the pay with which to buy a late breakfast for herself and several hungry children. Madam, however, does not happen to have the change, or can not trouble herself to go up stairs for the money, and bids her anxious creditor to "call again." In like manner men treat their tailors, their shoemakers, or their washerwomen.

We need not say that such conduct is utterly heartless. Although a few shillings to rich persons seem of small consequence, they should remember, however, that to the poor it is their all. They may be hungry, and anxious little faces may be looking out for the return of the poor mother with a loaf of bread.

The subjoined incident illustrates how rich men, from habit, perhaps, stave off those who have just claims upon them, when the real facts reveal the hollowness of their excuses:

"The following amusing story is told of John Jacob Astor, in the double character of a patron of literature and parsimonious money-holder, which appears to be characteristic:

"Among the subscribers to Audubon's magnificent work on ornithology, the subscription price of which was \$1,000 a copy, appeared the name of John Jacob Astor. During the progress of the work, the prosecution of which was exceedingly expensive, M. Audubon of course called upon several of his subscribers for payments. It so happened that Mr. Astor (probably that he might not be troubled about small matters) was not applied to before the delivery of all the letter-press and plates. Then, however, Audubon asked for his thousand dollars; but he was put off with one excuse or another. 'Ah, Mr. Audubon,' would the owner of a million say, 'you come at a bad time; money is very scarce; I have no money in bank; I have invested all my funds.'

"At length the sixth time Audubon called upon Astor for his thousand dollars. As he was ushered into his presence he found Wm. B. Astor, the son, conversing with the father. No sooner did the rich man see the man of art, than he began, 'Ah, Mr. Audubon, so you have come again for your money. Hard times, Mr. Audubon, money very scarce.' But just then catching an inquiring look from his son, he changed his tone: 'However, Mr. Audubon, I suppose we must contrive to let you have some of your money, if possible. William,' he added, calling to his son, who had walked into an adjoining parlor, 'have we any money at all in the bank?' 'Yes, father,' replied the son, supposing he was asked an earnest question pertinent to what they had been talking about when the ornithologist came in, 'we have \$22,000 in the Bank of New York, \$70,000 in the City Bank, \$90,000 in the Merchants', \$83,000—' 'That'll do, that'll do,' exclaimed John Jacob, interrupting him. 'It seems that William can give you a check for your money.'—*Com. Bulletin.*

## PHRENOLOGY AND ITS FOES.

LIKE Banquo's ghost, the opponents of Phrenology will not stay down. The stale objections which have for forty years past been discussed, dissected, and buried as often as once in five years, are dragged forth by bigoted and ignorant cavilers to be again settled. Unfortunately for new truth and for the progress of thought among the people, nearly all the literary and medical colleges are still presided over by men who had received their education, and had become established in belief, and considered themselves at the top of the ladder of knowledge, at least theoretically, before Phrenology was introduced to the people of this country. Hence every batch of students, literary and medical, unless they have uncommon scope and independence of thought, graduate with at least two accompaniments, viz.: a diploma which has cost a deal of tutorial drilling, and a prejudice against Phrenology a third of a century old, which has been given by means of an equal degree of drilling. Each class of students, as they set up for themselves, deem it a proud duty to make their mark and show their wisdom by repeating the threadbare and ten times refuted objections against Phrenology, which were pardonable before much light had been thrown on the public mind on the subject.

It seems to be the fate of Phrenology to fall into Debating Societies and Lyceums, especially in small, obscure places where little is known of the subject, and less of anatomy and physiology. These places are of course blest with one or more graduates of the colleges aforesaid, with the full infusion of false prejudice acquired from bigoted college professors, and those solitary conspicuities, the only men for miles who profess to know the Greek or Latin names for a bone or muscle, these *learned men* signalize themselves by opposing Phrenology and repeating anatomical technicalities, the mere definition of which, perhaps not one of their hearers understands. They pass for being wise. Why should they not? Who among their auditors can debate the merits of unknown terms with them? And the general feeling is, "The Doctor ought to know! Has he not studied medicine and anatomy?" We answer, the doctor *ought* to know, but his very objections indicate that he has not read any respectable phrenological author, or else he willfully misrepresents him, and that his educational bias has struck him through and through with a mean narrow prejudice.

We have before us a letter addressed to us from a small town in a Western State, setting forth that Phrenology has been discussed in their Lyceum. We quote from the letter:

"Our doctors contend that the shape of the outside of the skull is no sign of the inner surface; that indentations and elevations on the outside have no corresponding depressions and bumps on the inside—therefore, that nothing can be told of the disposition by the outside shape of the skull, even if the brain is the organ or instrument of the mind. This is the main argument of the opposers. They claim also that the differences in the thickness of men's skulls is an impediment in the way of the science."

This point, the difference in the thickness of skulls, and the difference in the thickness of different parts of the same skull, has been often explained in the JOURNAL, and in other phrenological works. We may remark, that in the liv-

ing head, we can determine a thick or a thin skull by the general make up or temperament, and by laying the hand upon the head when the person speaks. If the skull be thick, little vibration will be felt; if thin, the vibration will be very distinct. Doctors ought to know better than to raise this objection. Do they say we have no right to make this test? Do they deny phrenologists this opportunity, and yet complain ours is not worthy of credit because, as they say, it is not a demonstrative and exact science. In the practice of their own profession, or science, they ply the patient and all the family with exhaustive questions before they presume to give a full or other prescription, yet they claim that it is right to blindfold the phrenologist and have no questions asked, no word spoken, no test of health made, and if a subject is thus thrust upon us (as they have been), who has been made idiotic by means of fits by overstudy, by paralysis, or an overdose of their poisonous drugs, they howl us down as practicing that which can not be classed with the "exact sciences."

How exact is the "science of medicine?" Can the best physician demonstrate with "exactness" how much fever a patient has, just how much constitution he has, just what are his habits, and therefore just what remedies should be used, and how much, and how often, to give them, what doctor, nay, what medical college, can tell. Yet doctors, whose science is the farthest possible from being exact, are almost the only men who complain that Phrenology is not an *exact science*.

In the A. P. JOURNAL for November, 1854, there is an illustrated article on this subject, to which we refer readers having files, from which we quote:

"Many persons believe in *theoretical* Phrenology who do not understand how it can be made *practical*. They believe that the brain is the organ of the mind; that different regions are the seats of the several groups of organs—that, for example, the forehead is the location of intellect—the backhead of the social nature—the tophead of the moral and aspiring faculties; but when we propose to point out each particular organ, they doubt; and when we profess to pronounce upon the *size* of each organ and the consequent strength of its faculty, they disbelieve.

"We have some learned professors in this city, and learned and unlearned persons elsewhere may be found, who harp upon the difference in the thickness of skulls, the dissimilarity in the thickness of different parts of the same skull, and the want of uniformity between the external and internal surfaces of the skull. When we hear these objections, from whatever quarter they come, we know that the objector is not acquainted with the first principles of practical Phrenology.

"We do not determine the size of an organ by the shape of the surface of the head at the location of that organ, merely. It is not by the "bumps" or hills and hollows of the head, alone, that we determine that organs are large or small. If so, a smooth, even head, must be set down as having no organs at all.

"Irregularity in the development of the organs gives a rough, uneven surface to the head, but when all the organs are of equal size, the surface will be comparatively smooth and the head well formed, that is, beautiful.



"An organ may be *average* or *full*, and yet be in a hollow; that is to say, surrounded by larger organs, just as we find valleys and even lakes on the tops of mountains.

"We determine the size of the intellectual organs, as a class, by the length of the head forward of the ears as much as by the height and squareness of the forehead. A person may have a large head, yet a short forehead; that is, the distance from the opening of the ear to the center of the forehead is short, but the backhead may be long and wide, and require a large hat, while the intellect is weak.

"Again, a person may have a small head as a whole, and a strong intellect, but it will be found that the principal part of the brain is forward of the ears. The idea, therefore, entertained by uninformed objectors, that a person requiring a large hat should be intellectual, and one requiring an average or small hat must necessarily be weak in intellect, is a signal fallacy.

"The average Indian brain is about as large as that of the white man, but he is far his inferior in intellect. Those who know anything of Indian craniology are aware that their middle and posterior lobes of brain are immense, while the anterior or intellectual lobe is comparatively deficient. But the Indian mind corresponds with the shape of his brain. His animal passions are excessively strong compared with his intellect. Pride, determination, caution, slyness, and cruelty are his leading characteristics, and the organs of these propensities are located about the ears and crown of the head. The following figures, representing a bottom view of two brains, illustrate this point.

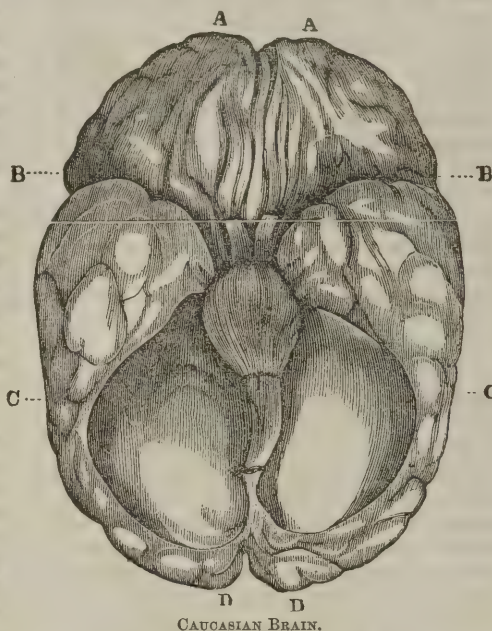
"The letters A A and B B show the anterior or intellectual brain: from B B to C C, the middle or animal lobe of brain: D D, the posterior or social brain. It will be seen that in the Caucasian, or European, brain, the three regions are nearly equal, while in the Indian there is a vast predominance in the size of the middle lobe; and the immense power of the faculties of the organs constituting that portion of the brain in the Indian is universally known.

"Yet with these facts, palpable and overwhelming as they are, people who are otherwise intelligent, carp about inequalities of the surface and thickness of the skull as an insuperable objection to practical Phrenology.

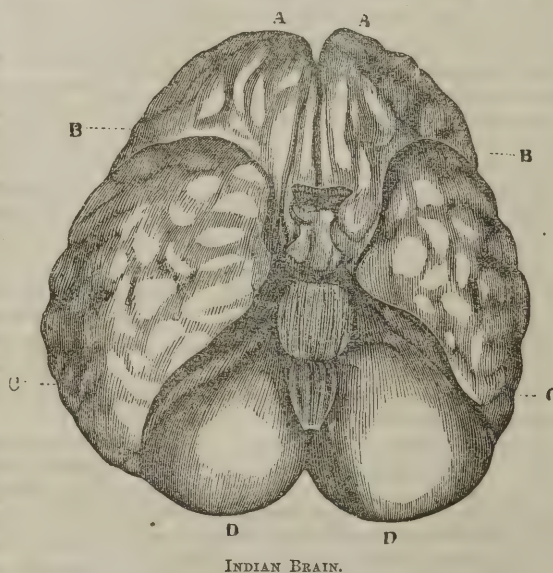
"The thickness of the skull is usually about three-sixteenths of an inch, sometimes more and often less. To show that the difference in the thickness can not offer a serious impediment to the phrenologist, nor account for the great difference in the shape of heads, we may remark that we have two skulls in our cabinet which show this point very clearly. One is the skull of a native African, the other a celebrated Indian chief, Big Thunder; the former remarkable for his docility and social affection; the latter, as his name indicates, equally distinguished for pride, energy, cruelty and cunning. We have taken a few measurements which may interest the reader:

	African.	Indian.	Difference.
Length,	7½ in.	6½ in.	1 in.
Width,	5 "	6½ "	1½ "
Ear to occiput,	4½ "	8½ "	1½ "

"These skulls are of equal thickness, yet the African has a head three-fourths of an inch long

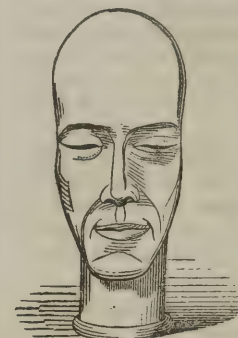


than Big Thunder from the root of the nose to the backhead; an inch and a quarter longer from the opening of the ear to the backhead, while from ear to ear it is an inch and a quarter narrower. The capacity of the Indian skull is more than one-fourth greater than that of the African. Who will say that there could be a dif-



ference of an inch and a quarter in the thickness of the two skulls if they now belonged to the living heads, instead of being opened to inspection by the saw? The thickness of skulls can not, by any possibility, account for the differences in the dimensions of heads, and those of which we have here given the measurement do not indicate the broadest differences we can find either in our cabinet or in our daily professional practice.

"The following are from correct casts in our possession. Mark the difference in width and elevation of the forehead.



Gosse was noted for his kindness, generosity, and unselfishness. He could not say No. He gave away two fortunes, and having inherited a third, he wisely appointed a treasurer or agent to take care of it for him.

"Black Hawk, it is well known, was a proud, cruel, ferocious warrior, a marked specimen of predominant animal and selfish propensities, who delighted in all the savage cruelty of Indian warfare, and whose untamed nature would not wince in the presence of General Jackson, in the very heart of the country of his captors. Such a head contained a brain formed like the figure of the Indian brain given on the preceding column; and wherever we find the a head thus shaped, we may safely infer similar characteristics, without fear that the thickness of the skull stands in the way of a correct estimate. Moreover, where the side-head is thus large, the organs constituting that great width are generally very active, and consequently the skull at that point is much thinner than if the organs were small and inactive.

"In estimating the absolute size of organs, we consider the distance from the *medulla oblongata*, or center of the brain, to the seat of each organ at the surface. This central point lies at the base of the brain, midway between the openings of the ears. As we measure the absolute semi-diameter of a wheel by measuring from the hub to the surface or rim, so we learn the size of the phrenological organs. If the distance be found equal, we would say the wheel is round or well balanced. If certain parts had been originally made smaller, or had been crushed in by heavy loads, we should find hills and hollows, as we sometimes do on heads. If we find a smooth, well-balanced head, with all the organs equally developed, measuring 21½ inches, we would call the size of the organs average. In another head, shaped precisely like it, measuring 23 inches, we would call the organs large or very large. These heads would exhibit the same general character, but one would be much more powerful than the other. They would differ in degree, not in quality. A large and small egg, or a large and small wagon-wheel, illustrate the point.

"A well-formed head is oblong or oval in shape, like an egg, rather than round, like a wheel or a globe; but the wheel serves as a good illustration of the true mode of measuring the radial



extension of the organs from the center to the circumference of the brain. We trust that those who read this article will bury for ever their baseless argument respecting the difficulties of practical Phrenology arising from the thickness and slight inequalities of the plates of the skull."

### HENRY WELLS.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

HENRY WELLS has a large head and a most vigorous physical constitution. He is strong, enduring, and remarkable for his force and power. The features of the face are heavy—what a strongly set nose! what a firm mouth and high cheek-bones! all indicative of great vital power, which is the foundation of health. The temperament is motive-mental, giving bodily endurance, physical power, and vigor of mind. His head is large throughout, but particularly so at the base, indicating, as the forehead shows, very large perceptive mind, which brings him into harmony with the physical world, and gives him a knowledge of property, of business, and of the active practical affairs of life. He has quick judgment, promptness of decision, ability to attend to details, and also that *system and mental method* in business which enables him to keep a thousand things on his mind, and have each take its proper place and receive its due share of attention at the proper time. He has an excellent memory of what he sees, experiences, and does, and is able thus to profit by experience, holding, as he does, in his mind, all the knowledge which the past has afforded him.

Comparison is large, rendering his mind critical, discriminating, and clear. He has good mechanical judgment, more than ordinary force of character, and decided courage and earnestness. He readily grapples with difficulties, and that in a manly, confident, self-reliant way. His manners and actions inspire confidence with others; his words and deeds evince a consciousness of power to do what he says he *will* do; and anywhere, among strangers, he commands respect. Every motion and every word are indices of force of character, positiveness of will, self-reliance, clearness of judgment, and unqualified confidence in his purposes and plans, and his power to execute them. Hence everybody clears the track when they see him coming, without the warning sound of the whistle. There are very few men who have such an impressive, controlling spirit as he, or whose manners, without being rough or unkind, so impress everybody—even animals—with the idea that he is their master, and that they ought to be subject to his control.

He has strong social developments, and influences others through the social feelings. He is deeply interested in friends and family, and will do and suffer much for them. He may have learned to avoid indorsing, but his sympathies would lead him to say *y'es*, whenever a friend was in difficulty and begged his assistance. He has a full share of prudence, but possibly shows less than he really possesses.

He is proud-spirited, self-reliant, ambitious to be known and valued; but his ambition and pride are more nearly allied to triumph in a good cause



PORTRAIT OF HENRY WELLS, OF THE AMERICAN EXPRESS CO.

than they are to mere dominion for its own sake, or to be flattered and praised by the crowd. He is firm almost to a fault; he has an iron will, which becomes a law to himself and those by whom he is surrounded. He rarely is under the necessity of speaking twice to any subordinate to secure any acquiescence or conformity to his wishes.

He is hopeful, inclined to count the chances in his favor, and to grapple with difficulties with a full confidence of success. He patterns his actions and his conversation to nobody's model, but thinks and acts with individuality and independence.

He talks well when he is excited, and always to the purpose. He is a first-rate judge of character; understands men and motives almost at a glance. He has kindness, and a spirit of generosity and philanthropy which not only makes him sympathetic, but also induces him to take generous views of business. He does not hesitate to lay out money freely in making arrangements and preparations for business. He is not one who is inclined to fish with a bare hook, but baits it generously. He wants first-rate service, and is willing to pay a liberal price. If persons violate his confidence, he feels it more keenly than most men. He is himself magnanimous and large-hearted, and never dodges responsibility, nor takes advantage of mere technicalities to avoid duty or evade responsibility. He generalizes readily and correctly; can plan business faster, and execute more energetically and with less fatigue to himself, than ninety-nine men in a hundred. He is

well qualified to occupy eminent business positions and to be in authority. He is clear, vigorous, earnest, wide-awake, full of sympathy, friendship, courage, enthusiasm, determination, and sound judgment. He would make his mark anywhere.

#### BIOGRAPHY.

HENRY WELLS was born in Orange County, Vt., in the year 1806. His father was a merchant. His early opportunities were those enjoyed by boys of that day—the district school. An impediment in his speech prevented a more thorough education, and the studying of a profession. When sixteen years of age he was apprenticed to a tanner and currier in Palmyra, N. Y., where he remained till he was twenty one.

Having pursued several kinds of business till 1831, he engaged in the transportation and forwarding business till 1841, when he commenced as agent for Harnden & Co., at Albany, in the Express business. Soon after, he requested Mr. Harnden to put on an express line to Buffalo, when Harnden's reply was, if he (Wells) chose to run an express to the Rocky Mountains, he had better do it upon his own account, as he (Harnden) chose to run expresses where there was business. Wells took him at his word, and soon after a New York and Buffalo Express was established under the name of Pomeroy & Co., the firm consisting of Geo. E. Pomeroy, Crawford Livingston, and Henry Wells. About this time there was much excitement upon the subject of a reduction of postage. This Company engaged in the transmission of letters along their routes, and in connec-



tion with other expresses, carried the principal part of the letters and correspondence from Boston to Chicago, and the intermediate points. This caused much excitement at the time. Public meetings were held, resolutions were passed to neither send or receive letters by mail that could be transmitted by express. The Postmaster-General brought his entire power into operation to crush them out. Suits were daily brought, express messengers arrested, trunks and baggage searched for letters, railroads threatened, and every possible means used to stop the Peoples' Line, but to no avail. The people were masters, and would not pay twenty-five cents for the transmission of a letter three hundred miles, when it could be done in less time, and with greater certainty, by individual enterprise. Their only term of capitulation was, the reduction of postage. Unfortunately for the Government, the law, as it then existed, was against them, and the next session of Congress a new law was made, and at the same time a reduction of postage. Mr. Wells was one of a few who proposed to the Government to take all the letter mails at five cents apiece. The reply of Major Hobbie, First Assistant Postmaster-General at the time, was, that the Government would not permit it if he would pay five cents apiece for the privilege.

Another important item to the public began at this time—a reduction of the rates of exchange, and the equalization of the currency of the State and country. The expresses actually performed what the United States Bank was expected to do. It reduced the rate of exchange to the cost of transmission of specie, where it has remained from that time to the present, with a few exceptions, and those are where banks will not pay specie for their notes, and the messenger would be mobbed by the people if he demanded it.

The Express, at that time, was extended from Buffalo to St. Louis, under the name of Wells & Co. This was under the management of Wm. G. Fargo, Esq., of Buffalo, in whose able hands it still remains under a different name.

At various times there occurred in this business extensive robberies and losses; the first great one in New York, where about half a million of bank notes were stolen. Of this almost the entire amount was recovered. In 1844 there was a large robbery in Rochester. Of this about half the amount was recovered. In 1856 fifty thousand dollars of gold were stolen, none of which has ever been recovered. Three of the perpetrators of the last robbery are now in State Prison.

Some amusing incidents occurred about this time. Mr. A. Jerneg-n—then Superintendent of the South Bend Bank, of Indiana (now of New York city)—advised Mr. Wells that he had some specie to sell, as it was known he bought and sold considerable amounts. He went to South Bend, where he was an entire stranger, without letters of introduction. A proposition was made for the coin, which was accepted; but the owner said as he was to receive Mr. Wells' draft on New York, it would be necessary for him to identify himself. He took some letters from his pocket, directed to himself, but he, lawyer-like, said they might have been borrowed for the occasion. A memorandum book was then shown him, but he shook his head. A cane with Wells' name upon it

was in his hands. Still he was unsatisfied. He was told if he would go to the hotel and examine his baggage his name would be found on his linen.

This not being entirely satisfactory, a lucky thought struck Mr. Wells. His name was on one article which even the shrewd lawyer would not think had been borrowed. He drew off his boot and showed his name on the inside. He said he would deliver the specie—a man who refers to his boots must be the man he represented himself to be. Mr. Wells took \$25,000 of silver and journeyed two days with it to Marshall, from whence railroad and steamboat conveyed him and his specie to New York.

In 1848, the foreign express was established under the firm of Livingston, Wells & Co. Their principal offices were in London and Paris. It was of more convenience to the public than profit to the proprietors. The same offices are still continued under another name.

In 1850, the American Express organized by the consolidation of the varied interests upon its routes, under the name of Wells, Butterfield & Co., and Livingston, Fargo & Co. Its original capital was \$150,000, and increased from time to time until it amounted to \$750,000. Its average number of employees is about 1,500 men. It was a joint stock association managed by a board of directors, consisting of seven persons. Its officers were Henry Wells, President; John Butterfield, Vice-President, and William G. Fargo as Secretary, and Alexander Holland, Treasurer. Perhaps there has been no association in the country that has paid its stock-holders better dividends for the past ten years. Its term expired with the past year by its own limitation, when a new company under the same name was organized, purchasing the assets and good-will of the old one. The same officers were elected for the new that had so long managed the old one.

In 1846 and '47, Mr. Wells was one of five who built the New York and Buffalo Telegraph line, being one of the first lines that was built. His partner and himself constructed the lines from Quebec to Montreal, Toronto, Hamilton, Port Sarnia, and Buffalo, having at that time the right of the connection with the American line from Prof. Morse.

In 1852, Mr. Wells concerted a plan for the organization of the present express company; selected the stockholders and their amounts, and laid the scheme before them. Each man took his stock, and the Company was organized in the usual way by the election of nine directors, and took the name of Wells, Fargo & Co. Hon. Edwin B. Morgan, of Aurora, N. Y., was made president, which place he ably filled until Cayuga and Wayne counties insisted on his representing them in Congress, where he remained six years. Danforth B. Barney was then made president, and took charge of the business in New York, and Louis McLean in California, and although the Company had some large losses in its commencement, yet under their able management, assisted by the Board of Directors, the Company has been eminently successful, having made up all its losses and paid its stockholders ten per cent. dividends.

These companies are composed of several hundred stockholders who are individually liable for the debts of the Company, thus embracing many millions as security to the public.

## WONDERS OF THE CREATED UNIVERSE.

THE faculty of Sublimity in conjunction with that of Marvelousness, or, as it is often called, Spirituality, enable man to appreciate such subjects as can not be measured or comprehended by Calculation, or the reasoning faculties. Calculation will solve a problem, and the result may be a row of a hundred figures; but who can tell by reason how much they mean? It is quite impossible to comprehend them. They must be divided, or presented in some comparative manner. The following speculations of Herschel will illustrate the point in question:

"What mere assertion will make any one believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would therefore perform the tour of the world in about the same time that it requires to wink our eyelids, and in much less time than a swift runner occupies in taking a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; and that, although so remote from us that a cannon-ball shot directly toward it, and maintaining its full speed, would be twenty years in reaching it, it yet affects the earth by its attraction in an inappreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second; or that there exists animated and regularly organized beings, many thousands of whose bodies laid close together would not extend an inch? But what are those to the astonishing truths which modern optical inquiries have disclosed, which teach us that every point of a medium through which a ray of light passes is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than five hundred millions of millions of times in a single second! That it is by such movements connected with the nerves of our eyes that we see; nay, more: that it is the difference in the frequency of their recurrence which affects us with a sense of the diversity of color. That, for instance, in acquiring the sensation of redness, our eyes are affected 482,000,000 of times; of yellowness, 542,000,000 of times; and of violet 707,000,000 of times per second. Do not such things sound more like the ravings of mad men than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive who will only be at the trouble of examining the chain of reasoning by which they have been obtained."

A MAN by the name of Meredith Holland has been astonishing the people of St. Louis by his extraordinary powers in mental arithmetic. He is not a healthy man bodily, nor is his mind well-balanced. But he will answer the most abstruse arithmetical questions with rapidity and accuracy, will calculate interest, simple and compound, for any time, amount and rate, with hardly a moment's thought. He is totally unable to explain by what method he arrives at the results.

ZERAH COLBURN astonished the world in mental arithmetic about fifty years ago. Twenty years ago an idiotic negro boy, near Huntsville, Ala., though too feeble in general intellect to do the ordinary work of a slave, could solve difficult problems in arithmetic almost instantly.



[CONTINUED FROM PAGE FIFTY-FOUR.]

treated prudently and skillfully, they also may live in health; but this, again, is the consequence of obedience to the same laws. If they have inherited feeble constitutions, or if they have been reared in a manner inconsistent with these laws, they will die, just as the children of good men in similar circumstances will perish. If the selfish man pursue wealth according to the laws that regulate its acquisition, he will, by that obedience, become rich; but if he neglect to exercise Acquisitiveness, or infringe these laws, he will become poor, just as the good man would become in similar circumstances.

It appears to me, that, in these arrangements, we see the dictates of our whole faculties, when acting in harmonious combination, supported by the order of external nature; and hence we obtain evidence of an actual moral government existing in full force and activity in this world.

According to this view, instead of there being confusion and a lack of justice in the Divine administration of human affairs, there is the reverse—there is a reward for every species of obedience, and a punishment for every species of disobedience to the Creator's laws. And, as if to preserve our minds habitually under the impression of discipline, our duties correspond to the different parts of our constitution; rewards and chastisements are annexed to each of them; and so little of favoritism or partiality is shown, that although we obey all the natural laws but one, we do not escape the punishment of infringing that single law, and although we break them all but one, we are not denied the reward of that solitary instance of obedience.

But you will perceive, that, before you can comprehend this system of government, you must become acquainted with the objects in nature, by the action of which it takes place, whether these be external or consist of our own bodies and minds. If mankind have hitherto lived without this knowledge, can you wonder that the ways of Providence have appeared dark and contradictory? And if, by means of Phrenology, we have now discovered the constitution of the mind, and its relationship to our bodies and external nature; if, moreover, physical science has largely opened up to us the constitution and laws of the objects by which we are surrounded and affected, need we feel surprise that the dawn of a new philosophy begins to break forth upon our vision, a philosophy more consistent, more practical, more consolatory, and better adapted to the nature of man as a moral and intelligent being, than any that has hitherto appeared?

[TO BE CONTINUED.]

Give a man brains and riches, and he is a king.  
Give a man brains without riches, and he is a slave.  
Give a man riches without brains, and he is a monkey.

### WHAT METAPHYSICIANS HAVE DONE.

["You metaphysicians kill the flower-bearing and fruit-bearing glebe, with delving and turning over and sifting, and never bring up any solid and malleable mass from the dark profundity in which you labor. The intellectual world, like the physical, is *inapplicable* to profit, and *incapable* of cultivation, a little way beyond the surface."—Landor, in *Familiar Conversations*.]

THE above was written in the nineteenth century, given to mankind as the idea of Diogenes, but indorsed and set forth by Mr Landor as his own opinion. Is it not strange that such ideas should be propagated and fostered in this age? Locke and Watts, Reid and Stewart, had explored the regions of metaphysics, and brought forth much to admire. Spurzheim analyzing the ideas, and perfecting the discoveries of Gall, had just completed a system unfolding the functions and phenomena of mind, and laid the foundation for the erection of one of the most perfect, simple, yet ingenious philosophies ever gracing the intellectual world. Combe reared the superstructure, and in such a manner as to defy the whole force of modern lore, and expose the ignorance of the philosophers of the early and middle ages who had pretended to toil to a beneficial end in the same realms. The plains that had grown over with weeds under the supervision of the disciples of the ancient philosophers, and those of the sixteenth and seventeenth centuries, including some of the eighteenth and nineteenth, such as Descartes, Kant, and Cousin, were at once cleared of their unnatural adornings, and the soil thereof strengthened and prepared for the highest state of cultivation.

"The intellectual world incapable of cultivation a little way beyond the surface!" What shall we do with the following theory, advanced by one of the greatest metaphysicians the world has produced: "A man's nature runs either to herbs or weeds. Hence let him seasonably water the one, and destroy the other." Are we to believe that the speculations of Aristotle have never been "applicable to profit?" Are we to understand that the reflections of Bacon have never benefited mankind? Shall we assert, and abide by the proposition, that Edwards never brought up from the "dark profundity" in which he labored, any "solid and malleable mass" that shed new light into the regions of metaphysics, and benefited his race? Why do we call such men benefactors, brilliant lights in the intellectual firmament, reflecting upon their own and future generations substantial benefits for which they can never cease to be grateful? Is it not because they have toiled in spheres where ordinary and uncultivated minds can not labor, and brought to light principles and knowledge for the advancement of the happiness of their fellows? This is it, and this is for what man should be grateful.

But up to the middle of the nineteenth century no perfect system of metaphysics was given to the world. Combe came forth "like a splendid luminary, dispelling darkness and confusion, and imparting light" where light can be imparted, and adding increased luster to the efforts and productions of metaphysicians before him. He understood the functions, and could trace the phenomena of mind. He saw the "profound sophisms" of Reid and Stewart "dissolve to nothing" before the researches of Gall, Spurzheim, and his own in-

genious arguments. He saw and exposed the ignorance under which former philosophers toiled, appreciated their labors, but displayed the disconnectedness of them. In his "Constitution of Man" is to be found a key which solves all metaphysical problems, and opens up the mysteries of mind.

At this day *reasonable* men know the benefits to be derived from a proper realization of their own powers of mind. They have a guide to direct them in the correction of their weaknesses, and to develop those faculties which need it, and lessen the influence of others the exercise of which may be injurious. Think of this, and then turn back twenty-five centuries, or even one, and behold the ignorance that encumbered many departments of science, the vague and unhealthy theories in regard to mind and its attributes—then peruse the opinions of Mr. Landor and men of his stamp, and pity his weakness and *theirs*, for many such there be, rather than upbraid him and them for those opinions which, given to the world, rather expose their ignorance than reflect discredit upon the age in which they were set forth.

When one knows how to cultivate his mind—understands it—he can easily command the means of culture. In this age he *can* know this. One has only to analyze the system of Combe, and the foundation on which it rests, and the way is made plain. He will then understand that metaphysicians have brought much from the "dark profundity" that is beneficial, and understanding the nature and functions of mind, will be prepared to refute the idea that the "intellectual world is inapplicable to profit, and incapable of cultivation, a little way beyond the surface." BEDFORD.

POST-MORTEM EXAMINATION OF PATRICK MAUDE.—A medical examination of the brain of Patrick Maude was made five hours after the execution, Doctors Dougherty, Coles, Mills, and Richmond being present. The examination revealed the presence of a fibro-cartilaginous tumor about the size of a pea, which was attached to the outer membrane of dura mater, on the right side, over the middle lobe. This tumor had produced a slightly marked indentation on the surface of the brain, and, in the opinion of a majority of the medical gentlemen who made the examination, congestion of the membrane with slight effusion. The substance of the brain beneath was in nowise altered—neither inflamed, congested, nor softened—and its presence may or may not have had an effect upon the functions of the brain, and so operated as a cause of mental derangement. The weight of the contents of the skull was forty-five and three-quarter ounces, while the average weight in males between forty and fifty years of age is, according to Dr. Reid, nearly forty-nine ounces.

This examination, it is said, tended to confirm the opinion of some of the medical faculty, that Maude was an insane man, though of itself it is no decisive evidence of madness, even to the profession.—*Newark Mercury*.

[This Maude, it will be remembered, had been confined in the New Jersey Lunatic Asylum, from which he broke out, and proceeded at once to Newark, where he shot his sister, for which he was tried and convicted of murder, and recently executed. He was thought, by many, to be insane.]



## START RIGHT.—No. III.

It has been hinted before, that truth is not a fixture; that some of the principles of spiritual and moral truth are eternal, and therefore changeless, as well as some of the formulæ of physical or mathematical truth. But that truth, or science, has not yet been entirely exhausted in its essence is proof that it is progressive and incomplete. Not in the abstract, for with this no mind save His, who is the author of it, has anything to do, simply because no finite mind is capable of embracing it in all its rotund grandeur. In the infinite soul alone "it comes full circle," and it was the same yesterday as it is to-day, and will be forever. But when we speak of *imperfect* truth, we mean, of course, as it is received and accepted by *finite* minds—from the glow-worm intelligence of the merest plodder of these mundane spheres of ours, up to the brightest intellect which scintillates and dazzles all around and beneath him, and who is able to give to the wiser ones wisdom and to the higher ones elevation.

All minds have not equal capabilities of development and growth, or equal facilities for the cultivation of that growth, but every mind has the capability of progress. No matter how low may be the point at which you may find a human being, experience has shown us that he may be raised up to a higher level in the intellectual scale. The most hopeless idiocy does not deter the philanthropist; and every day we are astonished with some new demonstration of the success which attends his efforts. And while this important fact bears upon our minds, we are encouraged to use every means suggested by science to improve and enrich the understandings of our fellow-men. And among the appliances of truth, although it may not be the greatest, we believe that Phrenology is an important hand-maid of Christianity in the final redemption of the race. Not first, not highest, it may be, but still powerful in its sphere as God's co-helper in His own great work.

We know that this is questioned, by some in a querulous way, and by others in good faith. Whether one or the other, let us weigh the *objections* which are generally urged against the science we advocate. Not that we shall attempt to refute the *dogmatism* which asserts itself against our faith—one might as well enter into a controversy with the incorrigible brute which now "bays the moon" beneath our window. But we welcome all true and loyal-hearted objectors, for there is large hope of such. We hope to quicken their inquisitiveness, and by a calm appeal to their reasoning faculties—especially if these be subject to their higher moral attributes—to dissipate somewhat the mists which may now prevent their clear and unprejudiced perception of the truth.

I. The first objection which we shall notice is, that Phrenology is *ARBITRARY*. We accept the charge. All science is arbitrary, because it is *positive*. That two and two make four is an axiom not to be questioned or quarreled with. But Phrenology is not *dogmatic*. We *assert* nothing but that for which we show proof; we propose a great deal for assent to which we appeal to your reflective faculties. For instance, Phrenology declares that the human mind is made up of, or possesses certain faculties, as Benevolence, Rev-

erence, Conscientiousness, Justice, Ideality, etc. We *assert* this, and no man in his senses presumes to deny it; but when we undertake to appropriate to each of these distinctive functions a distinctive organ of the brain, we meet the *argumentum ad hominem*, "How do you know this?" and our reply must be, this is a mental phenomenon combined with some physical action—for every spiritual manifestation is made patent by *some* physical agency—and a careful and patient observation has convinced us of the truth of what we assume. We say, that if in the examination of a thousand craniums we find ourselves sustained by an exact coincidence in nine hundred and ninety-nine, it answers our purpose, and the proof is quite as full as in any other department of science whatever, and that it is entitled to our calm and unbiased consideration. Now, it is vanity to deny that we have this conviction, corroborated by every day's observation. And we again assert, that few sciences have such strong claims on our understandings for assent. And when we find a man bent on resisting the cumulative evidence which Phrenology offers, we can not avoid the conclusion that either he has not examined them, or that he is not capable of receiving and weighing them.

II. Phrenology *tends to immorality, and is destructive to religious faith*. It would be quite enough to say to this objection, that if Phrenology be proved in science to be *true*, it falls to the ground and crumbles into dust. But in what way does Phrenology tend to immorality? Certainly not by relaxing the hold of man's moral nature on his conscience. If there be any such thing as setting conscience in its legitimate seat, Phrenology, more than any other thing, save Christianity, is best calculated to do it. It gives such a sanction as nothing else can to the eternal maxims of Christ, and puts a glory on the New Testament such as no other one science is capable of doing. If it says that, through certain developments of the brain, any one of a man's tendencies is more to evil than to good, it also points out the remedies, and in the same brain finds the faculties which are to aid in the reformation of the sinner. If, for instance, a man's *Acquisitiveness* and *Secretiveness* be great, and tempt him to the appropriation of that which belongs to another, *Veneration* is alarmed, and *Conscientiousness* aroused, and *Benevolence* excited to prevent the wrong, as well as the disturbance which its commission would produce in the moral economy.

The teachings of Phrenology certainly do militate against the doctrines of fatality, and leave a man standing free before his Maker and his Judge, stripped of all excuses and refuges of lies; open to the all-piercing eye of truth, which penetrates to the *intent*s of all human action.

III. The last and most formidable objection which we shall notice here is, *It tends to the merest materialism, in that it makes spirit subject to a mere fleshy tissue*. What should we know of the soul if all the thousand tongues through which it speaks were silent? How could we judge of form, or color, or sound, or any other of the soul's results, if they were not capable of being expressed to us through the brain or hand? How could the sculptor, the painter, the musician reveal to us the creations of their enlightened souls, but through the chisel and the pallet, and instru-

ment which he has curiously fashioned, all subject to the mere muscles of his arms and fingers? How could the souls of those unfortunates who can neither hear nor speak, communicate but through these mortal instruments, the mere integuments of the arm and hand? And then, how could we receive these communications except in the use of the perishable organs of the ear and the eye?

And it does not make them the less *spiritual* because they are thus communicated and thus received. It but shows the superiority of spirit, and makes matter the mere instrument of its manifestation. As the great Fashioner of all things uses the sun and other lesser lights to reveal a portion of His glory and majesty, the materials of the landscape for the matchless pictures of His benevolence and love, so He has created His children with similar powers of using the same functions and materials for a somewhat lower display of the same, though delegated, power and wisdom.

Indeed, it is this exceedingly intimate relationship of matter and mind, as seen in all that the creature is made the instrument of producing in the physical and intellectual spheres, which reveals to us the I AM in all His attractive beauty. It gives the comforting assurance to the troubled soul that our Father is not an arbitrary monarch afar off, and whose power is used only to crush and destroy, but an intimate *relation*, enfolding us perpetually to His more than human bosom. We are assured that we need not go up to heaven or into the unfathomed depths to find Him, for He is nigh to every one of His creatures, loving them with an exhaustless affection, and ever seeking their elevation from the low level to which their sins have debased them, to the serene position where He has set His throne in resplendent and ever-enduring power and glory.

[TO BE CONTINUED.]

## SELF-HELP AND SELF-KNOWLEDGE.

THE spirit of the time we live in is a spirit of individuality, of independence, and of the duties and demands on individuals, which such independence necessarily imposes. *Communities* are splitting up into *personalities*; and as, by unavoidable consequence, the props of clique and party fall away on all sides of a man, he finds himself left to stand on his own foothold, he tests and discovers what is the real solidity of his position, and what the vigor of arm and intellect, and the moral force by aid of which he must sustain himself and secure his cherished objects. At such a time, Dr. Smiles' book, entitled "Self-Help, with Illustrations of Character and Conduct," is very seasonable. In spite of an occasional cropping-out of the professional-lecturer style in literature, the book is full of sound sense, and replete with examples to encourage the flagging powers or the disheartened spirit onward to that true victory which only honorable and unconquerable resolution can win. Messrs. Harper and Brothers, of New York, have brought out a very pretty cheap edition of Dr. Smiles' book.

But an essential ingredient in true *self-help* is *self-knowledge*. The worker must know the elements of mind and character, and the fundamental tendencies, capabilities, and operations of the different mental faculties. Very much of all this is learned through a careful study of some good work



upon Phrenology, together with that of Mr. O. S. Fowler's "Self-Culture." But there is lately issued by Messrs J. Munroe & Co., of Boston, a little book in which, while the phrenological classification of the faculties is in the main followed and upheld, the elementary tendencies and operations of the mind are set forth with a very considerable degree of clearness, and in such a way as to lead to ready application. This book, by Archbishop Whately, is entitled "Introductory Lessons on Mind." While we do not regard the order or mode of presentation of the subjects as faultless, yet the topics are well-chosen; and, indeed, it is not often that so much useful information in regard to a difficult subject is condensed into so small a space, as in this instance. Mr. Whately's book is a valuable aid to that difficult accomplishment—self-knowledge.

### THE NEW DICTIONARY.\*

WORCESTER'S DICTIONARY, so long expected, has come at last, and in such a handsome dress that even those who had become somewhat impatient with waiting will, we think, be satisfied. But although a good appearance is no bad quality in anything, a Dictionary is chiefly prized for its contents. A war of the Dictionaries has been waged of late through the medium of the public prints to such an extent, that we commenced the examination of the volume before us somewhat eagerly, and as we have spoken of its looks we will conclude on that point by saying that in regard to mechanical execution and typographical appearance, it excels by far any work of the kind we have ever seen.

This Dictionary contains, so the preface says—we didn't count them—about 104,000 words, being about 20,000 more than is contained in any other similar work.

The orthography it is claimed is in accordance with the best usage both in England and the United States. The most marked variation from established English usage is in those words ending in *or* or *our*, as *favor*, *favour*, and the like.

The double *l* of *travelling*, *revelling*, etc., is retained; *pretence*, *offence*, and *defence* are spelt with a *c*; *theatre*, *centre*, etc., are as here spelled; *are* and *whiskey* keep the *e*; *mould* is not *mold*, nor *height*, *hight*. These our readers will remember are among the few words whose spelling has been the source of so much contention.

The pronunciations are in accordance with the best usage. The marks of designation seem to be as well calculated to guide the student as can be made, but is almost impossible to represent English pronunciation.

The pictorial illustrations are valuable. More information can sometimes be conveyed by a picture than by columns of descriptive words. The illustrations occur with the words they are intended to represent, which is as it should be.

The definitions are full and copious, as much so as the most exacting could reasonably expect. They are entirely unlike Webster's, care having been taken to take "no word, no definition of a word, no citation, no name as an authority" from his work. So the purchasers of both may rely on having books entirely unlike.

The synonyms form a very important part of this great work. About 5,000 words, some nearly synonymous with others, are brought together and treated as to their similitudes and differences. The right word in the right place is what all writers and speakers want, and all often feel the want of a word to express exactly what they mean, and without being able to call it to mind.

Appended to the Dictionary are extended tables of pronunciations of Greek and Latin proper names; of Scripture proper names; of modern geographical names; of the names of distinguished men of modern times; abbreviations used in writing and printing; signs used in writing and printing, and a collection of words, phrases, and quotations from the Greek, Latin, French, Italian, and Spanish languages.

There is no man that can read, be he rich or poor, educated or ignorant, that would not be benefited through his whole life by the proper and frequent use of Worcester's Dictionary.

Library edition only ready. Price, \$7 50.

### I DIDN'T KNOW WHAT IT MEANT.

(CONJUNIAL LOVE.)

He gave me a knife one day at school,  
Four-bladed, the handle of pearl;  
And great black words on the wrapper said,  
"For the darlingest little girl."  
I was glad! Oh, yes; yet the crimson blood  
To my young cheek came and went,  
And my heart thumped wondrously pit-a-pat,  
But I didn't know what it meant.

One night he said I must jump on his sled,  
For the snow was falling fast;  
I was half afraid, but he coaxed and coaxed,  
And got me on at last.  
Laughing and chatting in merry glee,  
To my home his course he bent,  
And my sisters looked at each other and smiled,  
But I didn't know what it meant.

The years passed on, and they touched his eye  
With a shadow of deeper blue;  
They gave to his form a manlier grace—  
To his cheek a swarthier hue.  
We stood by the dreamily rippling brook,  
When the day was almost spent,  
His whispers were soft as the lullaby;  
And—now I know what it meant.

## To Correspondents.

PHRENOLOGIST.—Congeniality in marriage arises from harmony. If the congeniality be right for health, and vigor, and mind, marry one who has a similar one. If the temperament be too nervous or mental, the companion should have the vital-motive, so that the offspring may stand a chance of inheriting a good degree of all the temperaments. Harmony does not necessarily imply similarity. The race is improved where sons resemble the mother and daughters the father. This produces a strengthening of the feminine, and a softening

and modification of the masculine. It infuses vigor, and courage, and manhood into the female nature, and the refinement and sensibility of the female into the masculine constitution, and thus each sex is prevented from becoming so extreme in its own peculiarities as to be distorted. Where sons resemble the father for two or three generations in succession, they become rough, hard, and coarse. They have too much strength and too little refinement, while, on the contrary, females resembling the feminine branch wholly for several generations become characterless, timid, inefficient, pathetic, and dreamy. They become all emotion and no logic. The same is true of temperaments. Persons who come to maturity early become old early, like June peas, while those that ripen late keep longer.

WILL.—We think the theory you refer to is fine spun, and that a hundred times more is made of it than can be understood or carried out. It is pretty as a dream, but, if true, its founder is not wise enough to apply it. To your second question we answer Yes.

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\* A DICTIONARY OF THE ENGLISH LANGUAGE. By Joseph E. Worcester, LL.D. Quarto. 63 pages. 1786. Boston: Hickling, Swan, and Brewer. 1860. (With an Appendix containing Pronunciation of Greek and Latin Proper Names; also, Scripture Names, Modern Geographical Names, and the Names of Distinguished Men of Modern Times: a complete Dictionary of Quotations; Grammar and History of the English Language, etc.)



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[These specimens were cast from living heads, and from skulls. They afford an excellent contrast, showing the organs of the brain, both large and small. Lecturers may here obtain a collection which affords the necessary means of illustration and comparison. This select cabinet is composed of the following:]

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2. AARON BURR—Amativeness, Firmness, Self-Esteem, Individuality, Eventuality, Form, Size, Locality, Combativeness, Destructiveness, Secretiveness, Benevolence, all large, or very large; Cautiousness moderate, and Conscientiousness small.

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4. ELIHU BURRITT—Individuality, Eventuality, Form, Size, Locality, Order, Calculation, Firmness, large, or very large. All the moral organs strong, while the selfish or animal organs are comparatively weak.

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9. REV. DR. DODD—Benevolence, Philoprogenitiveness, Inhabitiveness, Secretiveness, Acquisitiveness, Imitation, Locality, Size, Form, Calculation, Constructiveness, large, or very large. Cautiousness, Conscientiousness, Approbativeness, Firmness, Self-Esteem, moderate, or small.

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13. REV. SYLVESTER GRAHAM, M.D., Originator of Graham, or Bran, Bread—Temperament indicating great intensity and energy. Combativeness, Approbativeness, Philoprogenitiveness, Causality, Order, Locality, very large. Form, Size, Weight, Language, Comparison, Ideality, Sublimity, Firmness, Conscientiousness, Benevolence,

large. Self-Esteem, Veneration, Marvelousness, Concentrativeness, and Secretiveness, moderate, or small.

14. GOSSE, an Englishman—Benevolence extremely large. Reasoning Organs, large. Imitation, Mirthfulness, Amativeness, Philoprogenitiveness, Inhabitiveness, Self-Esteem, Firmness, Combativeness, Veneration, average. Destructiveness, Alimentiveness, Acquisitiveness, Secretiveness, Cautiousness, Approbativeness, Conscientiousness, Hope, and Marvelousness, moderate, or small.

15. GOTTFRIED, German Murderess—Destructiveness, very large. Acquisitiveness, Secretiveness, Approbativeness, Firmness, Philoprogenitiveness, Amativeness, Cautiousness, large. Benevolence, Self-Esteem, Adhesiveness, Concentrativeness, moderate.

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20. SIR WALTER SCOTT, Bart., Novelist—A peculiarly formed head, with a massive coronal region—Marvelousness, Veneration, Hope, Comparison, Eventuality, Language, Amativeness, very large. Firmness, Adhesiveness, Acquisitiveness, Secretiveness, and Causality, large.

21. VOLTAIRE—Very active, excitable brain and temperament. His head was not large. Adhesiveness, Combativeness, Destructiveness, Secretiveness, Approbativeness, Firmness, and Language, very large. Amativeness, Inhabitiveness, Acquisitiveness, Self-Esteem, Veneration, Hope, Ideality, Mirthfulness, Imitation, Form, Locality, Order, Causality, Comparison, large. His smallest organ was Conscientiousness.

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29. HAYDN—Tune, large. Was a great musician.

30. JACOB JERVIS—Imitation, small.

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37. DIANA WATERS—Veneration and Cautiousness, very large. Marvelousness and Conscientiousness, large. Hope, small.

38. A CAST from the Human Brain, the size of life, showing the hemispheres, lobes, and convolutions.

39. A HUMAN HEAD, divided, showing the naked Brain on one side, and the Skull on the other.

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## THE BRITISH POETS: THEIR LEADING PHRENOLOGICAL ORGANS.

[In the second volume of this JOURNAL there appeared several articles of great interest on the phrenological peculiarities of the British poets; but as the circulation of the JOURNAL at that time was very limited compared with that of the present time, we think we can not do our readers a better service than to reproduce those articles, with the addition of the likenesses of several of the poets, and such remarks as may be deemed appropriate.]

ONE of the most delightful, though not, perhaps, the most *useful*, of the thousand applications of which Phrenology is susceptible, is the peculiar pleasure which may be derived from a perusal of the finer productions of literature. "The thoughts that breathe, and words that burn," to the initiated, have an interest philosophical as well as poetical. After exhausting the beauties of a poem, a new and strange interest springs up in the mind of the reader, and he is soon found deeply investigating the actual *causes* of the distinguishing features of the work; he turns from the enjoyment of the well-sustained image to a fancy sketch of the *head* of its *author*, in whom he beholds a large development, united with activity of the organ of Comparison; and if the simile is also elevated and brilliant, he superadds that worshiper of pure beauty—Ideality. The student of belles-lettres will discover that when Comparison is equally



PORTRAIT OF THOMAS MOORE,  
ONE OF THE BRITISH POETS.

large in two poets, but in one Ideality is very large, and the perceptive faculties small, and in the other the reverse is found, a striking difference exists in the *kind* of images employed. The poet possessing large perceptive faculties generally likens one natural object to another, and seldom extends his flights beyond visible existences; while the other will be found diving deep into the regions of fancy, and seeking "the light that is not of the sea or earth, the consecration and the poet's dream." It is only in the airy analogies of imagination he hopes to find the faithful representatives of his thoughts. When he seeks similitudes in natural objects, he rather appropriates the impressions they make upon the *fancy*, than their actual appearances. The possessor of large Wonder also affects the supernatural, but it is that which is *out of nature*, not necessarily *above* her. Scott is an excellent illustration of this, whose

imaginative poetry is almost entirely the product of active Marvelousness. The poet of large perception and Comparison, and smaller Ideality, if he wish to describe the destruction of cherished prospects, finds its likeness in flowers early nipped, blighted harvests, or in some obvious analogy furnished by perception. But if one of large Ideality be the writer, if he seek his images in nature at all, it will be as she exhibits herself in some *remote clime*, and in some *peculiar relation*. The following lines of Moore are in point:

"O for a tongue to curse the slave,  
Whose treason, like a deadly blight,  
Comes o'er the councils of the brave,  
And blasts them in their hour of might!  
His country's curse, his children's shame,  
Outcast of honor, peace, and fame,  
May he at last, with lips of flame,  
On the parched desert, thirst and die!  
While *lakes, which shone in mockery nigh,*  
*Are fading off, untouched, untasted,*  
*Like the once glorious hopes he blasted!*"

The same writer, in his well-known song of "Araby's Daughter," has an image of the very child of large Comparison and Ideality!

"Farewell! farewell to thee, Araby's daughter,  
(Thus warbled a peri beneath the dark sea,)  
*No pearl ever lay 'neath Oman's green water,*  
*More pure in its shell than thy spirit in thee."*

Indeed, the entire works of Moore are distinguished by great profusion of elevated comparisons; while the poetry of Byron is comparatively but little embellished by *direct* images. *All* his intellectual, and *semi-intellectual* organs, I think, must have been large, and hence the great depth and sublimity of his writing. Scott has few similes remarkable for elegance, and most of his figures being such as had been used by all his predecessors, or were of easy occurrence, such as—

"No more on prancing palfrey borne,  
*He caroled light as lark at morn."*

In Byron's higher flights, Comparison usually appears inwoven with general reflection, as is



strikingly illustrated in the following colloquy over a skull:

"Look on its broken arch, its ruined wall,  
Its chambers desolate, and portals foul—  
Yet this was once ambition's airy hall,  
The dome of thought, the palace of the soul!  
Behold through each lack-luster, eyeless hole,  
The gay recess of wisdom and of wit!  
And passion's host, that never brook'd control:  
Can all saint, sage, or sophist ever writ,  
People this lonely tower, this tenement reft?"

Here we have a stately edifice, completely worked up in the description of a skull, while every line labors under its weight of thought. This combination is exceedingly rare—the product of united Causality, Comparison, perception, Sublimity, and Ideality!

There are readers of poetry who utterly confound the creations of Marvelousness and Ideality; and this error has been the cause of much triumph to anti-phrenologists. A remarkable instance of the kind occurred, it is said, with Spurzheim himself, who, in a large private company, examined the head of the celebrated Coleridge. He pronounced his Ideality relatively smaller than Causality or Wonder; as this organ was then thought to impart the power of poetry, and as Coleridge had unquestionably written *excellent* poetry, it raised a considerable laugh at the expense of the philosopher, who was thereupon introduced to the great living poet. The amiable phrenologist joined in the merriment, and the opponents of his science exulted in a victory. Like almost every *fact*, however, which has been supposed to militate against Phrenology, when clearly investigated, it becomes confirmatory of its irresistible truth. The poetry of Coleridge (which, by the way, constitutes not one third of his writings, published and unpublished) is the legitimate offspring of large reflective faculties and Wonder—the "Ancient Mariner" draws its chief existence from the latter organ; besides which, the muses were only the play-fellows of Coleridge, while metaphysics were his beloved study—his great hobby—and consequently his Ideality must have been much smaller than some of his intellectual organs.

The poetry of *Crabbe*, remarkable as it is for vigorous description and great condensation of thought, is equally so for its want of all ideal beauty. His intellectual faculties were all favorably developed, but his semi-intellectual, particularly Sublimity and Ideality, must have been much smaller. These deductions, which I have made from the perusal of his works, perfectly harmonize with a portrait I have seen of him, in which the forehead is very full, but the region of the above-named organs is comparatively contracted. All his readers know how anti poetical are the mere subjects of his poems; his muse wanders among the darkest and most hopeless scenes of life, but it is not in the darkness of sublimity—she loved to depict human suffering in frightful colors, and exhibit it unrelieved by a single ray of light; neither was it in the trials of intellect, the fierce struggles of the *soul*, contending with the irreversible decrees of destiny, whose lofty complainings furnish the rich materials of the epic song, but she loved to dwell on *physical* pain, among the groveling scenes of abject poverty, in the hovels of ignorance and petty crime, or among the revolting spectacles of a village poor-house. None of the deep interest imparted by large Wonder can be found

in any line he ever wrote—none of the fulgor of Ideality—the grandeur of sublimity. It was the perceptive and reflective faculties he chiefly exercised in writing, and the possessor of these he always delights. Scott and Byron were both admirers of *Crabbe*, for they could both appreciate his masterly powers of description. His thoughts were among the last which wandered darkling across the fast-expiring intellect of the great unknown; and *George Fox*, it is said, derived consolation from the same source, when he lay upon his dying bed. It was the *truth* of his poems which interested these master minds; and yet his poetry is seldom seen in the boudoir, or upon the center-table; and I have ever observed a distaste of his writings in all those whose Ideality predominated very much above the intellectual organs. *Crabbe* could no more have written "Lalla Rookh," than he could have leaped to the moon, and *Moore* could as easily have accompanied him thither, as to have written the "Village Poor-House." Many of your readers are doubtless acquainted with the celebrated controversy as to whether Pope was a poet? Could a good practical phrenologist, well acquainted with the subject involved, have laid his hand upon the head of the different parties engaged, I have no doubt he could have classified the disputants with remarkable accuracy. From Bowles, who originated the debate, through all the "lake school," as they were called, Ideality or Marvelousness would have been found relatively larger than in the heads of their opponents. Yet in every other respect their developments would have been widely dissimilar.

*Wordsworth*, who is ranked in this school, often seeks, like *Crabbe*, his subjects in the humble walks of life, but he frequently elevates them into the clouds; strips off the rags which disguise them, and presents them in all the *nakedness*, it is true, but still in the *beauty* and simplicity of *nature*!

[TO BE CONTINUED.]

#### MEN OF SCIENCE AND PHRENOLOGY.

"No man of any scientific eminence now gives character to Phrenology by advocating its claims."—*Springfield Republican*.

This sweeping statement, even if true, would prove nothing against the truth of Phrenology. There has been no time in the history of Christianity itself in which the majority of men of "scientific eminence" have "advocated its claims." Nay, not a few of the most eminent in science have not only not advocated Christianity, but openly and vehemently opposed it. And what does this prove or disprove? Certainly our cotemporary would not ignore Christianity because a majority of men of "scientific eminence" do not "give it character by advocating its claims," neither would he be wise in doing it, merely because many men of "scientific eminence" stoutly oppose it.

Besides, all men believe many things which they have no occasion to "advocate." Ten thousand persons of "scientific eminence" believe firmly in Christianity, Electricity, Astronomy, Physiology, and a hundred other things, who do not "advocate" their claims. Lieutenant Maury is a man of "scientific eminence," but we are not

aware that he *advocates* anything in particular, except the laws which relate, especially, to winds, currents, oceans, and navigation; but it never occurred to us that Physiology, Phrenology, Medicine, Civil Law, or Christianity were therefore rendered of doubtful truth and utility.

Professor Morse studies Electricity, and neither *advocates* nor opposes, so far as we know or care, other great truths. Blanchard invents machinery, and in this sphere is "eminent," and we do not know as he *advocates*, though we doubt not he believes, many other things. With delight we wander with Professor Mitchell among the astral glories of space, but we do not know or care what system of medicine he believes in, since we suppose he does not publicly "advocate" his preference.

Each "man of scientific eminence" *advocates* his own topic, and perhaps several, but we are not informed that each man of science is required to indorse, by advocacy, or to repudiate by his opposition, each and every science or topic which may be true and valuable to mankind. Advocacy and belief, or disbelief, has nothing whatever to do with truth in itself, and especially may we assert this in regard to topics outside of the leading subjects to which each man of "scientific eminence" is devoted. In short, we know of nothing but *mathematics* in regard to which there is anything like agreement among the great bulk of men of "scientific eminence." Medicine and Theology are subjects of endless and diversified contentions; and if Phrenology should fare no worse in the hands of men of "scientific eminence" than these venerable and twin sciences of body and soul, certainly its advocates have no reason to blush or be discouraged.

Phrenology is comparatively a new science; and there is a pride of intellect which makes it difficult for men, eminent in their departments, to disrobe themselves at once of prejudice and accept a system of science, based on observations and opinions, which will set aside their favorite and venerable theories and make it necessary for them to step aside and give place to other teachers, with the acknowledgment that they had previously been teaching error.

Most men of science pursue their special branch, and leave other subjects to be cared for by those whose province it is to cultivate them. In this short life, in this country especially, if a man starts poor, he is obliged to take up one or two branches of science and bend all his energies to them, in order to secure rank in his department, and obtain a livelihood. It is not strange, therefore, that they cling to their specialty, and find neither time, inclination, nor the requisite information to "advocate" Phrenology, or any other branch of knowledge which does not lie in their particular sphere.

Our cotemporary has carefully worded his statement by saying, "No man of any scientific eminence *now* advocates Phrenology."

He doubtless knew that the celebrated, nay the "eminent man of science," Dr. Vimont, was appointed by his fellow members of the Royal College of Medicine of Paris, to investigate Phrenology and report upon its claim. He spent two or more years, and went into a most elaborate analysis of the whole subject; collected thousands of specimens of animal phrenology, and, finally, contrary



to the expectation of his friends who appointed him, and contrary also to his own original predictions, he made a most elaborate and overwhelming report in favor of Phrenology. But, being dead, he does not "*now* advocate Phrenology." (?)

The celebrated Dr. John Elliottson, F. R. S., President of the Royal Medical Society of London, Professor of Principles and Practice of Medicine, and Dean of Faculty in the University of London, lent the strength of his great name and "eminent scientific" attainments to the support of Phrenology, and was for years president of the London Phrenological Society. He said that he "had devoted some portion of every day for twenty years to the study of Phrenology," and adds, that he "feels convinced of the phrenological being the only sound view of the mind, and of Phrenology being as true, as well-founded in fact, as the science of Astronomy and Chemistry." But the voice of the "eminent" Elliottson is hushed in death, and, therefore, he does not *now* orally advocate Phrenology.

Dr. John Mackintosh, Professor of Principles and Practice of Physic, Fellow of the Royal College of Surgeons of Edinburgh, etc., said: "The more closely I study mind in health and disease, the more firm are my convictions of the soundness of the phrenological doctrines. I regard Phrenology as the true basis of the science of mind."

But this great scientific supporter of Phrenology has been gathered to his fathers, and does not "*now*" advocate it. Not to mention fifty other pre-eminent men of the last generation, including the late Prof. Charles Caldwell, M.D., president of the Transylvania University, at Louisville, Ky., whose pen was never, in this country, surpassed for clearness and vigor, sustained the science for more than forty years, by lectures, essays, and books. We beg to call to affectionate remembrance the pure-minded, the gifted Horace Mann, to whom Massachusetts, and the nation, owes more, for its present educational excellence, than to any other ten men. He studied Phrenology under the great Spurzheim, and understood it theoretically as well as any man of his time; and he taught it, practiced upon its teachings, and made it the basis of his entire system of instruction and mental culture. The world is reaping the fruit which he planted, and his writings, inspired by Phrenology, shall illumine the path of the true teacher in all coming time.

Perhaps we can not claim that Horace Mann "*now*" advocates Phrenology. (?) If Fenelon and Payson, if Edwards and Hopkins and Wesley, and all the host of great and good men, though "being dead yet speak," why may we not claim that Caldwell and Mann even "*now* advocate Phrenology?" But we need not go to the realm of the dead to find believers in, and advocates of, Phrenology, among men "eminent in science" and in literature.

We beg to mention a few: Dr. J. V. C. Smith, of Boston; Dr. Samuel G. Howe, of Boston; Dr. Andrew Boardman, of New York (author of the "Defense of Phrenology," to which we refer our friends); Judge Hurlbut, of New York (author of "Human Rights and their Political Guaranties," which is based on Phrenology); Dr. Bell and Dr. McClintock, of Philadelphia; Dr. John W. Fran-

cis, Dr. Valentine Mott, and Dr. J. Marion Sims, of New York; Dr. Buttolph, Superintendent New Jersey State Lunatic Asylum; Dr. Rockwell, Superintendent Vermont Lunatic Asylum; Dr. Nichols, Superintendent Insane Asylum, Washington, D. C. (formerly of the Bloomingdale, N. Y., Lunatic Asylum); Dr. D. T. Brown, the present Superintendent Bloomingdale Lunatic Asylum; Prof. Johnson, Professor of Chemistry, Yale College; Rev. Dr. Bellows, of New York; Rev. David Syme, Professor of Mathematics, etc., Brooklyn, N. Y.; Rev. John Pierpont; Rev. Henry Ward Beecher, and a host of others.

We believe not a few of these men are "eminent in science;" and that if they do not advocate Phrenology it is not because of disbelief, but because their vocation does not call for it.

CONCLUSION.—1st. Phrenology *has been* believed in, and advocated by many of the most eminent scientific men of Europe and America, recently deceased.

2. Phrenology is now believed in and advocated by many "eminent in science."

3d. Phrenology is believed in by many scientific and literary men, who cordially assert that belief in private or social life, but who do not advocate it because not called on by circumstances to do so; and in some cases, perhaps, because, like Nicodemus, they fear to avow belief in that which the "rulers and Pharisees" have not believed.

4th. Phrenology would be true if no men of science knew it or advocated it, and would not be any the more true even if the Springfield *Republican* should condescend to advocate it.

FINALLY. It takes everybody to know everything.—*Westfield News Letter*.

#### A CLERGYMAN'S OPINION.

EDITOR PHREN. JOURNAL.—*Dear Sir*: The more I read your journals the better I like them. With all my heart I wish you success, and would aid you if I knew how. I do not find anything in your publications that should confine them to any particular latitude or longitude. You take man with all his endowments and interests for your subject, and the whole world for your field. Could the reform you advocate become universal, we might well dispense with any further immigration from Europe in order to people our vast continent. The saving of life already on the stage, with the more rapid increase that would result from a return to a normal state of living, added to the greatly improved quality of their endowments, would in a comparatively short period place North America in advance of every other part of the globe, both as to the number and character of its inhabitants.

The science of Phrenology offers the only reasonable explanation of the phenomena we find in the world of mankind, in regard to the infinite variety exhibited in their physical and mental characteristics and endowments. All originally derived from the same source, on what other principles are we to account for this endless diversity? If in no other department of creation we are able to get beyond the dominion of law, by what authority can the constitution of man, physical or mental, be taken out of the category?

We see in the degraded appearances and distorted proportions in the endowments of our race the result of violated law, it may be during a course of ages. On the other hand, we see in the noble forms and high endowments of others the reward of obedience to law. He who established these laws has made a merciful provision that, in the downward direction, man can only progress to a certain limit; beyond this appointed limit nature gives way, and the individual or community becomes extinct by their own vices, or are so far weakened as to become an easy prey to their more vigorous neighbors. Thousands of tribes and communities have thus passed away. A morbid sentimentalism may weep over their fate, but what would our world be if these degraded beings had power to perpetuate their race in this descending scale to the end of time? Better, far better, that the highly endowed and good should spread over the face of the world. The penalty then for any race that falls behind in the progress of improvement is subjugation or extinction. The limits in the upward progress of mankind do not seem so distinctly ascertained. There, doubtless, are limits, but they have not been reached as yet. I have long had my attention directed to this subject, and it would seem that the great truths of nature dimly mirrored in the mind or consciousness of man seek vent, and try to assume a more tangible form.

I once heard an unsophisticated old man preach in the far West. It was at a private house, and the room being full I took my seat at the door in the shade of some trees. At the corner of the house, entirely out of sight of the preacher, stood a young man, with riding whip in hand and his leggins on, as is the custom. His form of person and countenance were good, rather graceful, but I did not like his looks; still I could hardly tell why. The expression of his countenance was bad—very bad. I was studying Physiology and listening to the preacher at the same time. He said: "Some people complain they have a bad countenance, but can not help it; they say the Lord made them so. It is true all were not handsome; still all may be good and look well. The truth is, it is a *bad heart* that makes a *bad countenance*." This struck me like a flash of lightning, and I never can forget it. It explained the case before me.

Another case illustrative of this law came before me. I was intimately acquainted with all the parties concerned. Two young men paid their addresses to a young lady. The parents of the young lady favored one suitor; but the other had her affections. The parents would not consent to the marriage, and so matters remained for a length of time. The friends of both the young men were on the alert; and armed with revolvers and bowie-knives, both parties determined to brook no foul play. At length the young lady applied to a minister, and besought him, with tears, to marry them. He pointed her to the ill-will he would incur in so doing, but finally his sympathy prevailed and he married them. The ceremony was hardly over before the opposite party heard of the affair, and were in the house. The old gentleman raised his cane over the head of his daughter. "You huzzy—" "Stop!" says the bridegroom; "she is my wife." Weapons were drawn on both sides,



but the parties proceeded no further. Some three years after this I was visiting in a distant part of the same country, and stopped for the night at the house of an elder brother of the unsuccessful rival, who had felt himself deeply injured in this affair, and had resented it very strongly. They had a daughter about five years of age, one of the sweetest-tempered little things I ever saw. She had a brother a little over two years old, and such another thunder-cloud I never saw on the face of a child, and it showed the more clearly in contrast with his amiable sister. In this child I thought I saw embodied in a living, moving, permanent form the fierce passions above alluded to. If, then, there be laws of our being wisely instituted by our Creator, how important that we both understand and obey them! It would seem that in regard to the present state, that actions, words, and even states of mind and morals, have an undying influence; that there is so much potency in them as to mold and fashion matter into a permanent, tangible representation of their qualities. When and where least expected, the material world even may bear evidence of the qualities of actions and motives long since passed.

I read, not long since, of what miners call the "Sunday stone." In the deep coal mines of England the water trickling down the shaft, and the coal dust rising, form an incrustation of stalactite, by the deposition of carbonate of lime, of white and black. When the miners work, the deposition is black from the dust. When they rest nights and on the Sabbath, it is white. This formation preserved through all ages would reveal the fact, whether the miners did or did not keep the Sabbath. When broken and placed under the microscope, six fine white and black lines, with one larger white one, would be observed if they worked the six days and rested on the seventh. Is there not something analogous to this through all nature, that a record of our doings and our lives is kept in material nature on which we imprint the qualities of actions?

I do not admit that the subjects and reforms you advocate are provinces entirely outside of Christianity, but are merely parts and parcels of the one great and glorious system of truth. I advocate temperance and everything else that I think to be good on this ground. If "an undevout astronomer is mad," why may it not, with equal truth, be said that the undevout geologist or phrenologist is mad also?

THOMAS HURLBURT.

PORT SARINIA, C. W., March 20th, 1860.

#### START RIGHT.—No. IV.

In what remains to be said in these papers, we shall confine ourselves to the subject of Phrenology as an aid in the education of our children. Many persons may be liable to make a fatal mistake by attempting to make too much of the phrenological developments merely, without taking into account the temperament or physical constitution of the child. To leave out the *temperament* and *physical* condition of the child, would be like leaving out the vertebrae in constructing a skeleton of a man. All the organs—or, to speak more correctly, all the *vis inertia* represented by the organs—are greatly controlled by the tempera-

ment, and none the less so by the physical condition or health of the child. If these be robust and in a healthy action, you can count on them, and tell *how far* they will assist you in your labors; while if there be weakness in the body through disease, or if the blood move sluggishly through their channels, these may fail you just when you most need their aid. If you have a heavy journey before you, and you start with a spavined, short-winded horse, you will be likely to break down ere you reach the end. So if your child be weak, through the above-mentioned causes, you need not be surprised to find your efforts nearly abortive, although you may have done all that could be done in the premises.

In order, then, to save yourself a vexatious failure, be sure in the first place that you have a *healthy* subject to act upon; and this is generally furnished to your hand. Unless there is hereditary weakness, you can so take care of the health of the youthful candidate for the high honors of a successful education that you may confidently count on pretty certain success. Let, then, your first care be to have a *sound body*, into which to put a sound mind. Study some good treatise on Physiology, and treat the *body* of your child with reference to the yield you expect to gather, in the same manner as you would a piece of ground with reference to the crop. If this be poor, you give it that kind of nourishment which it particularly requires to produce your harvest. Give not away weakly and injudiciously to a mother's or a father's love for its offspring, feeding it with those pestiferous poisons got up to tickle the appetite and enervate the stomach; for through the good digestion of the stomach spring forth readily all the ministers of a good education. There will be no love for the knowledge you seek to produce, if your child have a sickly stomach. You may be able to drive a certain amount of knowledge into him, to save him from being a dolt; but he must take to it naturally and easily, ere he will excel in any department of life.

You may wish to make an artist of him; but if he have no capacity of intellect for these things, you had better make a blacksmith of him. He may make a very respectable mechanic, although he is hardly fitted to succeed as a sculptor, or in any of the higher artistic attainments. On the other hand, do not tie him down to an obnoxious trade, for he will be but a bungler at best, and will break away from it when he comes to act for himself, if you have not but too faithfully broken him to your purposes. A careful and faithful examination of his cranium will tell you beforehand whether he will succeed as you wish. If he have Time and Tune but moderately developed, he will make at best an unskillful musician; and if he have both of these, and small Constructiveness, you will labor in vain to make him an accomplished sculptor. And here is where Phrenology will come to your help, and point out to you the course of life best suited to the child.

In the next place, the tastes and wishes of the child are to be consulted; for if you set him to the Sisyphus task of interminably rolling a heavy ball up an endless inclined plane, you will have taken the surest way to crush out the love of whatever you set him to perform. By this I do not mean

that his *vagaries* are to weigh much in your judgment. Ascertain, as nearly as you can, what course of pursuit will be most accordant with his tastes, and then do all you can to turn everything to this point. Let it be early settled that he is to be the thing you find him best fitted for and best adapted to his inclinations, and he will take to the course kindly and cordially, and grow up to it as naturally as a vine will climb the most eccentric trellis, bearing beautiful foliage and healthy and luxurious branches of luscious fruit. If you discover a budding inclination to swerve from this course, check it, and seek to turn it into its legitimate channel. More men have been ruined by being mislead here than anywhere else. To-day one thing—to-morrow another—the third day *nothing*. Ever commencing some new project—never succeeding in either of them, simply because not pursued long enough to give a fair trial.

It is a beautiful axiom, that God helps those who help themselves; and this law affords the clew to success. Doubtless every man that is born into the world is predestined to some course of life in which he may be successful and prove a *fellow-worker* with his race and a blessing to his companions. It is our belief that Phrenology indicates what course every individual shall pursue, and shows with what faculties he is endowed for that purpose. Some are so well balanced and so fully developed in all their faculties that they can succeed equally well in several pursuits; but most persons are fitted for some one or two things much better than for anything else. It matters little what the occupation of our child be, if he have a *fitness* for that which he follows; and it is no matter in what light the thoughtless view it. In man's estimation, he may occupy a low and unworthy position, while he may stand before God in his appropriate sphere; and in this high and pure thought he may be elevated to an honorable position. He is to pass under his censure or approval; and the weights he throws into the counter scale are neither silver, or gold, or the meed of man's praise. He may be a glorified son of God, and be engaged in a course sneered at by all his fellows—a menial in their sight—something to revere in the eyes of those bright intelligences who bend observantly down from their high spheres to take note of human actions, and whose approval is more to be appreciated than that of kings and potentates. Keep this idea before your child, and make him feel how small a thing is mental approval—how terrible a thing is the Divine depreciation!

A careful observer of character, and one who is ever looking on the hopeful side of human nature, has very justly expressed his ideas in reference to this whole matter in the following graphic words: "It is curious to see how long it takes mankind to respect industry, which feeds and clothes, that houses and comforts the human race. \* \* \* Now, if I had a son, I should rather he would be a great engineer, a great mason, carpenter, or railroad builder, than a great painter, sculptor, or fiddler; and certainly I should rather he were an ordinary third rate shoemaker, tailor, or brazier than an ordinary third-rate sculptor, to spoil marble and waste the time of men he strove to make statutes of. How much better to be a common house-painter than a stupid dauber of canvases!"

cherish this spirit in your child, and he can scarcely become a pigmy; use the best light you can obtain in directing his efforts, and he will develop in the direction his Maker would have him, and grow into the stature of a MAN.



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

## LECTURE III.

ADVANTAGE OF A KNOWLEDGE OF THE PRINCIPLES OF MORALS; DUTIES PRESCRIBED TO MAN AS AN INDIVIDUAL; SELF-CULTURE.

The views in the preceding Lecture accord with those of Bishop Butler—We go farther than he did, and show the natural arrangements by which the consequences mentioned by him take place—Importance of doing this—Certain relations have been established between the natural laws, which give to each a tendency to support the authority of the whole—Examples—Duties prescribed to man as an individual considered—The object of man's existence on earth is to advance in knowledge, wisdom, and holiness, and thereby to enjoy his being—The glory of God is promoted by his accomplishing this object—The first duty of man is to acquire knowledge—This may be drawn from Scripture, and from Nature—Results from studying heathen mythology and nature are practically different—Difference between the old and the new philosophy stated—Clerical opposition to these Lectures.

HAVING in the previous Lectures considered what constitutes an action right or wrong, and also the punishments which attend neglect of duty, and the rewards which performance bring along with it, I proceed to remark, that the views there unfolded correspond, to some extent, with those entertained by Bishop Butler, and which he has adopted as the groundwork of his treatise on the "Analogy of Natural and Revealed Religion." "Now," says he, "in the present state, all which we enjoy, and a great part of what we suffer, is put in our own power. For pleasure and pain are the consequences of our actions; and we are endued by the Author of our nature with capacities of foreseeing these consequences." "I know not that we have any one kind or degree of enjoyment, but by the means of our own actions. And, by prudence and care, we may, for the most part, pass our days in tolerable ease and quiet; or, on the contrary, we may, by rashness, ungoverned passion, willfulness, or even by negligence, make ourselves as miserable as ever we please. And many do please to make themselves extremely miserable; *i. e.*, they do what they know beforehand will render them so. They follow those ways, the fruit of which they know, by instruction, example, experience, will be disgrace, and poverty, and sickness, and untimely death. This every one observes to be the general course of things; though, it is to be allowed, we can not find by experience that all our sufferings are owing to our own follies." (Part I., chap. 2.)

The common sense of mankind yields a ready assent to this doctrine. We go farther than Bishop Butler, by showing the natural arrangements, according to which the consequences mentioned by him take place. This is a point of material moment in philosophy, and it leads me to remark, that one difference between the expositions of moral science which have been presented by preceding inquirers, and that which I am now endeavouring to elucidate, consists in this—that, hitherto, moralists generally have laid down precepts without showing their foundation in our constitution, or the mode in which disregard of them is punished by the ordinary operation of natural causes. They were imperfectly acquainted with the constitution of the mind, and with the independent operation of the different natural laws, and, in consequence, failed in this branch of their subject. In their expositions of moral philosophy they resemble those who teach us to *practice* an art, without explaining the scientific principles on which the practice is founded.

The difference between Paley's moral philosophy, and that which I am now teaching, may be illustrated thus: A practical brewer is a man who has been taught to steep barley in cold water for a certain time, to spread it on a stone floor for so many hours, to dry it on a kiln, at which point it is malt; to grind the malt, to mash it by pouring on it hot water, to boil the extract with hops, to cool it, to add yeast to it when cold, and to allow it to ferment for a certain number of days.

A person of ordinary sagacity, who has seen these processes performed, will be able to repeat them, and he may thereby produce ale. But all the while he may know nothing of the laws of chemical action, by means of which the changes are evolved. He will soon observe, however, that the fermentation of the worts goes on sometimes too rapidly, sometimes too slowly, and that he makes bad ale. By experience he may discover what he considers causes of these effects; but he will frequently find that he has been wrong in his judgment of the causes, and he will do harm by his remedies. In short, he will learn that, although he knows the rules how to make good ale, the practice of them, with uniform success, surpasses his skill. The reason of his perplexity is this: The barley is organized matter, which undergoes a variety of changes, depending partly on its own constitution and partly on the temperature of the air, on the quantity of moisture applied to it, the thickness of the heap in which it is laid, and other causes, of the precise nature and effects of which he is ignorant. Further: the extract from the malt, which he wishes to ferment, is a very active and delicate agent, undergoing rapid changes influenced by temperature, electricity, and other causes, of the operation of which also he knows nothing scientifically. If all the materials of his manufacture were passive, like stocks and stones, his practical rules might carry him much farther toward uniform and successful results; but, seeing that they are agents, and that their modes of action are affected by a variety of external causes and combinations, he can not securely rely on producing the effects which he wishes to attain, until he becomes *scientifically* acquainted with the *qualities* of his materials, and the modifying influences of the agencies to the operations of which they are exposed. After attaining this knowledge, he becomes capable of suiting his practice to the circumstances in which, at each particular time, he finds his materials placed. If he can not yet command the result, it is a proof that his knowledge is still imperfect.

This illustration may be applied to the subject of moral philosophy. In practical life we are ourselves active beings, and we are constantly influenced by agents whose original tendencies and capacities differ from each other, who are placed in varying circumstances, and who are acted on and excited or impeded by other beings. It is a knowledge of their nature alone that can enable us to understand the phenomena of such beings occurring under the diversified circumstances in which they are placed. Moreover, when we know the *reason why* a particular line of conduct should be adopted, and the way in which reward is connected with performance, and punishment with neglect, there is a higher probability of the duty being discharged, than when a *precept* is our only motive to action. Mere rules may be apprehended and practiced by ordinary minds; but to understandings ignorant of their foundations and sanctions in nature, their importance and authority are far from being so evident as to carry with them a deep sense of obligation. A great musician may enable another, equally gifted, to *feel* the exquisite harmony of a certain composition; but he will strive in vain to convey the same feeling of it to a person destitute of musical talent. By teaching the laws of harmony, however, to this individual, he may succeed in *convincing his understanding* that, in the piece in question, these laws have been observed, and that there can be no good music without such observance.

Although the natural laws act separately and independently, certain relations have been established between them, which tend to support the authority of the whole. In consequence of these relations, obedience to each law increases our ability to observe the others, and disobedience to one diminishes, to some extent, our aptitude for paying deference to the rest.

The man, for example, who obeys the *physical* laws, avoids physical injury and suffering, and gains all the advantages arising from living in accordance with inanimate nature. He consequently places himself in a favorable condition to observe the *organic*, the *moral*, and the *intellectual* laws.

By obeying the *organic* laws he insures the possession of vigorous



health; and when we view the muscular system of man as the instrument provided to him by the Creator for operating on physical nature, and the brain as the means of acting on sentient and intelligent beings, we discover that organic health is a fundamental requisite of usefulness and enjoyment. We are led to see that the possession of it contributes, in the highest degree, to our obeying the physical laws, and also to our discharging our active duties; in other words, to our obeying the laws of morality and intellect. General obedience to the organic laws, also, by preserving the body in a favorable condition of health, fits it for recovering in the best manner from the effects of injuries sustained by inadvertent infringement of the physical laws. Disobedience to the organic laws, on the other hand, unfits us for obeying the other laws of our being. A student, for instance, who impairs his brain and digestive organs by excessive mental application and neglect of exercise, weakens his nervous and muscular systems, in consequence of which he becomes feeble, and incapable of sustained bodily exertion; in other words, of coping with the law of gravitation, without suffering pain and fatigue. He is, also, more liable to disease. A man who breaks the organic laws by committing a debauch, becomes, for a season, incapable of intellectual application.

By obeying the moral and intellectual laws—that is, by exercising our whole mental faculties, according to the laws of their constitution, and directing them to their proper objects—we not only enjoy the direct pleasure which attends the favorable action and gratification of all our powers, but become more capable of coping with the physical influences which are constantly operating around us, and of bending them in subserviency to our interest and our will; and also of preserving all our organic functions in a state of regular vigor and activity.

In short, if we obey the various laws instituted by the Creator, we find that they act harmoniously for our welfare, that they support each other, and that the world becomes a clear field for the active and pleasurable exercise of all our powers; while if we infringe one, not only does it punish us for the special act of disobedience, but the offense has the tendency to impair, to some extent, our power of obeying the others. So that we discover in the natural laws a system of independent, yet combined and harmonious action, admirably adapted to the mind of a being who has received not only observing faculties, fitted to study existing things and their phenomena, but reflecting intellect, calculated to comprehend their relations, adaptations, and reciprocal influences.

Thus the first step in comprehending the principles of the Divine government is to learn to look on the physical world as it actually exists, and not through the medium of a perverted imagination or of erroneous assumptions; and the second is to compare it with the constitution of man, physical and mental, as designedly adapted to it. We shall find that it is not an elysium, and we know that we are not angels; but we shall discover that, while the heavens declare the glory of the Creator, and the revolving firmaments of suns and worlds proclaim his might, the elements and powers of man's mind and body, viewed in their tendencies and adaptations, bespeak, in a language equally clear and emphatic, his intelligence, beneficence, and justice.

Having thus expounded the general system of the Divine government, let us now consider the duties prescribed to us by our constitutions and its relations.

#### THE DUTIES PRESCRIBED TO MAN AS AN INDIVIDUAL.

Descending to *particular duties*, we may first consider those prescribed to man *as an individual*, by his own constitution and that of the external creation.

The constitution of man seems to show that the object of his existence on earth is to discharge certain duties, to advance in knowledge, refinement, beneficence, and holiness; and thereby to enjoy his being. Divines add, that another object is to "glorify God." According to my views, obedience to the Divine laws—or, performance of our duties—is the prime requisite; enjoyment is the natural accompaniment of this conduct; and the glory of God is evolved as the result of these two

combined. His wisdom and power are strikingly conspicuous when we discover a system, apparently complicated, to be, in fact, simple, clear, beautiful, and beneficent; and when we behold His rational creatures comprehending His will, acting in harmony with it, reaping all the enjoyments which His goodness intended for them, and ascending in the scale of being by the cultivation and improvement of their nobler powers, the glory of God appears surpassingly great. A deep conviction thence arises, that the only means by which we can advance that glory, is to promote, where possible, the fulfillment of the Creator's beneficent designs, and sedulously to co-operate in the execution of his plans. When the object of human existence is regarded in this light, it becomes evident that obedience to every natural law is a positive *duty* imposed on us by the Creator, and that infringement or neglect of it is a *sin* or transgression against his will. Hence, we do not promote the glory of God by singing his praises, offering up prayers at his throne, and performing other devotional exercises, if, at the same time, we shut our eyes to his institutions of nature, neglect the physical, organic, and moral laws, and act in direct contradiction to his plan of government, presenting ourselves before him as spectacles of pain and misfortune, suffering the punishment of our infringements of his institutions, and ascribing those lamentable consequences of our own ignorance and folly to inherent imperfections in the world which he has made. Every law of God, however proclaimed to us, has an equal claim to observance; and as religion consists in revering God, and obeying his will, it thus appears that the discharge of our daily secular duties is literally the fulfillment of *an essential part of our religious obligations*.

It is only by presenting before the Creator our bodies in as complete a condition of health and vigor, our minds as thoroughly disciplined to virtue and holiness, and as replete with knowledge, and, in consequence, our whole being as full of enjoyment, as our constitution will admit, that we can really show forth his goodness and glory.

If these ideas be founded in nature, the first duty of man as an individual is obviously to acquire knowledge of himself and of God's laws, in whatever record these are contained. I infer this to be a duty, because I perceive intellectual powers bestowed on him, obviously intended for the purpose of acquiring knowledge; and not only a wide range of action permitted to all his powers, corporeal and mental, with pleasure annexed to the use, and pain to the abuse of them, but also a liability to suffer by the influence of the objects and beings around him, unless, by means of knowledge, he accommodate his conduct to their qualities and action. He has only one alternative presented to him—of using his reason, or of enduring evil.

It has too rarely been inculcated that the gaining of knowledge is a *moral duty*; and yet, if our constitution be so framed that we can not securely enjoy life, and discharge our duties as parents and members of society without it, and if a capacity for acquiring it has been bestowed on us, its acquisition is obviously commanded by the Creator as a duty of the highest moment. The kind of knowledge which we are bound to acquire is clearly that of God's will and laws. It is the office of divines to instruct you in the duties prescribed in the Bible; and of philosophers to teach the department of nature.

The ignorant man suffers many inconveniences and distresses to which he submits as inevitable dispensations of Providence: his own health perhaps fails him; his children are perverse and disobedient; his trade is unsuccessful; and he regards all these as visitations from God, or as examples of the checkered lot of man on earth. If he be religious, he prays for a spirit of resignation, and directs his hopes to Heaven; but if the foregoing view of the Divine administration be sound, he should ascribe his sufferings, in great part, to his own ignorance of the scheme of creation, and to his non-compliance with its rules. In addition to his religious duties, he should, therefore, fulfill the natural conditions appointed by the Creator as antecedents to happiness; and then he may expect a blessing on his exertions and on his life.

[CONTINUED ON PAGE EIGHTY.]



## MARY L. BOOTH.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

## BIOGRAPHY.

MARY L. BOOTH, the popular and accomplished author and translator of the "Illustrated History of the City of New York," "Marble Workers' Manual," "Clock and Watchmakers' Manual," "Germaine," and other literary works of merit, was born on the 19th of April, 1831, at Millville, now Yaphank, a beautiful village on the Connecticut River, Suffolk County, L. I. Her father belongs to one of the oldest English families of the country, his first American ancestor, a younger son of the Earl of Warrington, having settled on Long Island in 1649. Her mother is of French extraction.

Miss Booth early exhibited proofs of a great love for books and a remarkably retentive memory, reciting long tales and poems almost as soon as she could talk, and reading fluently before she was four years old. As her health was delicate, and the country schools were not easy of access, she was not sent to school till she was eight years of age, but studied at home under the direction of her father, who was a successful teacher in the county in which he resided. No course of study was prescribed to her. She studied when and as she liked, inclining mostly to grammar, in which she became such a proficient at this early age as to be an authority among the teachers who frequented her father's house. Her reading was just as desultory. Permitted to range at will through a large miscellaneous library, she chose her reading to suit the mood of the moment, from Plutarch's Lives to Robinson Crusoe, and before she had entered the doors of a school-room, had read many translations from the classics, historical works, and journals of scientific societies, together with a plentiful modicum of fairy tales. She has always remained a firm advocate of this kind of reading in opposition to the children's books of the present day, as a means of cultivating the taste and strengthening the mind.

We may mention one circumstance of Miss Booth's early life that gave a decided bias to her future career. Her father had charge for a part of the year of a woolen manufactory, located on the shores of a beautiful river, in a thicket of wild roses and shade trees. Here she spent a great part of her time, studying when she liked among the old machinery in a lumber-room, rambling about the establishment and learning the workings of the machines, or straying out in pursuit of wild flowers in the forest, that stretched for miles along the banks of the river. To this early acquaintance with the combinations of machinery may be attributed much of the peculiar mechanic talent that characterizes her mind, while her solitary outdoor life taught her the enjoyment and appreciation of nature.

On her eighth birth-day, Miss Booth made her *entrée* in school-life in the district school of the village of which her father was the teacher. At this time, she was well versed in the ordinary English branches. She soon after commenced the study of French, which she learned readily, and could read it at the end of a year as fluently as English.

When eleven years of age, she entered the

academy at Miller's Place, L. I., then under the charge of Mr. George Tuthill, an accomplished teacher, brother of the Hon. Frank Tuthill, late of the *New York Times*, where she commenced the study of Latin and the higher mathematics. At the end of the year, she entered a seminary at Greenport, L. I.; but not finding the desired facilities for a classical education, she went a few months after to the Bellport Academy, under the care of the Rev. George Tomlinson, a fine classical scholar. An incident occurred here that marks the power of Miss Booth's determination to accomplish a purpose. In this school mathematics were in high repute. She was devoted to languages and belles-lettres, and disliked mathematics. Notwithstanding, she determined to excel in this department, mastered Bourdon and Legendre in a single session, and won a mathematical reputation in the school.

In the winter of 1844 her father removed to Williamsburg, N. Y., to take charge of Public School No. 3, now 18, which was just opened, and of which he remained principal for five years. She followed him at the close of the school sessions of the ensuing year, which ended the discipline of her school life. Indeed, this discipline had always been irksome to her. Learning rapidly, and possessing a remarkably retentive memory, together with a strong individuality, the class limits always seemed an impediment to her progress, while her early habit of studying as she pleased rendered the rules of the school-room exceedingly distasteful to her. She was one of the hardest students at school, but from force of habit usually studied incessantly at home, and devoted the school hours to the development of her social and mischief-loving qualities. After her removal to Williamsburg, she continued her studies by herself, taking private lessons in Latin, mathematics, and drawing, and pursuing her French studies under the supervision of Professor Paul Abadie, the late lamented principal of the Williamsburg Collegiate Institute, who first suggested to her the idea of becoming a translator.

Having always looked upon teaching as her natural vocation, at the age of sixteen she entered her father's school as his assistant. The classes here were large and the teachers few, and the heavy duties which she was called on to perform, with the close confinement of the school-room, and her constant study out of school hours, undermined her health to such a degree that at the end of two years she was obliged to relinquish the profession. Several years were now passed in endeavoring, by change of surroundings and habits, to win back her lost health and prepare herself for her future life, and afterward in preparing the works that have recently been given to the public. She had always been in the habit of writing for her own and her friends' amusement. She now began to contribute, at first anonymously, tales, sketches, and translations to various magazines and journals, and drifted almost unconsciously into the vocation of literature. Early in 1856, her first work, the "Marble Workers' Manual," was published by Sheldon & Blakeman, of New York. This volume, which was translated from the French simultaneously with the "Clock and Watchmakers' Manual," lately published by John Wiley, is the only work on the subject extant in the English language. This was followed

by translations by her from the French of Méry's "André Chénier," and About's "King of the Mountains," which were published in Emerson's Magazine, to which she was also an occasional contributor of original articles. In the spring of 1859, her translation of the "Secret History of the French Court, or Life and Times of Madame de Chevreuse," from the French of Victor Cousin, was published by Delisser & Procter, of New York. Meanwhile, she had had for some years in preparation the "History of the City of New York," which was published, illustrated with one hundred engravings, in a royal octavo, of eight hundred and fifty pages, by Clark & Meeker, of New York, early in the summer of 1859. This work, which had cost much time and pains, seriously affected the health of the author. To recruit her energies, she spent the summer at Rye, N. Y., in rest, but not in idleness, aiding Mr. O. W. Wight in translations for his valuable Library of French Classics, now in course of publication by Derby & Jackson; then went, in the autumn, to Boston, to superintend the publication of her translation of "Germaine," from the French of Edmond About, which was issued in that city by J. E. Tilton & Co. The publication of the "Clock and Watchmakers' Manual," by John Wiley, of New York, closes the list of Miss Booth's works as issued in book form. Besides, she has contributed many original articles and translations of tales and poems from the French and German to the various periodicals of the day. At present, she is engaged in preparing an abridgment of her "History of the City of New York," designed for the use of schools. The larger volume has already passed through several editions, and has received the most hearty commendations from the press and the public.

As a writer, Miss Booth's style is characterized by graceful freedom, precision of statement, and remarkable aptness in the choice of language. Her early habits of study and reading having been desultory and unsystematic, her writings, at times, evince the effect of those habits. Her translations are distinguished for their extreme purity and classic elegance, and she takes rank with the foremost in that department of literature. Judging from what she has already done, we feel assured that, through her self-reliant energy and culture, she will yet achieve, in the fulfillment of her literary plans, of which we are not now permitted to speak, a reputation that will place her in the first rank of American authors.

## PHRENOLOGICAL CHARACTER.

You have a very compact organization, which indicates balance of power. In connection with physical effort, it indicates vigor and ease of action, rather than robustness and endurance. It gives precision and efficiency, which makes everything you do emphatic. The influence of this temperament applied to mind gives clearness, consistency, harmony, and practical sense. It is very difficult to throw you off your balance, to unsettle your action, or to disturb the free flow of your thoughts. With practice, you could perform in one direction as well as in another. You can learn many things equally well, and though you may have your favorite studies, you would be able to range the whole list of studies, and exhibit good sense and good talent in nearly all.





PORTRAIT OF MISS MARY L. BOOTH.

You like everything that has a history. You could study chemistry with more success if every chemical agent or discovery were developed to you along with its history, and that of the man, the place, and all the circumstances. So with laws, and all great historical events. If you can have the biographies of the men who acted, and the special history interwoven with the great thought, this history helps to embalm the idea and preserve it. You are a natural historian, and whatever you do in the way of talking or writing, has the quality of narrative and description.

You would write biography well, because you are interested in character, in sentiment, in disposition. And you love to study mind better than almost anything else. You have an active sympathy with whatever relates to human psychology; and if you meet with an anecdote of any distinguished personage, you are sure to stop and read that. If it be personal history, the record of the outworking of a great soul, you care but little which way it works, or who it is, so that it shows mental action and the mind's history. You seldom meet a stranger that his character does not pass in review, and of whom you do not form a judgment; and generally those estimates are correct, and do not require to be essentially modified by experience and long acquaintance.

You have talent for mechanism and art. You love to look at machinery, and study into puzzles, and find out how things are done. You have a relish for combinations of parts, for combined motions, and for interrelated ideas. In writing it is natural for you to make long sentences, and by semicolons and dashes fill up half a column, as in St. Paul's writings we find a whole chapter without a period, because your memory and your power of combination enable you to interlink and add thought to thought, making one thought grow out of another. Those who have a good memory, enjoy reading what you write better than those who have but little ability to remember. As a writer for the public, you would feel that it was necessary to divide your periods, and make several sentences of one.

You have a talent for mathematics, but more taste for literature. If you were to attend a school in which mathematics were fashionable and popular, and where success must be obtained, if at all, through excellence in these, you would show a good degree of strength in that direction.

Your mind works in an orderly manner, and whether what you do or write appears to others methodical or not, it is all straight to yourself, and everything is said and done for a purpose.

Your capacity to judge of forms is excellent.

You have a good development of the faculty of color, and enjoy colored objects highly, and have a good appreciation of combinations of colors; still, the *drawing* is what makes the likeness to you. You can enjoy a crayon picture, well drawn, almost as well as a colored picture. You measure distances, magnitude, and perspective decidedly well. You remember roads and places, relative position and general geography well, and with your Order you incline to have a place for things and things in their places; and you know where to find them if undisturbed by others.

You have a sense of duration, keep step in walking, and so far as time is employed in music, you are remarkably accurate. Your musical talent appears to be practical, and if you had the practice you would show ability to render music and give the soul of it. You would make a good teacher of music, of drawing, of the languages, of history, of mathematics, and of almost all the natural sciences.

Your first idea in reference to action and thought is to embody in it your own individuality without regard to what others think or how others do. You submit to conform for the sake of appearances, but it frequently chafes your individualism, and makes you feel that you are doing that which is unnatural. Perhaps if you had more of the tendency to conform, it would be easier for you and more acceptable to your friends.

You have respect for things sacred and elevated—a relish for that which is antiquated and venerable. You would stand at the stump of the Charter Oak, or of one of the California cedars, and contemplate its great age with a feeling of peculiar delight. This would involve your reverence and your historical disposition.

Your Hope leads you to look for good in the far-off future, while your energy and your planning talent provide for the good of to-day and to-morrow. You expect that the end will be well, and hence value the Shakspearian statement, "All is well that ends well," while you are not inflated with that hope which leads to quiet enjoyment of the present hour, regardless of to-morrow and the hereafter.

You are firm, persevering, and energetic, not always over-confident in your ability, still determined to use the power you have, and when you are clearly convinced that you are right, you feel afraid to retreat.

Your sense of duty, and your idea of obligation to yourself and to the world, impels you to act out your own convictions. You are watchful without being timid. You have considerable reserve when the occasion requires it, and can keep a straight face and an unwavering voice in very trying circumstances. You often feel exceedingly embarrassed when nobody knows it; and when you appear the most bold and independent, or even defiant, it is generally at the very time when you are suffering the most from embarrassment. As a school girl, when you went forward upon the platform on examination days you were regarded as very much self-possessed, while you trembled in every fiber of your system, and would have failed if you had dared to do so. You have probably been complimented upon your coolness,



when it was only the result of great effort of determination and courage combined, which had the tendency to hold in abeyance your sensitiveness and timidity.

You have the spirit of independence, which you have cultivated, and a strong desire to excel when you have committed yourself. This last is natural, and perhaps partly the result of cultivation.

You are known for your uncommon executive-ness. Your Combativeness and Destructiveness are both rather large, and you are greatly indebted to them for what you are, and for what you can do. They act as a kind of reserve of powder and magazine of force. They are to the mind what the steam is to the locomotive with its train. You are a really spirited woman—are capable of evincing a high degree of indignation, of governing and controlling rebellious spirits, and making the rude respect you. If you were a teacher of big boys, they would hesitate to rebel or contradict after they had got their plan laid to do so. Your governing power is really magnetic. People yield to your dictum without precisely knowing why. Therefore you generally guide the actions of those with whom you associate, though they may be wiser, more learned, and experienced than yourself. And you have governed from the time you were five years old.

You have a harmonious development of the social organs, with perhaps a predominance of parental and fraternal affection. You are a friend, steady, constant, and reliable. You would make a devoted wife if you could find just the right one to love. You are not conscious of wanting the best man in the world, nor the greatest man, but just *the* man. He should be genial, magnanimous, intellectual, but decidedly domestic in his feelings, simple in his manners, plain-hearted, child-like in his truthfulness, upright, courageous. A man who is afraid to utter his true sentiments, or to bear the responsibility of his acts, you would despise.

You believe in radical men—men who dare speak and act their true sentiments, no matter who opposes.

You save property, and would succeed well in business if you were to devote yourself to it. You have policy to avail yourself of the best opportunities in the easiest way, and to *lead* people in the way that is most pleasant to themselves. But where you have the right to *direct*, you make no compromises of authority or principle. If you do, it is regarded as a magnanimity.

Your Language is large, and shows the power of perspicuity more than of affluence and readiness. You are not satisfied with a general statement, you want a specific one. You are willing to commit yourself, and to state yourself what you mean when you treat a subject at all.

You appreciate beauty, especially that which pertains to matter. You have less of sentimentalism but more of that love of beauty which gives descriptive power, artistic taste, and mechanical judgment. Nearly all your idealism has a granite base.

You are known for the harmoniousness of your organization, for the good balance of your mind, which produces common sense, clearness and distinctness of thought, power of analysis and combination. You should also be known for uncommon force of character. You are feminine in your quality of mind and in the tone of your disposition; but you have a masculine energy and independence, which gives stateliness and strength to whatever you do.



PORTRAIT OF A. L. DENNISON.

#### A. L. DENNISON.

##### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

##### PHRENOLOGICAL CHARACTER.

You have a wiry enduring organization, are remarkable for tenacity of life and for a locomotive disposition. Motion is just as natural to you as breathing; and active effort, physically and mentally, comes to you by instinct. You are not obliged to put forth a mental effort to arouse your body for the accomplishment of anything. As soon as your mind is ready, and has the plan laid out, your body is ready to be let loose to do it. You have not only strength and toughness of body, but you have an elastic smartness which renders motion easy and prompt.

Your mind partakes of the same general characteristics of your body. Its quality is the same, and you are known above everything else for that peculiar quality of thought and feeling which is represented by the words—intensity, concentration, efficiency, smartness, and positiveness. There is emphasis in all that you say or do. You have a strong will; a strong degree of independence, and more than the average amount of courage lying behind your thoughts to give them force, freedom, and efficiency of action.

Your intellectual peculiarity is harmony of action; not that you have broad and abstract philosophical power merely; not that you can set and measure everything at a glance; not that you retain what other people tell you, or what you see and experience; but you have rather a combination of these which produces clear, straightforward common sense, and makes you at home in things practical, historical, scientific, and logical.

You have large Individuality, which leads the

mind to take up special points of thought, and to seek out positions on which to converge your powers. But, after all, your intellect resembles more an implement that is harmoniously organized, full and fair in all parts without being distorted in any. You are known for that retentiveness of mind, and for that peculiar grip, and spirit, and efficient power with which your intellectual faculties act. You have another quality which marks your life and influence, which arises from a combination of intellect and character; and that is the power to govern. Your word is law. People think that they must do as you suggest. A proposition from you is as good as a command from the average of men; and you are well fitted to be at the head, not so much because you are wiser than others, but because you combine good sense with those qualities of character which impress what you think and feel upon the attention and respect of others. This quality in you produces in others a ready acquiescence in your plans. If you were connected with mercantile affairs, you would find it very easy to manage a large number of clerks, and especially to urge the business to a rapid and orderly performance.

If you were in a school, a wink or a nod would be equivalent to a command. If you were in business, in politics, or in any other sphere where man comes in contact with man, your weight of influence would be surprising to most men who should undertake to analyze you. People are perplexed to know wherein consists your power to make everybody toe the mark, or to sweep them in your own current, or lead them off.

This power consists, first, in the temperament; secondly, in that harmonious balance and force of intellect, led by Individuality and the other



organs which give the power of criticism; thirdly in large Firmness, which makes you perfectly decided in yourself; and fourthly, in your large development of Conscientiousness and Self-Esteem, which gives you a high respect for your own plans and moral judgments; and lastly, all these are backed up by courage and fortitude.

You have capacity not only for understanding commercial business, but the practical details of mechanism and chemistry. You have talent for teaching what you know, not so much by fullness and freedom of utterance as by that directness and clearness with which you state what you think and feel, and that moral power which you have that makes people feel that you are in earnest, and that they might as well accept your position as to controvert it. You seldom take a position which you can not maintain. You have an honest mind, and are more true to your own convictions than most men. You believe in yourself, which is the first step toward making other people believe in you. You hold your faith with sincerity, whether it be religious, political, social, educational, or commercial. You have a tendency to look on the fair, but not on the most glowing side of the future. Hence you are guarded and cautious. You prepare with care, and administer with prudence and watchfulness, lest by some mishap the whole affair comes to loss at the very moment when victory is within reach.

You have a sense of property, a natural instinct for financiering, but you would not do so well for a bank as you would to be a merchant or manufacturer, and have something to do with using money as an agent in business, rather than as a banker, to study merely the solvency of merchants and the money market.

You study character successfully. You know your man by sight, and therefore what to say and do to produce the most favorable result; and your sphere should be in acting on mind rather than on mere matter; or, in other words, acting on matter through people, as we do in conducting business.

You are not wanting in cordiality, sympathy, friendship, and kindness; and these features of your character add to your enjoyment as well as to make other people happy. You can arouse the sympathies, stir up the pride and ambition, or awaken the friendship of almost anybody, and bring to your cause their best affections and sympathies. If you were a politician, and were up for office, men would support the party to which you belonged, because you were its candidate; and you would be likely to run ahead of your party. If you were a lawyer, people would confide their business to you; they would tell you all; they would trust you. And you would show talent in pressing upon the jury the merits of the question. You would use but little superfluous eloquence, and keep yourself to the point, and also the jury. You would make a good legislator. You would not build gorgeous palaces, or extensive public buildings, so readily as you would plain school-houses and other things calculated to elevate and improve the public in morals, in intelligence, and in happiness. You admire beauty and seek perfection, but regard these qualities rather as the accompaniment of utility for the benefit of the masses, than to be sought merely

for their own sake. Like the Quaker, you believe in utility before decoration.

You are remarkable for love of home, for interest in children and young people, for the disposition to build up the rising generation in correct habits and good morals.

If you employ your organization as your developments indicate, you move in a sphere considerably removed from animalism. You would hardly cater to the physical appetite by keeping an establishment in which to feed the body. It would be more natural for you to be an editor or teacher, or to follow some form of professional life; or to conduct a large and responsible business, as a manufacturer. You seldom bet; rarely run risks which are mere risks; are seldom excited, but always in earnest. You may lose your balance, but it is rarely the case. Your word is accepted; your promise is accounted sure. You are supposed to be able to bear all sorts of burdens. Hence everybody is bringing theirs to have you help carry them. From a child you have trusted yourself. If you were in business you would have first-class credit, because you have too much self-respect and integrity to place yourself in an embarrassed position. Hence you promise only that which you know you can pay; and always pay well. Everybody wants you to buy their wares.

You are frank; very much inclined to speak as you think, without regard to ancient customs of thinking, or of those laggard conservatives who fall behind the times. You belong in the front rank of the world's workers and thinkers; not on account of special or unusual greatness, but because of that efficient force, that clearness and directness of character and action, which make you valuable and successful. You have earned your success, every inch of it, and therefore have a right to repose upon it as having been fairly won.

#### BIOGRAPHY.

A. L. DENNISON is a native of Brunswick, Me. His father was a skillful mechanic, and his whole family were remarkable for mechanical capacities. The subject of this sketch has nobly vindicated his right to rank among the first mechanics and men of enterprise of this age, by becoming the originator of the system of watch-making by machinery, which has resulted in the successful introduction of watch manufacture into the United States, and the permanent establishment of the "American Watch Company," and its great manufactory at Waltham, Mass.

The peculiar bent of young Dennison's mind began early to develop itself in various ingenious mechanical devices and constructions, and when at the age of eighteen he was called upon to select a vocation in life, he fell naturally into that of clock and watch-making, and was accordingly apprenticed in the business to Mr. James Cary, of Brunswick, with whom he remained till he became of age.

It was not long before Mr. Dennison began to display his remarkable systematizing talent in mechanics. Hitherto it had been the practice in his employer's shop to manufacture but one clock movement at a time, and it never seemed to have occurred to any one there that any improvement could be made on this plan. Mr. Dennison had hardly learned the rudiments of the art before

he suggested that much might be gained by making half a dozen movements at the same time, as many of the wheels could be cut together as well as separately, and other devices used for saving time. To facilitate this, he constructed several labor-saving machines, which admirably served the purpose.

At the expiration of his apprenticeship in 1833, Mr. Dennison went to Boston with a view to perfect himself in his art by practicing under the instructions of a first-class artisan. For this purpose he obtained a situation with Messrs. Currier & Trott, who were classed among the best watch-makers of the country. He remained with this firm for three months without any compensation, after which he was employed at journeyman's wages.

In the beginning of the following year Mr. Dennison undertook the watch jobbing of the shop of Mr. Edward Watson, of Boston, but anxious to improve himself as far as possible in his vocation, he soon after relinquished this position and obtained a situation in the establishment of Messrs. Jones, Lowe & Ball, of the same city, chiefly for the sake of being under the instructions of Mr. Tubal Hone, well-known as one of the most thorough workmen in the country. From this skillful artisan he gained much valuable knowledge, and learned that, however high might be the reputation of a European watch-maker, it was never safe to let his work pass without the strictest examination. In this connection Mr. Dennison himself says:

"Within a year, I have examined watches made by a man whose reputation at this moment is far beyond that of any other watch-maker in London, and have found in them such workmanship as I should blush to have it supposed had passed from under my hands in our lowest grade of work. Of course I do not mean to say that there is not work in these watches of the highest grade possible to carry the finisher's art, but errors do creep in, and are allowed to pass the hands of competent examiners. And it needs but slight acquaintance with our art to discover that the lower grade of foreign watches are hardly as mechanically correct in their construction as a common wheelbarrow. Indeed, if a printing-press, or any similar machine were to be made as imperfectly as the majority of foreign watches, it would be considered as only fit for old iron. Imagine, for instance, a printing-press constructed so carelessly that two wheels, intended to run parallel to each other but free, should interfere so much as to stop the machine entirely; or that a shaft intended to be at right angles with the frame-work, should be found out of line one inch in the length of two or three feet; yet just such errors and imperfections as these are frequently to be found in the finest quality of imported watches."

These facts directed Mr. Dennison's attention to the desirableness and importance of projecting a system of manufacture which should preclude errors of this sort, by cutting and adjusting the various parts of a watch uniformly and with mechanical exactness. To accomplish this, he spared no pains to improve himself in his art, by informing himself of the various methods of manufacture in use in different countries, communicating with foreign workmen, etc., and though not yet sure of effecting it himself, in 1840 he predicted



to a friend that within twenty years the manufacture of watches would be reduced to a system as perfect and expeditious as the manufacture of fire-arms at Springfield.

After three years' practice in the establishment of Messrs. Jones, Lowe & Ball, Mr. Dennison opened a store in Boston on his own account for the sale of watch-tools and materials, with a work department in connection, for the purpose of supplying new parts to watches, such as wheels, pinions, jewels, etc. This business proved successful, and procured him an extensive acquaintance with persons in the trade in all parts of the country. While engaged in this business, he matured his plan for the manufacturing of American watches. In 1849 he formed a partnership with Messrs. Samuel Curtis and Howard & Davis of Boston, under the name of the Warren Manufacturing Company, afterward known as the Boston Watch Company, and established a watch manufactory at East Roxbury, Mass. This locality was soon found to be ill-suited to the business, from the light and dusty nature of the soil. Besides, it afforded no good, clean, and economical building site for the class of mechanics which Mr. Dennison and his associates were anxious to engage in the business, namely, a moral, intelligent, and enterprising set of middle-aged New England men, with families, for the principal, and a superior corps of reliable young men and women for the subordinate help. It was therefore determined to remove the works to a place possessing the advantages in which this seemed so eminently deficient. This locality was found in the town of Waltham, Mass., on the banks of the Charles River, about seven miles from Boston, a place free from any general travel or other objections, and surrounded by charming natural scenery. Here, in 1853-54, the Company erected buildings and machinery, capable of producing fifteen thousand watches per annum, and of employing two hundred and fifty workmen, with facilities for increasing the machinery to any required extent.

The Boston Watch Company continued its operations with considerable success until the spring of 1857, when, having become embarrassed in consequence of the great financial crisis of the preceding winter, it was obliged to dispose of its manufactory at Waltham and became dissolved. The buildings, and most of the machinery, were purchased by Mr. R. E. Robbins and others, now composing the American Company. The manufacture was re-commenced with ample means, and has since been conducted with extraordinary success and profit, Mr. Dennison retaining the place of superintendent of the entire establishment, and special examiner, a position involving duties that demand qualities and skill such as few men possess. The reputation of American watches has grown to be a matter of national pride and boast, and watch-making now occupies a position at once permanent and triumphantly successful as an American institution.

Mr. Denison is about forty-eight years of age, tall and muscular, with dark hair and eyes, and marked and expressive features. His manner is grave, earnest, and dignified, and his voice low and measured. In fine, he is, as Willis aptly terms him in his graphic description of his late visit to the Waltham watch factory, "a true philosopher of mechanic art"—a self-made man, who will occupy a niche among the foremost mechanicians of our country and age.

### DISCIPLINE.

THE government of a school is in reality such as springs directly from the heart and the brain of the teacher himself. Some intermittent and feeble efforts, the result of the hasty perusal of books or of observation, may for a time modify the usual current of discipline, yet all these sooner or later wear away and produce no lasting good. It is what a teacher really is, and what he can do, that has any effect upon the minds of pupils. Mind must be measured, in capacity, discipline, endurance, along with mind. If that of the teacher be superior, much is not gained or lost by the selection of any right and proper means of instruction or government. But it is essential that the instructor be really, in himself, a true man and a true teacher.

It is this conflict of mind with mind that constitutes the sum of school-discipline. The application of the rod is no punishment in the hands of a child. So the most violent measures are valueless in the administration of that teacher who lacks power in himself.

There are certain tempers of mind by which the teacher's deportment, in the main, appears to be regulated. They relate to the feelings or emotions, to the character of the thoughts, and to the outward expression of both feelings and thoughts.

The rocks on the sea-coast, besieged by powerful breakers, are not more immovable than that mind should be which, though surrounded by stormy passions in violent exercise, remains calm amid them all, and thus earns its right to check and quell the force of fury. In the school-room, if within circumstances the most tempestuous, the teacher shows himself to be calm and to be able to act considerately, pupils will feel confidence in him. So let his conduct always be, and gradually, but surely, that confidence will grow into respect. The test of the teacher's integrity may be severe, but if he can not in patience abide it, he loses some certainty of ultimate success. It may not be forgotten that the worship of the heart is oftenest granted to him who can bear, rather than to him who can do. Men more deeply reverence at heart the patience of a suffering army at Valley Forge than the victory at Waterloo.

It is not so much the occasional expression of anger, pleasure, or interest in the countenance of teachers that permanently improves his pupils, as it is that silent influence tinged by his constant habits of thought. Foul or evil thoughts harbored by the teacher speak out every moment, mayhap from the glance of his eye, or in the tone of his voice, or by changes of countenance as they occur at some unwelcome time. Disguise is useless. When the language of his countenance belies his words, it speaks more impressively than the professions of his lips. If there is any one who ought to keep all the imaginations of his heart pure, it is the teacher; for he is daily exposed to the gaze of scrutinizing eyes, and may in a series of momentary expressions awaken emotions or encourage desires which the growth of a lifetime shall increase into a curse or a blessing. Nay, let him strive to conceal his real character and to become an accomplished hypocrite, children are not thus easily deceived, and the true impression of his character is still as liable to be made.

A steady purpose in secret, with a calm demeanor on the exterior, accomplish the most lasting and the most beneficial effects. Periods occur, often perhaps, when a strong stroke of policy is required. Then the reverse force may be brought into action. Yet few cases ever happen when an instructor is warranted in displaying all his strength in matters of government.

It is no disadvantage to a man to possess powerful impulses provided he knows how to master them. Let him know that unless he subject every impatient desire to the will, he fails to attain the first essential to a good governor—that he govern well his own soul.

The leader of the German Reformation did never more deeply move the minds of the people than when shut up in the castle of the Wartburg. In the citadel of the mind, let the purposes and the passions labor, that unseen they may develop mighty results. The priesthood saw not Luther, but they saw with concern the growth of that winged seed which he sent flying over the land. Did the teacher ever conjecture how sure, yet how unconsciously, much of the influence of his own thoughts finds its way into the hearts of his younger pupils, and springing up, brings many fold of good or bad fruits?

As the object of teaching is ostensibly to educate the intellect, the discipline of the teacher's thoughts is not complete, though he exclude all meditations which may stain a pure mind. He must accustom himself to think distinctly and actively. His mode of mental exercise will be communicated to his pupils. All have seen the contagion of vigorous thought. It is illustrated in that teacher who is remarkably interested in mathematics. His school have become accustomed to the operations of his mind. All see as he sees, its exceeding benefits. They follow where he leads with little hesitation and no lack of zeal. Such instruction is like sowing healthy seed. If school training may be compared to the elementary drill for the battle of life, such direction is that which teaches young soldiers how to wield their weapons with precision so as to do the most execution.

Here may be stated a caution to teachers to abstain from miscellaneous reading. No keen, clear brain bears to be overburdened with a lot of rubbish that has no place, and is therefore subject to no order. If amusement be needful, of miscellaneous sort, fields and woods furnish it in abundance. The mind, open to the influence of kind Nature, brightened by observation and supplied with interesting images, reflects in the highest degree upon others the light of heaven. Combining with a judicious exercise of the finer faculties of the soul a rigid course of training, the intellect attains to its highest capacity and is fitted for all good labors. In the matter of his own discipline, then, let the teacher remove from his mind all mental as well as moral impurities.

In these paragraphs, no direct reference need be made to the moral discipline of the teacher. As to the physical, of that the whole world is beginning to see the necessity. Submission to both natural and revealed law is all that man needs to insure success.

The best teacher may gain in influence by the discipline of his own heart, his mind, and his deportment.—*Schoolmaster.*



## TALKS WITH THE CHILDREN.

## CARE OF PETS.

[We copy from the *Homestead* the following interesting story, as evincing strong social feeling, and the power of kindness over animals.]

It seems that there is hardly any creature so stupid as not to learn to know those that are kind to them, and to love to be petted and caressed. A gentleman of my acquaintance was looking at a flock of chickens, one day last summer, and he observed one which seemed to have something growing over one of its eyes, partly closing it up. He caught it, and held it in his hands a few minutes, to examine the eye, and then let it go. He caught it afterward, from time to time, when it came in his way, to see whether the eye was growing better or worse, till the little creature became so fond of being petted and caressed, that it would run to meet the gentleman, hop into his hand, and nestle down as contentedly as if it were under its mother's wings.

The diseased eye is blind now, and the chicken is nearly as large as her mother, but she has not forgotten her attachment to her friend. When she sees him coming, after being out of sight a little while, she will leave her food at any time to run toward him, and when he stoops down to stroke her feathers, she will hop on his knees and pick at his whiskers or lips. She would follow him into the garden, and sit quietly down near where he was at work, apparently quite satisfied to be where she could see him.

I have a little niece, who makes great pets of the cat and dog, and thinks they do some wonderful things. One of the stories she told me lately was this:

On going to the door, one morning, she found pussy standing on the door-step, with a little kitten in her mouth, which she laid down just inside the door, and ran back to the wood-shed for another. It was found that she had quite a large family—four or five in all—which she insisted upon bringing into the house. It made no difference that a nice nest was provided in the shed; she had set her heart upon bringing up her kittens with the rest of the folks. If she was not constantly watched, they were sure to find her on some of the beds, or under the lounge, or somewhere that she should not be, with her flock of kittens.

The dog had always been on the best of terms with pussy; had allowed her to eat off his plate when she liked, and take all sorts of liberties with him, and his reception of the new kittens, when he first saw them on the kitchen floor, was amusing. He walked round and round them, giving a little short bark now and then, examining them with his nose, and poking them very carefully with his paws. Then he would run to some of the family and whine, asking, as plainly as a dog could, What are they? and what will she do with them?

Pussy did not fancy his attentions to her little ones, so she picked up one of them and carried it off. Trip trotted along beside her to the outer door, watching her closely. He kept doing the same thing till she had taken all but one. By that time, I suppose, he had made up his mind that he could do it as well as she; so he took up the last one in *his* mouth, and followed her. This

was too much. Pussy laid down her own burden and flew at him, very angrily, and made him drop the kitten. This was their first quarrel, but they had several afterward, for Trip insisted that he had as good a right to the kittens as anybody. Sometimes, when he found them alone, he would crouch down beside them, with his breast close to the floor, draw them up under his neck with his paws, and lay his head down over them as lovingly as possible. If the mother found them so, she would growl and scold at first, and I believe the only snappish answer Trip ever gave her was when she tried to take them away from him.

They seemed to come to an understanding after a while; pussy came, at last, to sit quietly by, and see the dog tumble and frolic with her kittens, and shake them playfully in his mouth, without appearing at all annoyed.

There is a great secret, I believe, in learning any creature that is tamable, only all boys and girls have not found out the method. At a place where I visited last summer, I saw a little fellow, as I was going into the yard, sitting down in the path, playing with the hens. There were two or three standing about him, and he seemed to be harnessing them up with a string. I spoke of it to his mother when I went in.

"Oh," said she, smiling, "Frank will tame anything, he is so gentle and patient."

That is it, children. Kindness, gentleness, and patience are all that is needed to make you successful in gaining the love of dumb, unreasoning animals, as well as the affectionate love of friends.

It is always a good sign, I believe, when children have "good luck," as it is called, in taming pets; while I should think it a very bad sign if I saw the cat, or dog, or any other creature, hiding away from a young gentleman, because it had learned by experience there was danger of having its ears pinched or its tail trodden upon when he was in their company. I have seen men who seemed to believe there was no way to manage animals but by beating them into docility; but the best tamers of animals will tell you "there is a more excellent way." JULIA HAWTHORNE.

## WESTERN MOTHER'S LETTER.

March 28th, 1860.

MESSRS. FOWLER & WELLS—Inclosed you will find one dollar, for which you will please send me your valuable *PHRENOLOGICAL JOURNAL*. There used to be a club of subscribers in this region, and we sent among the rest. But some of the head men have moved away, and others have died, so it has gone down, yet I love the *JOURNAL* and its teachings. We take other papers, but none fills its place with me; so I have contrived to get one dollar ahead, and I send it gladly and freely to you for it.

I have heard by accident that you publish a weekly paper, entitled *Life Illustrated*. I should like to have that paper; but I live away here in the back woods of "Egypt," where money is scarce. We have everything else plenty, and a great surplus of ignorance. I was never in but two States in my life, so I know but little of what is going on in the world. My circle is a very small one, yet I have learned something by observation and books, and desire to learn much more. I am

the mother of five promising children, and am striving to train them up in the way they should go.

Almost everything here is sacrificed for gain—nearly every comfort, both mental and physical; but may I not hope for a better day?

I guess there is one thing which you will think I have not learned; that is, I should not write such long letters to business men. Pardon me; and I will promise, if I ever get another dollar to send you, I will make my letter short. I have no education except what my mother gave me before I was thirteen. \* \* \*

WABASH COUNTY, ILL.

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ANY person desirous of learning shorthand in an incredibly short space of time, can do so by procuring Cray's Stenographic Chart. His system is an abbreviation of less than one eighth of the common writing, and is practiced by more reporters than any other system now in use. After acquiring that, all that is necessary, in order to report a speech or sermon, is practice. Price of Chart, with full instructions, only one dollar; ten copies for five dollars. Perfect satisfaction is guaranteed or money returned. Address James E. Quinlan, Agent, Monticello, Sullivan County, N. Y.—*Gem and Gazette*, March 31st.

Of the above paragraph we have simply to say, that we have never seen more error and misrepresentation contained in the same number of words. We understand, and probably have used phonographic shorthand about as much as any one establishment in this country; and the idea of learning any system of shorthand in fifteen minutes, or even fifteen hours, so that a person may be able to report speeches and sermons *verbatim*, is simply preposterous, and may be told to green-horns only, with the idea of belief.

If Cray's style of stenography does not shorten the language more than seven eighths, he never will be able by means of his system to report *verbatim*. Phonography is the most philosophical system of shorthand writing extant, and it requires of study and practice not less than a year, and that by a smart, clear-headed person, in order to be able to report speeches of moderate rapidity *verbatim*. We have employed nearly fifty different reporters, one half of whom we have taken as apprentices and worked them into the business; and we give the above paragraph merely to contradict it, and save the world from becoming misled. The editor of the paper from which we clip it should have known better than to give it insertion as an editorial. Pitman's Manual of Phonography, or Graham's Standard Phonography, is what those desiring to become reporters should procure.

"POINT-NO-POINT."—The following is Queen Elizabeth's brief speech, to a committee appointed to inquire into her designs as to a contemplated alliance between her and some European prince. It embraces what the law would call "the exclusion of a conclusion:"

Were I to tell you that I do not mean to marry, I might say less than I intend; and were I to tell you that I do mean to marry, I might say more than it is proper for you to know; therefore I give you an answer answerless.



## CHARACTER GOVERNS THE WORLD.

CHARACTER secretly, silently, but more and more really governs the world. Every man is noted for something which he can do, and has a habit of doing better than any one else. He will be looked up to in that one thing, and others will watch his most casual motions and acts in regard to that thing, whatever they are, and regulate themselves by him, and set their chronometers by his time. Character, we have said, thus silently governs the world more and more. The thoughts of the wise man influence society just in the same quiet, unseen way that the observatory clock governs the dropping of the ball, and the sailing of the ship through it all over the ocean. A few words by a statesman in Congress, by Napoleon at the opening of the Chambers, give the tone to the diplomatists; they are spread through the newspapers, and nations set their clocks and regulate their sentiments by some of these great time-keepers. Prince Talleyrand used to be the most precise man as to time in his day, and all the politicians of Europe would set their watches by him whenever he would show his chronometer.

The moral philosopher better illustrates the power of a great time-keeper than the politician, because his work is more unseen, and the results are less apparently directly connected with their cause. A Prescott or a Bancroft utters a great historical truth, or Channing a great principle, or Dr. Wayland, at the head of a University, explodes Paley's shallow laws of expediency, and asserts the original and supreme authority of conscience in man. It alters no muscle of any man's countenance at the time, and the youth who listens and recites it in his class, sails on the great voyage of life not outwardly different from others who are not inwardly thus fortified. But a great moral truth dropped at the right time and in the right place by an unseen hand, has set that man's chronometer for all coming life, and in the midst of the ocean and apprehended breakers and quicksands, it indicates to him his true longitude. And he gives the true time to thousands of others, and they sail by his lights in the darkness of night, and sail safely and successfully. This is the quiet power of true education.

It is thus that Christianity, too, is more powerful at this moment than ever. The words of the crucified One recorded the eternal truths of man's nature and relations with a precision and exactness as perfect and precise as the motions of the heavenly bodies. In proportion as we set our chronometers and keep the time by that standard, go where we will, it teaches us our true and exact position and saves us from the wreck of a thousand hopes and expectations. Not while He walked the earth had his words a thousandth part of the power over mankind which they possess at this moment, while from the lofty heights above, by an unseen agency, his arm is stretched out into the world, signaling to each man not only the true time now, but his true position, no matter where he may go or what his occupation. Every true man, in proportion to the precise and rare truths which he unfolds to the world, thus lives forever, and influences mankind more and more in coming ages. This is the true and highest value of life.—*Phil. Ledger.*

## PHRENOLOGY IN WASHINGTON.

MESSRS. FOWLER AND WELLS—I am a believer, at all events I am a partial believer, in Phrenology, and I think that it can be made available to explain the characters of individuals, by an examination of the development of the organs in the cranium. I think, however, that Phrenology should *always* be coupled with Physiognomy, as the face, being "the mirror of the soul," never fails to indicate the organs which *directly* or *indirectly* (naturally or artificially) have been exercised, and to read the language of the face seems to be a gift bestowed by the Creator on at least all the higher grades of the animal kingdom. Your "Gallery of Portraits" is a splendid volume on the subject; and on Tuesday evening last, when you exhibited a page of your volume in the portrait of "Awful Gardner," I had no doubt whatever but his appearance indicated that he had good qualities, though *circumstances* might evolve other bad latent qualities, which opposite *circumstances* would cause to remain latent. So, also, you exhibited a portrait of another individual, who had Benevolence large, with a great protuberance of the lower part of the face, and *determination* about the mouth, and in the eye; and I think that, though that individual had Benevolence large, he must have Firmness large also, and act cruelly in certain circumstances.

You are to lecture this (Friday) evening on the truth of Phrenology, and to demonstrate it; and my object in now writing you is to ask you to state if Phrenology and Physiognomy should not *always* be coupled? Also, whether Phrenology can be made available for the *future*? Suppose a person to have a head phrenologically unexceptionable, and that he marries a woman with a head equally unexceptionably organized, or say that the organs in both have the *same* organization or development, or very nearly so, would their offspring have unexceptionably developed organs, or do the temporary action of the *minds* and *passions* of the parents influence the development of the organs of the children? I conceived these to be the most important phrenological considerations, and could they be answered in the affirmative, Phrenology would confer the greatest blessing on man which can ever befall him. I am aware that after the birth of the child, *much*, very much of the development, physically, mentally, and morally, depends on the *instruction* the child receives. Respectfully, yours,

PHRENO-PHYSIOG.

WASHINGTON CITY, D. C., March 30th, 1860.

[Our work, entitled "Hereditary Descent," will throw light on the questions started by our correspondent.—ED. PHREN. JOUR.]

## BENEFITS OF PHRENOLOGY.

IF all the signal benefits derived by persons from having their heads examined could be spread before the people, we are sure that such a record, extending over a single year of our quarter of a century's service in this cause, would surprise the world. We would leave out of view the thousand-and-one general benefits arising from good counsel, and take into account only those striking

advantages which revolutionize one's fortune and character.

A man writes us from the frontiers of Texas, that we examined his head in Georgia sixteen years ago, and that our directions have been followed, and all our predictions have proved entirely true; and he feels that he owes to our advice his eminent success and good position.

ABERDEEN HEADS.—Man, you'll see't written down in a' the phrenological books that the Aberdeen folk have the biggest heads in a' the world. The hatters have to mak' hats for Aberdeen on special purpose, three or four sizes beyond what is required for any ither place in Britain. I wad just like to see a cargo o' auld hats frae Aberdeen brocht up to London and clappit on the heads o' the Cockneys. You wad see the craturs rinnin' about wild in Cheapside, drooned to their verra shouthers wi' black cylanders, lookin' mair like bits o' auld funnels o' steamers than any mortal hats you ever saw. To be sure, I've been told by ae phrenologist that, though the Aberdeen heads were certainly verra big, they were unfortunately big the wrang way. But he wasna an Aberdeen man; and that, you ken, mak's an unco difference.—"Colloquy of the Round Table," in *Macmillan's Magazine*.

## To Correspondents.

LENOX.—We do not insert portraits, phrenological characters and biographies in the JOURNAL for a price. The only terms on which we insert them are, a belief that their publication will be of general interest, or serve specially to illustrate the truth and value of phrenological science.

W. I. L.—If, as is stated, the skull of the newborn child is soft and plastic, why is it not possible so to mold the head as in some degree to determine its phrenological development?

Ans. Because each organ has a special quality of its own, and if pressure were employed it would displace parts without changing quality. The matter of the egg is soft, but by crowding the parts into unnatural positions, the head of the chicken could not be compelled to become wings or legs. The carrying of the sofa into the kitchen would not make it a cooking-range.

TRIALS AND TRIUMPHS OF AN ORPHAN GIRL; or, the Biography of Mrs. Deidamia Chase. By Mrs. L. M. Hammond. Eaton, N. Y. For sale by J. M. Chase. Price, by mail, 87 cents.

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In 1852, we published in the PHRENOLOGICAL JOURNAL a wood-cut portrait, and a short sketch of the life of Mrs. Chase. In the work before us there is an engraved likeness, which will be prized by her friends.

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The following testimonials are given to the public to show that wherever James Pyle's Dietetic Saleratus has a fair trial it takes precedence to all others in the market. It is pure and wholesome, and its great popularity and extensive sales cause it to be extensively counter-acted and imitated; great care should be used by the purchaser to see that the name of *James Pyle* is on the package.

We have been selling James Pyle's Dietetic Saleratus for some time past, and our customers pronounce it the best they ever used; and feeling the importance of using the purest to be had for health, we cheerfully recommend its use.—1859.

STOWELL, SHERWOOD & CO., Ithaca, N. Y.  
BLOODGOOD BROS. Owego, "  
JOSEPH L. DEWITT, Agent, "  
GEORGE FRITTEKER, "  
JAMES MARQUISSE, Binghamton, "

We indorse the above.  
MARKS, SCOTT & CO., " "

I have sold James Pyle's Saleratus for three years, and I find my customers want nothing else but this kind. If I can sell one pound to a customer, I am sure to sell him his Saleratus. A. G. SLOCUM.

HAMILTON, N. Y., Aug. 12, 1858.

I have sold James Pyle's Saleratus \* \* about a year, and believe it the best in market. P. FAKE.  
CLINTON, April 16, 1858.

We indorse the above.

CASSEY & HOYT, Clyde, Wayne Co., N. Y.  
J. G. DENNISON, " "  
H. PERKINS & CO., " "  
G. & A. DELANEY, " "  
THOMAS TIPLING, " "  
MILLER & PARDEE, pr Armitage " "  
W. H. Sisson, Drugs, Lyons, Wayne Co., N. Y.  
FORD & KENYON, Newark, Wayne Co., N. Y.

I am satisfied from the reports of my customers that James Pyle's Saleratus is unequalled by any in the market. H. H. MOSES.

NEWARK, WAYNE CO., N. Y., Sept. 7, 1858.

NEWARK, WAYNE CO., N. Y.—Having sold James Pyle's Saleratus and Cream Tartar, we cheerfully recommend them as being unequalled by any other goods in the market. H. H. BLACKMER & CO.

SENTINEL OFFICE, PALMYRA, Sept. 8, 1858.

I have used in my family, and recommended to my friends, Pyle's Dietetic Saleratus, and know it to be a very superior article, and as such recommend it to the public. WM. NINDE COLE, Editor and Publisher.

Having sold James Pyle's Dietetic Saleratus for the past four months, I am satisfied that it is unequalled in purity by any other article of Saleratus in market.

C. J. FERRIER, per CHASE.

ROCHESTER, Sept. 18, 1858.—We have sold James Pyle's Dietetic Saleratus, and pronounce it "the-top." A. F. & W. WITHERSPOON.

I indorse the above.

JOHN H. HUBBARD, Brockport.

We indorse the above.

KENYON & CHASE, Medina, N. Y.

ALBION, Sept. 16, 1858.

I have sold James Pyle's Dietetic Saleratus, and pronounce it unequalled by any in market.

We have sold James Pyle's Dietetic Saleratus for the past five months, and find it superior to any other we ever sold. It gives perfect satisfaction whenever used. ALBION, Sept. 16, 1858. GERE & PROCTOR.

From the *Norwich, Ct., Courier*, Feb. 1, 1856.

A PUBLIC BENEFACER.—We know of no one more deserving of this title than James Pyle, of New York, who, by the introduction of his "Dietetic Saleratus," will save multitudes from the evils arising from the use of common adulterated Saleratus. Competition in trade frequently induces dealers to buy the lowest-priced articles, but it is a dangerous course to pursue with our food. We are glad that a strictly pure article has found its way to our market, and trust that housekeepers will patronize it. Nearly all our grocery-men are selling it, and the demand is increasing.

From the *Detroit Advertiser*, Feb. 23, 1857.

It is not customary with us to recommend everything that is advertised in our columns but when we believe that an article has intrinsic worth, and of worth to our readers, we feel it incumbent on us to do so. We now refer to "James Pyle's Dietetic Saleratus," which purports to be free from the impurities of common saleratus so destructive to the digestive organs. Such an article is of vast importance to the public, and every housekeeper that is interested in having good bread, biscuit, and cake, should not use any other.

From the *New Bedford Mercury*, Feb. 16, 1857.

DIETETICS.—Every housekeeper knows the importance of preparing bread, biscuit, cake, and pastry in the manner most conducive to health. For this purpose James Pyle's Dietetic Saleratus, advertised in our columns, is particularly recommended as being harmless to take into the stomach. It has already found its way to many of our grocery stores, and the names of respectable dealers who are advertised for the sale thereof, are a guaranty of its reputation.

A NEW VOLUME.—SUBSCRIBE NOW.

Life Illustrated:

A FIRST-CLASS PICTORIAL WEEKLY NEWSPAPER, devoted to News, Literature, Science, and the Arts; to ENTERTAINMENT, IMPROVEMENT, and PROGRESS. Designed to encourage a spirit of HOPE, MANLINESS, SELF-RELIANCE, and ACTIVITY among the people; to point out the means of profitable economy; and to discuss and illustrate the LEADING IDEAS OF THE DAY.

Its ample columns contain Original Essays—Historical, Biographical, and Descriptive; Sketches of Travel and Adventure; Poetry, Painting, Music, Sculpture, etc.; Articles on Science, Agriculture, Horticulture, Physiology, Education, the Markets, General News, and every topic which is of importance or interest; all combining to render it one of the BEST FAMILY PAPERS IN THE WORLD. Published weekly, at \$2 a year, in advance. Among the leading features of this volume will be

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Not by an inland author, or a fresh-water navigator, but by an old salt, who has written only of what he knows.

MRS. GEORGE WASHINGTON WYLLYS

will continue to contribute her lively sketches, which have been so universally approved, and every exertion will be made to make LIFE ILLUSTRATED

The Best Family Newspaper in the World.

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Three Copies, " ".....	4 00	Ten Copies, " ".....	10 00

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FOWLER AND WELLS,  
308 BROADWAY, NEW YORK.

Opinions of the Press.

From many hundred notices in which our friends of the press have been pleased to speak in terms of commendation of LIFE ILLUSTRATED, we copy the following. The fact that its articles are more generally and widely copied than those of any other paper in the Union is equal to volumes of commendation.

LIFE ILLUSTRATED.—This seems to be an excellent family newspaper. The editors take great pains in securing matters of interest and value which are not found in other papers. To teachers the paper is valuable, particularly on account of its frequent and interesting biographical, historical, and geographical articles, and views and descriptions of buildings and places. We commend it to teachers and our readers generally.—*R. I. Schoolmaster*.

LIFE ILLUSTRATED is a finely illustrated sheet and in the course of a year is the medium of much useful information. It is just what its title indicates, and we count it as one of our best exchanges. We advise our readers to try it one year.—*Gazette, Laconia, N. H.*

LIFE ILLUSTRATED, a beautiful little weekly published by FOWLER AND WELLS, 308 Broadway, New York. Always fresh and genial, filled with illustrations, and containing good suggestions—especially in regard to sanitary reforms, and the effects of bad habits on the health, etc.—*Newark Advertiser*.

LIFE ILLUSTRATED has long since become a household necessity in all well-regulated families, and is a publication we can cordially recommend to all.—*Expositor, Lebanon, Ind.*

THE "LIFE" is certainly one of the most beautiful specimens of newspaper printing we have ever seen.—*Christian Advocate*.

ABLY conducted, with an eye to a good moral purpose.—*Knickerbocker Magazine*.

LIFE ILLUSTRATED has a remarkably clear face and clean hands, which will recommend it to people of taste.—*Hone Journal*.

LIFE ILLUSTRATED.—Not a man or family in the land ought to be without this weekly journal. As its name indicates, life is illustrated in all its ramifications. The physiology of human nature is discussed, as well as the physiology of living in every branch of business—agricultural, mechanical, and professional; so also the hygiene of happiness, the road to health, and the safest journey to wealth, by a living consciousness of duty to self and others—all in a manner to elicit the attention of a child or philosopher. This is not strange to those who have been blessed with a perusal of any of the valuable publications of FOWLER AND WELLS. Too few of such periodicals are taken and read by our people. Terms, \$2 a year.—*Spectator, Monticello, Ind.*

LIFE ILLUSTRATED.—This most excellent paper, as its name denotes, is abundantly "illustrated." It is progressive in its ideas and management, and fully up to the times. To read it is to like it. It is full of instruction without being dull, and lively without being nonsensical.—*Radix, Conajoharie, N. Y.*

LARGE size and faultless typography. Almost every branch of human knowledge is treated by able writers.—*Scientific American*.

ONE of the few papers that a man may safely take into his house, since nothing but good can possibly come out of its use, and wherever it is taken and read, good must result to the reader.—*G. W. Journal*.

THE most useful paper that ever came under our observation.—*Rising Star*.

THE man who does not take LIFE ILLUSTRATED loses some of the best aids to a healthful living.—*Hone Companion, Florida*.



[CONTINUED FROM PAGE SEVENTY.]

Important, however, as the knowledge of nature thus appears to be, it is surprising how recently the efficient study of it has begun. It is not more than three centuries since the very dawn of inductive philosophy; and some of the greatest scientific discoveries have been made within the last fifty or sixty years. These facts tell us plainly that the race of man, like the individual, is progressive; that it has its infancy and youth; and that we who now exist live only in the dayspring of intelligence. In Europe and America, the race may be viewed as putting forth the early blossoms of its rational existence; while the greater part of the world lies buried in utter darkness. And even in Europe, it is only the more gifted minds who see and appreciate their true position. These, from the Pisgah of knowledge, gaze upon the promised land of virtue and happiness stretched out before their intellectual eye; although it is too remote to admit of their entrance on its soil, yet it lies sufficiently near to permit them to descry its beauty and luxuriance.

If the study of nature and nature's laws be our first duty as rational and accountable beings, a moment's reflection will satisfy you that the instruction hitherto generally given even to the young of the higher ranks has been unavailing for purposes of practical utility. If a boy be taught the structure, uses, and laws of action of the lungs, he will be furnished with motives for avoiding sudden transitions of temperature, excessive bodily and mental exertion, and sleeping in ill-ventilated rooms; for improving the purity of the air in his native city; for constructing churches, theaters, lecture-rooms, and all places of public resort, in accordance with the laws of the human constitution in regard to temperature and ventilation; in short, this knowledge will enable him to avoid much evil and to accomplish much practical good. If he do not acquire it, he will be exposed, in consequence of his ignorance, to suffer from many of these external influences, operating injuriously both on his body and mind. If, on the other hand, he be taught that Romulus and Remus were suckled by a she-wolf; that Æneas was the son of Venus, who was the goddess of love; that in Tartarus were three Furies, called Alecto, Tisiphone, and Megæra, who sent wars and pestilence on earth, and punished the wicked after death with whips of scorpions; that Jupiter was the son of Saturn, and the chief among all the gods; that he dwelt on Mount Olympus, and employed one-eyed giants called Cyclops, whose workshop was in the heart of Mount Ætna, to forge thunderbolts, which he threw down on the world when he was angry—the youth learns mere poetical fancies, often abundantly ridiculous and absurd, which lead to no useful actions. As all the personages of the heathen mythology existed only in the imaginations of poets and sculptors, they are not entities or agents; and do not operate in any way whatever on human enjoyment. The boy who has never dedicated his days and nights to the study of them does not suffer punishment for his neglect; which he infallibly does for his ignorance of nature's laws. Neither is he rewarded for acquiring such knowledge, as he is by becoming acquainted with nature, which always enables him to do something that otherwise he could not have done; to reap some enjoyment which otherwise he could not have reached; or to avoid an evil which otherwise would have overtaken him. Jupiter throws no thunderbolts on those who neglect the history of his amours and of his war with the Giants; the Furies do not scourge those who are ignorant that, according to some writers, they sprang from the drops of blood which issued from a wound inflicted by Saturn upon his father Cælus, and that, according to others, they were the daughters of Pluto and Proserpine; and the she-wolf does not bite us, although we be not aware that she suckled the founders of Rome—or, to speak more correctly, that credulous and foolish historians have said so. But if we neglect the study of God's laws, evil and misery most certainly ensue.

These observations, however, are not to be understood as an unequalled denunciation of classical learning. The sentiment of Ideality finds gratification in poetic fictions: but it is absurd to cultivate it and the faculty of Language to the exclusion of others not less important; and besides, it must be kept in view, that in the pages of the Book of Nature,

as well as in those of Homer, Virgil, and Ovid, ample materials are to be found for the cultivation and gratification of a refined taste.

The religious teachers of mankind, also, in the education of their flocks, have too generally omitted instruction in the natural laws of God. The pastors of every sect have been more anxious to instill into the minds of the young peculiar views of religious faith, than a correct and practical knowledge of the Divine wisdom and will inscribed in the Book of Nature. In consequence, even the best educated classes are, in general, very imperfectly informed regarding Nature, her laws, and her rewards and punishments. They have been instructed in classical literature, composed chiefly of elegant and ingenious fables; a certain portion of the people at large has been taught to read and write, but left at that point to grope their way to knowledge without teachers, without books, and without encouragement or countenance from their superiors; while countless multitudes have been left without any education whatever. In no country have the occupations of society, and the plan of life of individuals, been deliberately adopted in just appreciation of the order of nature. We ought, therefore, in reason, to feel no surprise that the very complex mechanism of our individual constitution, and the still more complicated relations of our social condition, frequently move harshly, and sometimes become deranged. It would have been miraculous indeed, if a being deliberately framed to become happy only in proportion to his attainments in knowledge and morality, had found himself, while yet in profound ignorance of himself, of the world, and of their mutual adaptations, in possession of all the comforts and enjoyments of which his cultivated nature is susceptible.

As *individuals*, our sphere of intellectual vision is so limited, that we have great difficulty in discovering the indispensable necessity of knowledge to the discharge of our duties and the promotion of our happiness. We are too apt to believe that our lot is immutably fixed, and that we can do extremely little to change or improve it. We feel as if we were overruled by a destiny too strong for our limited powers to control; and, as if to give strength and permanence to his impression, the man of the world asks us, What benefit could scientific information confer on the laborer, whose duty consists in digging ditches, in breaking stones, or in carrying loads all day long; and when the day is gone, whose only remaining occupation is to eat, sleep, and propagate his kind? Or of what use is information concerning nature's laws to the shopkeeper, whose duty in life is to manage his small trade, to pay his bills punctually, and to collect sharply his outstanding debts? If these were *all* the duties of the laborer and of the shopkeeper, the man of the world would be right. But we discover in the individuals to whom these duties are allotted, faculties capable of far higher aims, and nature points out the necessity of cultivating them. The scheme of life of the day-laborer and of the shopkeeper, as now cast, is far short of the improvement which it is capable of reaching, and which it was evidently designed to attain. It does not afford scope for the exercise of their noblest and best gifts; and it does not favor the steady advance of these classes as moral, religious, and intellectual beings.

The objector assumes that they have already reached the limits of their possible attainments; and if the case were so, the conclusion might be sound, that science is useless to them. But if they be at present far from enjoying the full sweets of existence: if the whole order of social life, and their condition in it, be capable of vast amelioration; and if the knowledge of ourselves and of nature be a means of producing these advantages; then the duty of acquiring knowledge is at once fundamental and paramount—it lies at the foundation of all improvement. If the mass of the people be destined never to rise above their present condition of ignorance, suffering, and toil, we must abandon the idea that the attributes of justice and benevolence are manifested by God in this world.

[TO BE CONTINUED.]

He who makes himself acquainted with the laws of nature, and especially those laws which relate to his own mental and physical constitution, has quadrupled his ability to achieve useful results, and largely enhanced his power to enjoy happiness and to confer happiness upon his fellow-men.



# AMERICAN PHRENOLOGICAL JOURNAL.

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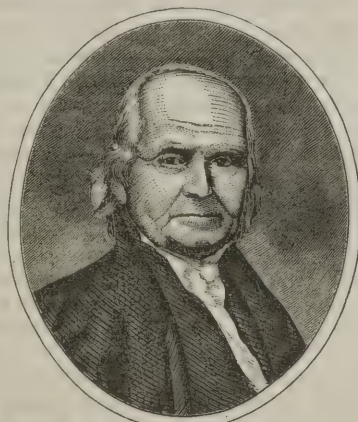
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PHILIP E. THOMAS.

**PHILIP E. THOMAS,**  
FOUNDER OF THE AMERICAN RAILWAY SYSTEM.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

### PHRENOLOGICAL CHARACTER.

THE portrait from which we make the following inferences, indicates a most extraordinary man. For a person of his age, he has remarkably firm and substantial features, which evince excellent health, soundness of constitution, and great harmony in the action of the various functions of the body. The brain being sustained by such a vigorous body, and subject to the same law of health and endurance, we infer that his mind is necessarily clear, strong, and energetic. He has also the signs of first-rate circulation and most excellent digestion.

From the ears forward the head appears to be very long, indicating a great development of the forehead or intellectual portion of the brain. The head is also high from the opening of the ears upward, and it is not wanting in width either at the base or at the top; the phrenology, therefore, is quite as remarkable as the physiology. We seldom see a man who has so much practical judgment, clearness, and force of mind. He gathers his own facts; nothing escapes his attention, and he arranges and organizes those facts in such a way

that he is able to draw from them their legitimate inferences; hence his mind is most accurate in its estimates, and practically correct in its plans. The organ of Order is large, showing great system and method in all his thoughts and plans. He has enormous Calculation, indicating first-rate arithmetical and mathematical talent. We should select such a head for a civil engineer, for a chemist, or for a merchant. The qualities, conditions, uses, value, and relation of things stand forth to his mind with uncommon clearness.

The forehead is high and amply expanded in the upper portion, indicating great reflective power—especially has he a calm, sagacious, foreseeing comprehensiveness of mind. It also indicates an excellent memory, and the power to carry in the mind all the knowledge which has been obtained, and bring it to use whenever the occasion requires it. Such a forehead, too, evinces sharp discrimination, power to understand distinctions and contradictions as well as resemblances, and to reason from experience and analogous cases. It also shows more than ordinary power to study character and understand mind and motive. He must have been distinguished for his ability to control men and to bring them to conform to his wishes, whether in an advisory manner merely, or

where he had full authority to control them. He knows how to select the right men for particular positions, and to manage through other men large and important enterprises.

He has an active imagination and power to take a fore-reaching and prophetic glance at the future. He has power also to understand national questions, and great enterprises which reach far down into coming time. He seems to know what is best before the time comes, and thus lives in advance of his age. Such a mind is progressive and a leader. He has also a great deal of conservatism and prudence. He has respect for the past, for whatever is eminent and great and good. He appreciates poetry, beauty, refinement, and wit; and, with all his strength of character, is companionable, friendly, and facetious.

Two or three other strong points are presented by the portrait. One of these is Firmness. This is indicated from the extraordinary height of the head directly above the ears. He is one of a thousand for his unconquerable perseverance, for his independence of will, for his power to stand under burdens in the hour of trial, when other men cower and shrink. He would in any community become a standard-bearer in difficult enterprises, the leader, the man of whom people would seek counsel, and in whom they would confide their important matters.

Conscientiousness is another of the strong qualities, which render him a man of integrity, truthfulness, unvarnished truth, unyielding morality and fidelity. He is known for his prudence, for his frankness, for his openness of heart, for his directness of expression, and for his child-like simplicity of manners. He has all the appearances of courage and self-reliance. He is not a proud man; does not overvalue his own abilities, and probably did not take his just rank in society, among men of influence, and in positions of responsibility, till he had fully ripened into manhood, and had shown by the clearness of his foresight, the reach of his judgment, and the power of his understanding, that he was a man of more than common ability, and was able to conduct important affairs in times of trial and difficulty with a



serenity and certainty of success equalled by few men of his time. Such men are often late in ripening, but hold out well, and stand head and shoulders above their fellows. This person was intended for a great man, and if his opportunities have been equal to his ability, he has been, as a business man, successful, far-sighted and comprehensive; as a citizen, patriotic, upright, truthful, friendly, moral, and irreproachable. We confidently pronounce him a great and good man.

## BIOGRAPHY.

BY WILLIAM PRESCOTT SMITH.\*

PHILIP E. THOMAS was born in Montgomery County, Maryland, in the year which gave birth to our National Independence, 1776, of Quaker parents, whose ancestors had removed from England fully a century before. About the year of his majority, say 1797, Mr. Thomas established himself as a hardware merchant in Baltimore, and became very successful as an extensive direct importer from the factories of England.

Having a mind of unusual natural strength, which had been cultivated by a good education at the best home schools of that day, Mr. Thomas would have soon become a prominent public man, but for his exceedingly modest and unobtrusive character. His habits of close observation, and his quick perception, were aided by great clearness and calmness of judgment, and he occupied a high rank among his fellow merchants of Baltimore, who, at the period of his business career, embraced many men of breadth and intelligent sagacity. Always a close attendant upon the ordinances of the Quakers, Mr. Thomas has ever been, moreover, in the largest sense, a philanthropist.

About the year 1824, the completion of the New York and Pennsylvania Canals, to connect those States with the productive West, drew from Baltimore much of the trade that had previously been enjoyed by the "Old National Road," and which had been her principal support, and the city began to show evident symptoms of decline. Under these circumstances, the city of Baltimore came forward, for the first time, to patronize and assist in the construction of the then recently projected Chesapeake and Ohio Canal, with the hope that it might become the channel through which its trade with the West would in some measure be recovered.

At that time, little was known of railroads in this country; a few for local purposes, and for short distances, had been laid down in England, of very rude construction, from coal mines and other mineral deposits; and two for similar purposes in this country. Locomotive engines had not been at all brought into use, the motive power employed being horses and stationary engines; and no railroads had been constructed for the conveyance of passengers, or for the general transportation of merchandise.

Having received, during the early part of 1826, from his brother, Evan Thomas (then traveling in Europe), a diagram and description of a railroad near Berwick-on-the-Tweed, in the north of England, upon which one horse conveyed, with apparent ease, two cars loaded, as he was told, with ten tons of pig iron, the thought occurred to Mr. Thomas, that if one horse could draw so great a

load with such apparent ease one mile, it only needed an extension of the system, and an increase of power, to effect the transportation of persons and heavy burdens any indefinite number of miles. Here was the germ that ripened into the present gigantic railway system of the United States.

Mr. Thomas and George Brown at that time were largely engaged in commercial concerns in Baltimore, which led them into intimate connection. Mr. Brown took a decided interest in the road, and having a brother in Liverpool, he corresponded with him for the purpose of gaining further information relative to the subject of railroads. Thus the matter was maturely considered and discussed between them; and the more it was investigated, the more these gentlemen became convinced that the only means which could probably restore to Baltimore her lost trade, would be to construct a railroad from that city to the Ohio River. Remember that this was in the winter of 1826 and 1827, and before a mile of railroad for general use had been any where built.

When Mr. Thomas had gathered all the information that, with the aid of his friend Brown, could be readily had on the subject, he collated and arranged it, and with Mr. Brown, submitted a full statement of it to a meeting of some twenty-five of the most prominent citizens of Baltimore, whom they had convened at the residence of Mr. Brown. This was on the 12th of February, 1827.

The subject was entirely a novel one, and had, perhaps, not been thought of by any one of the persons present, except those who had called the meeting. The information then presented was deemed of sufficient consequence to induce them to appoint a committee who should prepare and report such facts and illustrations as they might be able to obtain. Mr. Thomas was appointed chairman of the committee, and from the facts in his possession, he prepared the desired statement, which was published, and produced a strong sensation in Baltimore. A charter was obtained, and books opened to obtain the necessary funds, and three times the amount required was subscribed upon the first day. This was in the winter of 1827, '28, and on July 4th, 1828, the corner-stone of the Baltimore and Ohio Railroad was laid near Baltimore, by the venerable Charles Carroll, of Carrollton, then the only surviving signer of the Declaration of Independence, amid the most extraordinary popular enthusiasm, and the greatest triumphal civic display ever witnessed in Maryland.

It should be borne in mind that at this time there were but few Topographical Engineers in the United States, and not one who had any experience or knowledge concerning railroads. An application was therefore made to the Government of the United States to assist the company by directing some of its most experienced engineers to make the necessary topographical reconnoissances and surveys. Several of the United States Engineers were appointed to the service, which they performed satisfactorily as far as to the valley of the Potomac.

Not having the required experience to govern them in their estimates of the cost of such a work as this, the amount estimated as necessary fell far short of the actual cost. When about four miles from the city of Baltimore, it became necessary, in

order to connect the road with the valley of the Patapsco, to cut through a high ridge. The excavation thus required was not much less than seventy feet in depth, through a hard-pan clay, and the expense of opening the road through it was more than \$200,000 beyond the estimate of the engineers. The directors of the company not having anticipated so heavy a drain upon their funds at such an early period of the work, had not called in the requisite contributions to meet it, and as the undertaking was then almost in its infancy, and its practicability doubted altogether by many people, an exposure of this mistake might have led to consequences fatal to its completion. In this dilemma, Mr. Thomas and his directors generously concluded to advance the deficient \$200,000 themselves, without giving publicity to the matter. By this prompt and decisive action the work was continued without intermission or delay. This is but one instance among the many that could be cited, where the unswerving faith, energy, and courage of Mr. Thomas and his worthy compeers was displayed in the pursuit of their great design.

From this time the road progressed satisfactorily, until it reached the valley of the Potomac, at the "Point of Rocks," seventy miles from Baltimore, where it was opened in April, 1832. An injunction obtained against it by the Chesapeake and Ohio Canal Company, brought its progress to a dead stop. The point to which it had then been carried was at an unfrequented spot, and having no connection with any road or navigable water, no trade therefore could be attracted to it. In fact it was against the Catocin mountain, where no communication had been opened with any quarter. Finding themselves thus unexpectedly involved in a vexatious litigation, neither the delays nor the results of which could be foreseen, a less determined set of men must have been appalled and discouraged.

Mr. Thomas, however, nothing daunted, called on William Patterson, one of the most influential and efficient members of the Board of Directors (the father of Mrs. Joseph Bonaparte), and fully conferred with him in relation to the existing difficulties and the condition of the enterprise. He stated to him, that while the road remained paralyzed, as it then was, no opportunity could be afforded to develop its true character and its usefulness, and that he saw no way by which they could demonstrate the value and efficiency of the system, and extricate themselves from their dilemma, but to construct a road to Washington City, and by that means connect it with a great line of travel.

A charter was obtained without difficulty, and nearly all that was asked was granted by the Legislature. The \$500,000 of State stock which the State subscribed, was used to commence the road, and certificates were issued for the million which the railroad company was authorized to borrow. Mr. Thomas had made an arrangement with one of the banks in Baltimore to take the certificates at par, to be paid for as the money should be wanted, and, upon the face of that agreement, it was supposed sufficient funds would be obtained. It, however, so happened that after the bank had received and paid for certificates to the amount of \$500,000, it was called upon to take the balance and furnish the money, but it was not in a situa-

\* From Appleton's Railway Guide.



tion to comply with its agreement, there being at that time a severe financial pressure upon the country.

Mr. Thomas could not be intimidated, and again returning to his friend Brown, and after representing to him the disastrous consequences that would inevitably follow the failure of the company to complete the road, now so nearly finished, proposed to him that if he would take \$250,000, that is, one half of the certificates, he would himself take the balance. Mr. Brown furnished \$250,000 as it was needed, and Mr. Thomas supplied the balance.

The construction of the Washington Branch Railroad (31 miles long) now proceeded, and the public never knew any thing of this difficulty, or of the great liberality and self-denial of its benefactors.

Upon the opening of the Baltimore and Washington Railroad, in the month of August, president Thomas, and the directors of the road, with a very numerous company of invited guests from Baltimore, were, on their arrival at Washington met by the mayor and city council and a large collection of citizens, among whom was General Andrew Jackson, then President of the United States, and other government functionaries. They were cordially welcomed by the mayor in an eloquent address, in which he expressed the high gratification which the opening of the road afforded the people of Washington, and the mutual advantages it would confer on both cities. To this address the following interesting reply was made by Mr. Thomas, who said :

"It is with feelings of great pleasure that I receive, on the part of the Baltimore and Ohio Railroad Company, the congratulations which, as the representative of the corporate authorities of the City of Washington, you have been pleased to offer on this occasion, and I avail myself of the opportunity to reciprocate the kind wishes and sentiments you have expressed, and to tender you the thanks of the Company for the facilities afforded by the corporation in the location and construction of the road within its limits. The Board of Directors fully concur in your estimates of the advantages of that system of internal communication of which the railroad between the cities of Washington and Baltimore is so important a link, and they look to its extension throughout our whole country, as affording the best guarantee for the prosperity of our National Union. Even to the casual observer of the Map of the vast Empire into which the original thirteen States have expanded under the beneficent influence of our free institutions, the national advantages of Maryland, upon whose soil we now stand, must be apparent, and having been once included in the limits of this State, the City of Washington must feel an interest in whatever affects its happiness and prosperity. It is in Maryland, that the Atlantic, rolling far up the magnificent estuary of the Chesapeake, brings its waters into closer proximity to the streams that flow into the Gulf of Mexico. To complete the great plan of internal communication which nature had already thus far effected, was the object of the people of Baltimore, when the company, which I now have the honor to represent, first went into operation. The enterprise was novel in its kind, and the knowledge essential to its success could only be obtained by costly and patient experience. The natural obstacles that existed were, however, less discouraging than the doubts and gloomy forebodings of some of the best friends of the scheme. All doubts and obstacles have been surmounted, and the practicability of the undertaking has been demonstrated. Of the force of the difficulties here alluded to, none can better judge than the people of Washington, who have so zealously and under such adverse circumstances, prosecuted their great work, the Chesapeake and Ohio Canal. Hitherto, however, the city of Baltimore has mainly relied on its own resources, but now the work, the completion of which we meet this day to celebrate, and in which we all have a common in-

terest, brings to its aid a most powerful and efficient coadjutor. It unites in the bonds of mutual interest two large communities, aiming at the same point, and which have both succeeded in completing portions of the great highway of Western intercourse. \* \* \* \* \*

"You have alluded to the change which is now wrought in the travel between our respective cities, since the time when the sun both rose and set on the way over, as he toiled on his journey between them. I trust the traveler to the West, who on his departure sees that luminous emerge from the bosom of the Atlantic, may be permitted to follow its course, so that on the same day he will witness its descent beneath the broad horizon that circumscribes the waters of the Mississippi!"

The last paragraph of Mr. Thomas' effective and eloquent address, seems almost the language of prophecy; for the hours of a June sunshine are now more than sufficient to take the traveler, at regular speed over the Baltimore and Ohio Railroad, from either Washington or Baltimore, to the banks of the Ohio River at Wheeling or Parkersburg!

After a long and vexatious delay, the directors of the road having effected a compromise with the Chesapeake and Ohio Canal Company, were enabled to proceed again with the construction of the Main Stem, and it was continued to Harper's Ferry in 1835, at which point it became connected with the Winchester and Potomac Railroad.

All the necessary developments and information relative to the whole system of railways being now better ascertained and understood, and a full confidence being established in the practicability and importance of the work, Mr. Thomas, in consideration of his failing health and advanced age, concluded to resign the presidency of the company. He accordingly addressed the board an appropriate and beautiful letter, on the receipt of which suitable proceedings—forming a conclusive tribute to his private worth and to his eminent services—were had at a special meeting held June 30th, 1836. Wm. Patterson was made president *pro tem*, and after the committee, to whom the subject had been referred, reported, and the matter had been discussed, a fitting preamble and the following resolution was adopted, viz.:

*Resolved*, That this board accept the resignation of P. E. Thomas, Esq., of the presidency of this company with deep and profound regret.

On motion of George Brown, seconded by the Hon. Isaac McKim, the following additional resolutions were unanimously adopted, viz.:

*Resolved*, That the most unfeigned and cordial thanks of this board are due to Mr. Thomas, for the long, faithful, and valuable services rendered by him to this company—services which none but those associated with him in the prosecution of this most arduous work are capable of appreciating, and rendered at an expense of private interest which it is difficult to calculate, but which must be well understood by this community; and of health, which has been sacrificed by close and continuous application to the business of the company. On the commencement of this work, of which he has been in fact the father and projector, every thing connected with its construction was new, crude, and doubtful, with little to guide the way, and that derived from distant and uncertain sources. Now such has been the increase of information and experience acquired under his auspices and direction as to insure the completion and success of the undertaking, if prosecuted with the same zeal, assiduity, and integrity which ever marked his career.

*Resolved further*, That this board, in taking leave of Mr. Thomas as their president, can not omit the opportunity of tendering to him their respectful acknowledgments of the uniform, correct, urbane, and friendly conduct which has characterized his deportment during the time of their official intercourse, and of expressing to him their

best wishes for the speedy restoration of his health and for his future prosperity.

Mr. Thomas has lived in close retirement since he left the road, but is yet enjoying good health and cheerfulness at his home in Baltimore, where, at the advanced age of eighty-four, he still watches serenely, but with unabated interest, the continued wonderful development of the great railway system, in the origination and perfection of which he spent a large fortune and ten mature years of his valuable life.

## HOW TO DO IT.

ABOUT two years ago a gentleman of this city brought to us his little boy, about six years of age, for an examination. His body appeared frail, his head was very large, his health delicate, he was restless, nervous—all mind and no body; and the parents had serious fears that his head was diseased, and that they would not be able to raise him. They were advised by their physician to consult us on the subject, and this, by the way, is no uncommon thing. When anything seems to be unusual or wrong with the head, doctors advise families to bring the patient to us. We advised that the boy should use no coffee, of which he and his parents were very fond, and partook liberally—that he should sleep and exercise abundantly, and have no more excitement from conversation on the part of his family and friends than was absolutely indispensable. In short, we gave such advice as tended to develop the body without developing the brain—such as would keep the mind quiet, and the body energetically active. The parents followed the advice, and the result has proved all that could be desired.

This day the child was again brought to us by his father, and such a fine development of body was really gratifying. The child was stout, broad shouldered, full at the stomach, and in every way robust, healthy, and vigorous. His face was full, firm, and rosy, and his head had not increased in size the previous two years, while his body had nearly doubled in size, and quadrupled in health and vigor.

There are thousands of children in this city, and tens of thousands scattered through the country, who, in this fast age, this era of mental activity and rapid development and brain culture, need precisely the same advice which was given respecting this child, and the same thorough effort to carry it out which has distinguished the case under consideration.

The father said, that they had doubted whether they should raise him, but the advice which we gave having been followed, it seemed to build him right up, and that there is hardly a more healthy boy in the whole city; indeed, he might be pointed out among a thousand children as being the healthy one of the flock.

We give this record to induce others, in respect to their children, to "go and do likewise." We are aware that it is pleasant to parents to have their children appear smart, forward, bright, witty, and to have them acquire knowledge rapidly, and show off to a good advantage in the school and Sunday school, in the street, in the parlor, everywhere; and it has come to this, that in this day of rapid development and precocious mental



manifestation, that children have no rubicund, playful, healthful term of child-life. They seem to go from the cradle up to precocious maturity at a single bound. We try to teach philosophy in the infant schools. We are not willing our children should be children, and vegetate and develop physically; but they are loaded with books, with studies, with conversation, with newspapers, and everything calculated to keep the brain boiling; and this activity of the brain produces such a drain on the body, that the bills of juvenile mortality are fearfully great. These practices and results would be shameful if the people knew better, and if they do not learn better it shall not be our fault. Indeed, we have written and talked this subject for the last quarter of a century, and we rejoice to know that hundreds have been saved, and many thousands greatly improved, by reading that which we have written, and by listening to our lectures and examinations.

Many a fine boy whose head we examined at five or eight years of age, who was deemed by all his friends to be marked for the grave, because so ethereal, is now, notwithstanding his precocious development of brain and slender constitution, standing up in the ranks of men with a sound, substantial body, and with a clear and comprehensive mind, in consequence of the advice thus early given in regard to his mental and physical training. Such young men often greet us in the ways of business, in the marts of commerce; some are in the pulpit, others at the bar, others at mechanical trades, who recognize us as their temporal saviors.

When we look over the bills of mortality, and the little, touching obituary notices of the early dead, and peruse the glowing accounts of their rapid progress in learning—of their brilliant mental development, including, possibly, uncommon piety, we feel that the public would be benefited if the truth respecting each case of the kind could be appended, then the whole statement would read something like this:

"Died at —, on —, Charlie —, aged nine years, two months, and fifteen days. He was a child of rare promise and uncommon attainments in education. Much hope had been entertained by his numerous friends and acquaintances that he was destined by Providence to be a great light in the educational and moral world. His powers of conversation were remarkable, and his scope of mind was far beyond his years. Truly may it be said that 'Death loves a shining mark.' His extraordinary interest in religious subjects gives hope to his sorrowing friends that their loss is his gain."

If the truth as it really exists could be physiologically stated, it might read after this fashion:

"Died at —, on —, Charlie, a precocious child, whose parents and teachers, against all physiological law and common sense, pushed it forward in study, in conversation, and mental labor six days in the week, often till eleven o'clock at night, and then hurried him off to Sunday school and kept his brain boiling all day and every day, and thus weakened a naturally delicate constitution by a premature development of the brain, and sent him to an early grave, as they ought to have known would have been the case. He might have been raised and become a healthy, as well as an influential man, if less ambition and

more wisdom had been employed in his training and education. This 'shining mark' was verily pushed upon the spear of death, and thus the providence of God, which creates men to live, and enjoy, and do good through a long life, has been counteracted by ignorant fondness. 'When will my people learn wisdom?' saith the Lord."

If the obituaries could be written by the physicians, they might become instructive; but there ought to be fewer necessities for these childlike biographies. There are too many short graves in our cemeteries; there are sixty where there should not be six. There is not a man in the world who would attempt to raise live-stock for farming purposes unless he could bring to maturity a very much greater proportion than is at present done with the human race. Suppose that not more than one in three colts lived to wear the harness, who could afford to raise horses? and has not the Creator taken quite as much pains to organize man as he has beasts? and has man received his intelligence, his power to understand philosophy and the laws of his being in vain, and worse than in vain? If not, why does more than one half of the human race close its career in the infancy of its existence? This ought not so to be.

We have talked for years about gymnasiums in schools, and we insist that they ought to be in every city school—not to train children to lift two hundred pounds, nor one hundred, but to take healthy, vigorous exercise, such as will give development to chest, to muscle, to digestive system. Whoever will open a school for the express training of narrow chested, delicate, sensitive, precocious boys and girls, will do the world an immense service, besides teaching it a lesson. But this ought to be done also at home. If parents understood it better, they would have different management of their children in schools.

Who will move in the matter? Let each mother begin; if she does not understand the theory, the *how*, let her procure some book on physiology and gymnastics, and thus learn her duty to her children as physical beings. Man, brother, you ought to live to get ripe, and to do the world good, and enjoy yourself in life. In doing this you simply obey the laws of your being, which are really simple and easily understood, and "thy days shall be long in the land which the Lord thy God giveth thee."

**HUMAN DEPRAVITY.**—Hereditary conditions in parents cause depravity in their children, by deranging the body. It is what men eat and drink, it is how they live, sleep, etc., it is their *physiological* conditions and habits, that cause nine tenths of human depravity. Are not both children and adults depraved when cross, and cross because sick; that is, rendered sinful by being unwell? Who does not know that drinking engenders depravity—makes the best of men bad? *But why, and how?* By disordering the body. And since by alcohol, why not by tobacco, gluttony, or any other wrong physical state? Are not drunkenness and debauchery concomitants? Are not dyspeptics always irritable? The truth is, that all abnormal physical action causes abnormal mental action, which is sin. To become good, and answer the end of their being, men must *live right*—must learn to eat right, and sleep, exercise, bathe, breathe, etc., in accordance with nature's requisitions. And nine tenths of the evil in men have this purely physical origin, and can be cured by physical means.—*New Illustrated Self-Instructor.*

## FIVE DOLLARS' WORTH OF PHRENOLOGY.

On the 16th day of January last, Mr. John E. Kelly came to our office, and required a careful and critical examination of his developments.

As he said he would follow out the directions as given by us, in regard to what business he was best adapted for, we told him he would make a good civil engineer and inventor, or an excellent out-door business man; also, a good teacher.

It is a pleasing fact, that before two months elapsed since we told him he would make an inventor, he has deposited three models in the Patent Office, and applied for patents, on one of which a patent was granted, April 3d, for a saddle brake, whereby the hands are relieved from holding on the reins when driving, and the feet guide the horse; excellent for military men, and invalids of both sexes, more especially for ladies and children. Another of his inventions is a feed saver, or manger, whereby animals can be fed one day or a month by these mangers, and the same is elevated to them by pulleys and weights, or springs, or cog-shafts and cog-wheels; it was patented April 10th.

His other invention is a carriage brake and run-away-horse preventive. This is so constructed as to make the hubs of the wheels perform all the labor of reining in the horses, if they try to run away during the driver's absence; also, block the back wheels by drawing a brake against them, thereby preventing all running away.

This is his first attempt to procure letters patent. If he shall be as successful hereafter with models and applications as he has been in the month of April, he will soon make his fortune. Mr. Kelly considers that five-dollar investment worth at least fifty thousand dollars, as it has directed his mind wholly to inventing, which he intends to follow hereafter as his regular business.

**HEALTH NATURAL.**—Health is the natural state of man, animal, vegetable, all that lives—is the ultimate of life. Like all else in nature, it has its *laws*; and these laws obeyed, will render it perfect from birth to death. It even requires immense violation of these laws seriously to impair it. Bird and beast are rarely unhealthy, except when rendered sickly by man. Has our benevolent Creator granted this greatest of boons to beasts, but denied it to man? He has not. To become sickly is consequent only on a violation of the laws of our being, and all violation of law is sin. And the health-laws are as much laws of God—written by his finger on our very constitution—as the Decalogue. It is alike the privilege, as it is the sacred duty, of one and all to be and keep well; that is, to observe the health-laws; and of parentsto keep their children well.

"But you forget that sickness and death are God's chastising messengers, his special providences." Are they, indeed? Then in all conscience *submit* patiently, passively to them. Take no medicines. Do nothing whatever to restore health, for in so doing you *resist Providence*. If sickness is providential, every attempt at restoration is open, direct rebellion against God—is practically saying to Him: "I know you sent this sickness as a providential messenger of good to me; but I am not going to be sick; I am going to get well if I can, in spite of Providence." The fact is, nobody believes *practically* that sickness is providential; for if so, their every restorative effort, nursing, medicine, all, is downright rebellion.—*New Illustrated Self-Instructor.*



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

I AM anxious to press this idea earnestly on your consideration, because it appears to me to constitute the grand difference between the old and the new philosophy. The characteristic feature of the old philosophy, founded on the knowledge, not of man's nature, but of his political history, is, that Providence intended different lots for men (a point in which the new philosophy agrees), and that, in the Divine appointment of conditions, the millions, or masses of the people, were destined to act the part only of industrious ministers to the physical wants of society, while a favored few were meant to be the sole recipients of knowledge and refinement. It was long regarded, not only as Utopian, but as actually baneful and injurious to the happiness of the industrious classes themselves, to open up their minds to high and comprehensive views of their own capabilities and those of external nature; because it was said that such ideas might render them discontented with the condition which the arrangements of the Creator have assigned to them. According to the old philosophy, therefore, it is not a duty imposed on every individual to exercise his intellectual powers in extending his acquaintance with nature; on the contrary, according to it, a working man fulfils his destiny when he becomes master of his trade, acquires a knowledge of his moral and religious duties from the Bible, and quietly practices them, rears a family of laborers, and, unmoved by ambition, unenlightened by science, and unrefined by accomplishments, sinks into the grave, in a good old age, to give place to an endless succession of beings like himself. Human nature was viewed as stationary, or at least regarded as depending for its advance on Providence, or on the higher classes, and in no degree on humbler men.

The new philosophy, on the other hand, or that which is founded on a knowledge of man's nature, admits the allotment of distinct conditions to different individuals, because it recognizes differences in their mental and bodily endowments: but in surveying the human faculties it discovers that all men possess, in a greater or less degree, powers of observation and reflection adapted to the study of nature; the sentiment of Ideality prompting them to desire refinement and perfect institutions; the feeling of Benevolence longing for universal happiness; the sentiment of Conscientiousness rejoicing in justice; and emotions of Hope, Veneration, and Wonder causing the glow of religious devotion to spring up in their souls, and their whole being to love, worship, and obey the beneficent Author of their existence. And it proclaims that beings so gifted were not destined to exist as mere animated machinery, liable to be superseded at every stage of their lives by the steam-engine, the pulley, or the lever; but were clearly intended to advance in their mental attainments, and to rise higher and higher in the scale of intelligence, virtue, and happiness.

This conclusion is irresistible, if the general idea of the Divine administration, communicated in the previous Lecture, be sound, viz., that all the evolutions of physical nature proceed under fixed, independent, and harmonious laws. Under such a system, the Creator speaks forth from every element, and proclaims that every human being must acquire knowledge or suffer evil. As it is not probable that the Creator has bestowed capacities and desires on his creatures which their inevitable condition renders it impossible for them to cultivate and gratify, we may reasonably presume that the fulfillment of every necessary duty is compatible with enlarged mental attainments in the race. There are, no doubt, humble minds, incapable of high cultivation, who are adapted to the humble stations of life, but they do not constitute the majority of mankind; they are susceptible of improvement far beyond their present attainments, and in a thoroughly moral and enlightened

community no useful office will be degrading; nor will any be incompatible with the due exercise of the highest faculties of man.

It is delightful to perceive that these views are gaining ground, and are daily more and more advocated by the press. I recommend to your perusal a work just published (1835), entitled, "My Old House, or the Doctrine of Changes," in which they are ably and eloquently enforced. Speaking of the purposes of God in the administration of the world, the author observes, that "the great error of mankind, on this subject, has at all times been, that feeling themselves, at least in the vast multitude of cases, to occupy (by the ordination of Providence, or by what they commonly consider as their unfortunate lot in life), but a very obscure and laborious station in the household, they are apt to think that it matters little with what spirit they advance to their toils—that they can not be in a condition to give any appreciable advancement to the plans of the Master—and that, at any rate, if they do not altogether desert their place, and permit it to run into disorder, they have done all that can well be expected from them, or that they are indeed in a condition to do, for the progressive good of the whole. Take, for instance, the condition of a person, who, in the lowest and obscurest lot of life, is intrusted with the bringing up of a family—and how often do we hear from such persons the complaint, that all their cares are insufficient for the moment that is passing over their heads—and that, providing they can obtain the mere necessities of life, they can not be required to look to any higher purposes which may be obtained by their cares! And yet, what situation in life is in reality more capable of being conducted in the most efficient and productive manner, or more deserving the nicest and most conscientious care of those intrusted with it? For are not the hearts and understanding of the young committed to the immediate care of those who chiefly and habitually occupy the important scenes of domestic life—and if they pay a due regard, not only to the temporal, but to the moral and intellectual, interests of their charge—if they make home the seat of all the virtues which are so appropriately suited to it—if they set the example—an example which is almost never forgotten—of laborious worth struggling, it may be, through long years, and yet never disheartened in its toils—and if, by these means, they make their humble dwelling a scene of comfort, of moral training, and of both material and moral beauty, which attracts the eye and warms the hearts of all who witness it—how truly valuable is the part which such servants of the Master have been enabled to perform for the due regulation of all the parts of his household—and when their day of labor is done, and the cry goeth forth, 'Call the laborers to their reward,' with what placid confidence may they advance to receive the recompense of their toils—and be satisfied, as they prepare themselves for 'the rest that awaits them,' that, though their lot in life has been humble, and their toils obscure, they have yet not been unprofitable servants, and that the results of their labors shall yet be 'seen after many days.'" "The same style of thought may be applied to all the varied offices which human life, even in its lowest forms, and most unnoticed places, can be found to present—and when these varied conditions and duties of the 'humble poor' are so considered, it will be found that a new light seems to diffuse itself over the whole plan of the divine kingdom—and that no task which the Master of the household can assign to any of his servants, is left without inducements to its fulfillment, which may prepare the laborer for the most cheerful and delighted attention to his works." (P. 84.) How important is *knowledge* to the due fulfillment of the humble, yet respectable duties here so beautifully described!

I conclude this Lecture by observing that the duty of acquiring knowledge implies that of communicating it to others when attained; and there is no form in which the humblest individual may do more good, or assist more effectually in promoting the improvement and happiness of mankind, than in teaching them truth and its applications. I feel that I lie under a moral obligation to communicate to you (who, by your attendance here, testify your desire of instruction) the knowledge concerning the natural laws of the Creator, which my own mind has been per-



mitted to discover. I learn that other instructors of the people have considered it to be *their* duty, to denounce, as *dangerous*, the knowledge which is here communicated, and to warn you against it.\* But I am not moved by such declamations. What I teach you, I believe to be truth inscribed by the hand of God in the book of nature; and I have never been able to understand what is meant by a *dangerous truth*. All natural truth is simply knowledge of what the Creator has instituted; and it savors of impiety, and not of reverence, to stigmatize it as injurious. The very opposite is the fact. Lord Bacon has truly said, that "there are, besides the authority of Scripture, two reasons of exceeding great weight and force, why religion should dearly protect all increase of natural knowledge: the one because it leads to the greater exaltation of the glory of God; for, as the Psalms and other Scriptures do often invite us to consider and to magnify the great and wonderful works of God, so if we should rest only in the contemplation of those which first offer themselves to our senses, we should do a like injury to the majesty of God, as if we should judge of the store of some excellent jeweler by that only which is set out to the street in his shop. The other reason is, because it is a singular help, and a preservative against unbelief and error; for, says our Saviour, ye do err, not knowing the Scriptures nor the power of God; laying before us two books or volumes to study, if we will be secured from error—first, the Scriptures, revealing the will of God; and then the creatures expressing his power." We have seen, however, that not the *power* of God only, but also his *will*, is expressed in the constitution of "the creatures;" and hence a double reason becomes manifest why it is our duty to study them.

It would seem, therefore, that the instructors alluded to have assumed that it is not truth, but error, which is inculcated in this place. If they had pronounced such an opinion after inquiry, and for reasons stated, I should have been ready to listen to their objections, and reconsider my views; but they have condemned us unheard and untried—assuming boldly that, because we teach ideas different from their own individual notions, we are necessarily in error. This assumption indicates merely that our accusers have not arrived at the same perceptions of the Divine government with ourselves—a result that will by no means be wondered at by any one who considers that they have not followed the course of inquiry pursued by us. There is, however, some reason for surprise, that their opinions should be advanced as unquestionably superior to, and exclusive of, those of other men, adopted after patient observation and thought, seeing that many of them are the emanations of a dark age, in which the knowledge of nature's laws did not exist, and that they are prohibited, under pain of forfeiting their livings, from changing their tenets, even although they should see them to be erroneous.†

I advance here, for your acceptance, no propositions based on the authority of my own discernment alone; but I submit them all to your scrutiny and judgment. I enable you, as far as in me lies, to detect the errors into which I may inadvertently have fallen, and ask you to embrace only the ideas which seem to be supported by evidence and reason. We are told by a great authority, to judge of all things by their fruits; and, by this test, I leave the doctrines of this philosophy to stand or fall. What are the effects of them on your minds? Do you feel your conceptions of the Deity circumscribed and debased by the views which I have presented—or, on the contrary, purified and exalted? In the simplicity, adaptations, and harmony of nature's laws, do you not recognize positive and tangible proof of the omniscience and omnipotence of the Creator—a solemn and impressive lesson, that

in every moment of our existence, we live, and move, and have our being, supported by his power, rewarded by his goodness, and restrained by his justice? Does not this sublime idea of the continual presence of God now cease to be a vague, and therefore a cold and barren conception; and does it not, through the medium of the natural laws, become a deep-felt, encouraging, and controlling reality? Do your understandings revolt from such a view of creation, as ill adapted to a moral, religious, and intelligent being? or do they ardently embrace it, and leap with joy at light evolving itself from the moral chaos, and exhibiting order and beauty, authority and rule, in a vast domain where previously darkness, perplexity, and doubt prevailed? Do you feel your own nature debased by viewing every faculty as calculated for virtue, yet so extensive in its range, that when it moves blindly and without control it may find a sphere of action even beyond virtue, in the wild regions of vice? or do you perceive in this constitution a glorious liberty—yet the liberty only of moral beings, happy when they follow virtue, and miserable when they offend? In teaching you that every action of your lives has a consequence of good or evil annexed to it, according as it harmonizes with, or is in opposition to, the laws of God, do I promise impunity to vice, and thereby give a loose rein to the impetuosity of passion—or do I set up around the youthful mind a hedge and circumvallation, within which it may expatiate in light, and liberty, and joy; but beyond which lie sin and inevitable suffering, weeping, wailing, and gnashing of teeth? Let the tree, I say, be known by its fruits. Look to heaven, and see if the doctrines which I teach have circumscribed or darkened the attributes of the Supreme; then turn your contemplation inward, and examine whether they have degraded or exalted, chilled or inspired with humble confidence and hope, the soul which God has given you; and by your verdict, pronounced after this consideration, let the fate of the doctrines be sealed. In teaching them, be it repeated, I consider myself to be discharging a moral duty; and no frown of men will tempt me to shrink from proceeding in such a course. If my exposition of the Divine government be true, it is a noble vocation to proclaim it to the world; for the knowledge of it must be fraught with blessings and enjoyment to man. It would be a cold heart and a coward soul that, with such convictions, should fear the face of clay; and only a demonstration of my being in error, or the hand of the destroyer Death, shall arrest my course in proclaiming any knowledge that I possess which promises to augment the virtue and happiness of mankind. If you participate in these sentiments, let us advance and fear not—encouraged by the assurance, that if this doctrine be of man it will come to naught, but that if it be of God, no human authority can prevail against it!

#### LECTURE IV.

##### PRESERVING BODILY AND MENTAL HEALTH, A MORAL DUTY; AMUSEMENTS.

The preservation of health is a moral duty—Causes of bad health are to be found in infringement of the organic laws—All the bodily organs must be preserved in proportionate vigor—The pleasures attending high health are refined, and distinguishable from sensual pleasures—The habits of the lower animals are instructive to man in regard to health—Labor is indispensable to health—Fatal consequences of continued, although slight, infractions of the organic laws—Amusements necessary to health, and therefore not sinful—We have received faculties of Time, Tune, Ideality, Imitation, and Wit, calculated to invent and practice amusements—Their uses and abuses stated—Error of religious persons who condemn instead of purifying and improving public amusements.

THE next duty of man, as an individual, is to apply his knowledge in preserving himself in health, bodily and mental. Without health he is unfit for the successful discharge of his duties. It is so advantageous and agreeable to enjoy sound health, that many persons will exclaim, "No prophet is needed to inform us that it is our duty and our interest sedulously to guard it;" but many who treat thus lightly the general injunction, are grievously deficient in practical knowledge how to carry it into effect. It is true that every man in his senses takes care not to fall into the fire or walk into a pool of water; but how many valuable lives are put in jeopardy by sitting in wet clothes, by overtaking the

\* These Lectures were reported in one of the newspapers in Edinburgh, and during the delivery of them, more than one of the clergy of the Established Church preached sermons against them. The audience to whom they were addressed belong to that class of society over whom the clergy exercise the most powerful influence, and this appeared to be called for to induce them to continue their attendance. In this respect it was successful.

† The Church of Scotland recently deposed from the ministry the author of "My Old House, or the Doctrine of Changes," on account of what they considered to be the heresy of his opinions.



brain in study or in the cares of business, by too frequently repeated convivialities, or other habits that sap the foundations of health!

In tracing to their source the calamities which arise to families and individuals from bad health and untimely death, attended by deep laceration of their feelings and numerous privations, it is surprising how many of them may be discovered to arise from slight but long-continued deviations from the dictates of the organic laws; apparently so trivial at first that scarcely any injurious or even disagreeable result was observed, but which, nevertheless, were from the beginning important errors, whose injurious consequences constantly increased. Perhaps the victim had an ardent mind, and, under the impulse of a laudable ambition to excel in his profession, studied with so much intensity, and for such long periods in succession, that he overtaxed his brain and ruined his health. His parents and relations, equally ignorant with himself of the organic laws, were rejoicing in his diligence, and forming fond expectations of the brilliant future that must, in their estimation, await one so gifted in virtuous feeling, in intellect, and in industry; when suddenly he was seized with fever, with inflammation, or with consumption, and in a few days or weeks was carried to the tomb. The heart bleeds at the sight; and the ways of Providence appear hard to be reconciled with our natural feelings and expectations; yet when we trace the catastrophe to its first cause, it is discovered to have had no mysterious or vindictive origin. The habits which appeared to the spectators so praiseworthy, and calculated to lead to such excellent attainments, were practically erroneous, and there was not one link wanting to complete the connection between them and the evil which they induced.

Another cause by which health and life are frequently destroyed, is *occasional* reckless conduct, pursued in ignorance of the laws of the human constitution. Take as an example the following case, which I have elsewhere given: A young man in a public office, after many months of sedentary occupations, went to the country on a shooting excursion, where he exhausted himself by muscular exertion, of which his previous habits had rendered him little capable; he went to bed feverish, and perspired much during the night: next day he came to Edinburgh, unprotected by a great-coat, on the outside of an early coach; his skin was chilled, the perspiration was checked, the blood received an undue determination to the interior vital organs, disease was excited in the lungs, and within a few weeks he was consigned to the grave.

I received an interesting communication in illustration of the topic which I am now discussing, from a medical gentleman well known in the literary world by his instructive publications. His letter was suggested by a perusal of the "Constitution of Man." "On four several occasions," says he, "I have nearly lost my life from infringing the organic laws. When a lad of fifteen, I brought on a brain fever (from excessive study) which nearly killed me; at the age of nineteen I had an attack of peritonitis (inflammation of the lining membrane of the abdomen) occasioned by violent efforts in wrestling and leaping; and while in France, nine years ago, I was laid up with pneumonia (inflammation of the lungs) brought on by dissecting in the great galleries of La Pitié with my coat and hat off in the month of December, the windows next to me being constantly open; and in 1829 I had a dreadful fever, occasioned by walking home from a party, at which I had been dancing, in an exceeding cold morning, without a cloak or great-coat. I was for four months on my back, and did not recover perfectly for more than eighteen months. All these evils were entirely of my own creating, and arose from a foolish violation of laws which every sensible man ought to observe and regulate himself by. Indeed, I have always thought—and your book confirms me more fully in the sentiment—that, by proper attention, crime and disease and misery of every sort, could, in a much greater measure than is generally believed, be banished from the earth, and that the true method of doing so is to instruct people in the laws which govern their own frame."\*

The great requisite of health is the preservation of *all* the leading organs of the body in a condition of regular and *proportionate* activity; to allow none to become too languid, and none too active. The result of this harmonious activity is a pleasing consciousness of existence, experienced when the mind is withdrawn from all exciting objects and turned inward on its own feelings. A philosophical friend once remarked to me, that he never considered himself to be in complete health, except when he was able to place his feet firmly on the turf, his hands hanging carelessly by his sides, his eyes wandering over space, and thus circumstanced, to feel such agreeable sensations arising in his mere bodily frame, that he could raise his mind to heaven, and thank God that he was a living man. This description of the quiet, pleasing enjoyment which accompanies complete health appears to me to be admirable. It can hardly be doubted that the Creator intended that the mere play of our bodily organs should yield us pleasure. It is probable that this is the chief gratification enjoyed by the inferior animals; and although we have received the high gift of reason, it does not necessarily follow that we should be deprived of the delights which our organic nature is fairly calculated to afford. How different is the enjoyment which I have described, arising from the temperate, active, harmonious play of every bodily function—from sensual pleasure, which results from the abuse of a few of our bodily appetites, and is followed by lasting pain; and yet so perverted are human notions, in consequence of ignorance and vicious habits, that thousands attach no idea to the phrase *bodily pleasure* but that of sensual indulgence. The pleasurable feelings springing from health are delicate and refined; they are the supports and rewards of virtue, and altogether incompatible with vicious gratification of the appetites. So widely do the habits of civilized life depart from the standards of nature, that I fear this enjoyment is known, in its full exquisiteness, to comparatively few. Too many of us, when we direct our attention to our bodily sensations, experience only feelings of discomfort, anxiety, and discontent, which make us fly to an external pursuit, that we may escape from ourselves. This undefined uneasiness is the result of slight, but extensive derangement of the vital functions, and is the prelude of future disease. The causes of these uneasy feelings may be traced in our erroneous habits, occupations, and physical condition; and until society shall become so enlightened as to adopt extensive improvements in all these particulars, there is no prospect of their termination.

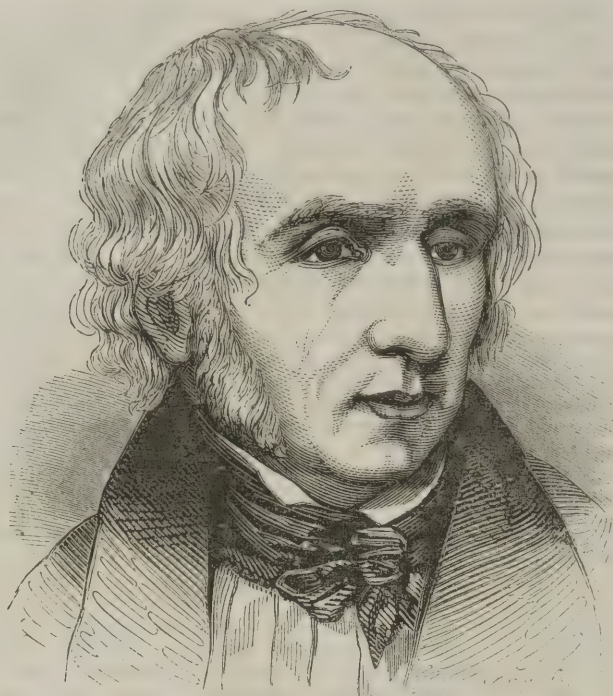
It is instructive to compare with our own the modes of life of the lower animals, whose actions and habits are directly prompted and regulated by the Creator, by means of their instincts; because, in all circumstances in which our constitution closely resembles theirs, their conduct is really a lesson read to us by the Allwise himself. If, then, we survey them attentively, we observe that they are incited to a course of action calculated to produce harmonious activity in all their vital organs, and thus insure their possession of health. Animals in a state of nature are remarkably cleanly in their habits. You must have observed the feathered tribes dressing their plumage and washing themselves in the brooks. The domestic cat is most careful to preserve a clean, sleek, glossy skin; the dog rolls himself on grass or straw; and the horse, when grazing, does the same, if he has not enjoyed the luxury of being well curried. The sow, although our standard of comparison for dirt, is not deserving of this character. It is invariably clean, wherever it is possible for it to be so; and its bad reputation arises from its masters, too frequently, leaving it no sphere of existence except dunghills and other receptacles of filth. In a stable-yard, where there is abundance of clean straw, the sleeping-place of the sow is unsoiled, and the creature makes great efforts to preserve it in this condition.

Again: In a state of nature there has been imposed on the inferior animals, in acquiring their food, an extent of labor which amounts to regular exercise of their corporeal organs. And lastly, their food has been so adjusted to their constitutions, that without cookery they are well nourished, but very rarely rendered sick through surfeit, or the bad quality of what they eat. I speak always of animals in a state of nature. The domestic cow, which has stood in a house for many months, when first turned into a clover-field in summer, occasionally commits a surfeit; but she would not do so if left on the hill-side, and allowed to pick up her food by assiduous exertion. The animals, I repeat, are impelled directly by the Creator to act in the manner now described; and when we study their organization, and see its close resemblance to the human frame, we can not fail, while we admire the wisdom and benevolence displayed in their habits and constitution, hence to draw lessons for the regulation of our own.

[TO BE CONTINUED.]

\* The author of this letter was Dr. Robert Macnish, and I regret to say, that since it was written he has fallen a victim to another attack of fever.





PORTRAIT OF WILLIAM WORDSWORTH,  
ONE OF THE BRITISH POETS.

THE BRITISH POETS:  
THEIR LEADING PHRENOLOGICAL ORGANS.  
[CONTINUED.]

[THE head of the poet Wordsworth is really an interesting study. Behold what a large, broad forehead and tophead is his! He was eminently the poet of logic and metaphysics. He had also very great imagination, and one reason why much of his poetry seems dry to people is, that he becomes to their minds obscure and metaphysical. His mind took a sweep above and beyond the range of others.]

The organ of Time appears large, as well as Tune, and one quality of his poetry, it will be remembered, is the harmonious rhythm of it—the jingle, which sometimes is almost carried to excess.

His Benevolence was large, evincing kindness, affection, and a desire to do good. What a remarkable face! Such a countenance is indicative of a great predominance of the moral and intellectual over the animal. His Cautiousness was large, his Ideality and Sublimity immense, his Mirthfulness large, and nearly all the perceptive organs strongly marked. His Veneration being large, gave him a religious spirit.

He would have been a philosopher had he used his intellect merely, but his Imagination warmed the intellect of the philosopher and made him a poet.

The poet Thomson is known for the smooth flow of his poetry, and for the redundancy of his words, and we know of no portrait in which the organ of Language is more amply developed. He had, also, the vital temperament in considerable degree, which is favorable to a conversational, talkative, wordy spirit. Dickens has a similar temperament, and he, of all prose writers of his time, is the most wordy.

The face of Thomson presents a very childlike smoothness and roundness, indicative of a full degree of the vital temperament, and also of harmoniousness of organization. By the excessive fullness of the eye, especially the downward pressure of it toward the cheek, a remarkable copiousness of expression is indicated, for which his writings are noted. He had also a rather strong development of the mental or nervous temperament, but not enough of it to overcome the smoothness induced by the vital temperament, or to give him a sharpness or crispness of style.]

All the likenesses of the poet Thomson indicate, besides large Ideality and Perception, an unusual endowment of the organ of Language;

and his great prodigality in the use of the latter faculty has been the chief target for the arrows of criticism. Dr. Johnson was accustomed, when any one was growing enthusiastic about the author of the "Seasons," to seize the poet's great work, read a favorite passage, and, after it had been warmly eulogized, inform the company that he had *omitted every other line*. Though this smacks somewhat of the occasional injustice of the great lexicographer, it is not the less true that many passages may be found in the "Seasons" so exceedingly amplified that entire lines can be expunged, with little injury to the sense or beauty of the paragraph.

The following lines may be cited, rather, however, to show how unjust Johnson's criticism might sometimes have been, though in the main correct. Upon the subject of disinterested goodness the poet sings—

"But to the generous, still improving mind,  
[That gives the hopeless heart to sing for joy,]  
Diffusing kind beneficence around,  
[Boastless as now descends the silent dew,]  
To him, the long review of ordered life  
Is inward rapture only to be felt."

The lines inclosed may be removed, certainly, without much affecting the *mere sense* of the passage; but who, for the sake of condensation, would wish away—

"Boastless as now descends the silent dew,"

that truly poetical image of unostentatious benevolence. Many passages could be selected from the "Seasons" to which Johnson's criticism would much more justly apply, but the task is ungracious, and it is left for those who find equal pleasure in detecting faults as in discovering beauties—for those who will wander through whole gardens, amid flowers of every hue and fragrance, to pluck an ugly weed, almost smothered in their sweets.

In the works of Oliver Goldsmith, edited by Washington Irving, is a fair engraving of the author, by J. B. Longacre, from a painting by Sir Joshua Reynolds, whose accuracy in likenesses, added to his own intimacy with the poet, induces an entire reliance upon its faithfulness. In this engraving the os frontis is finely developed. But the attention is chiefly arrested by the extraordinary protrusion of the organ of Locality, whose function, Phrenology supposes, imparts the love and desire for travel. Now, if there be any one trait more strongly marked than another, in the author of the "Traveller"—if there be a fact of his personal history more strongly impressed upon the memory of his admirers than another—it is that well-authenticated one of his having actually accomplished the tour of Europe on foot!—of having, in spite of innumerable obstacles, of want of friends, influence, and money, and, as he himself terms it, "want of impudence," gratified the imperious demands of this organ by strolling from one end of Europe to the other, even when a smattering skill upon a flute constituted his principal means of support. That the inconveniences, the countless deprivations, and innumerable mortifications, attendant upon such a vagabond life, should have been incurred, and voluntarily incurred, by a man of education and refined taste, by one of his peculiar sensitiveness, is by no means a common occurrence, even among the eccentric class of men to which, as a poet and man of genius, he belongs. So unconquerable was this propensity for wandering, that even after he had attained an enviable rank among the greatest writers of his age, his restlessness, and great anxiety for further travel, formed a prominent feature in his character. The well-known vanity of the poet may be ascribed to *morbid Approbativeness*. His selfish faculties, as a class, were rather small, and his utter want of common prudence is in harmony with the fact. But he also possessed, according to this engraving, strong social feelings; he had much of that organization which Phrenology says creates a *love of home and its kindred pleasures*. How, then, it may be inquired, does this agree with the predominance of an opposing faculty? Let the poet himself reconcile the apparent contradiction in the following lines:

"In all my wanderings round this world of care,  
In all my griefs, and God has given my share,  
I still had hopes, my latest hours to crown,  
Amid these humble bowers to lay me down;  
To husband out life's taper to its close,  
And keep the flame from wasting, by repose;  
I still had hopes, for pride attends us still,  
Among the swains to show my book-learn'd skill—  
Around the fire, an evening group to draw,  
And tell of all I felt, and all I saw;  
And as a hare, whom horns and hounds pursue,  
Pants to the place from whence at first she flew,  
I still had hope, my long vexations past,  
Here to return, and *die at home at last*."

The head of the poet Gray, in an engraving now before me, was full in size, of delicate temperament, and well developed in the perceptive region; Ideality is not large. The poetry of this author is essentially that of the man of talent and refined taste, as contrasted with the man of genius; his imagery is generally referable to the cullings of the scholar who had wandered over every field of past literature, selecting with ingenuity, and afterwards combining with fancy and feeling.



He wrote but little poetry—his poetical writings scarcely filling a small volume; was all his life a student, constantly adding to his stores of knowledge, which were various and profound, but he produced little; and but for his correspondence, and the testimony of his friends, the world would have known comparatively nothing of his attainments. When we would praise him, we resort to the "Elegy in a Country Church-Yard;" his "odes" are oftener praised than read. His great acquirements are in striking harmony with his large perceptive faculties, which were manifested through his life, while his small volume of poetry indicates smaller Ideality. W.

## PHYSICAL CULTURE.

A SERMON

BY REV. HENRY WARD BEECHER.\*

[Preached at Plymouth Church, before the Brooklyn Young Men's Christian Association, Sunday evening, May 6th, 1860. Reported for the *Independent* by T. J. Ellinwood. Published in the *PHRENOLOGICAL JOURNAL* by permission.]

"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 THESS. v. 23.

THE Apostle prays for the sanctification of these his disciples, according to that division of men which often appears in his writings. The "spirit" is equivalent to our idea of the soul, or the moral nature of men—the immortal part—that which holds communion with God, and is to dwell in the spirit-world with him. That which is here translated *soul*, is, in the Apostle's philosophy, the lower or animal soul, including the appetites and passions. The body, of course, is the physical frame on which these other endowments are placed, and through which they act. Therefore, when he prays for their spirit, and soul, and body, he divides the life of man into the three classes which I have mentioned.

Paul desires the sanctification of the whole man. In this result the body is not omitted. The same prominence is given to that which is given to the soul and the spirit. The relation of man's body to his Christian character is highly important. No man can neglect the laws of health without compromising his religious life. A sick man may be a good man, and a sound man may be a bad man; but, as a general proposition, it is true that health and virtue require that every part of a man's nature should be symmetrically developed. The body is needful in this mortal state to the soul, to its healthy condition, to its healthy activity.

Requested to speak especially with reference to the wants of the young men under the auspices of the Brooklyn Young Men's Christian Association, and with reference to the effort which they contemplate making for the physical training of the young, I propose to speak—

First, of the DUTY OF HEALTH

Secondly, of the influences which, particularly in cities, threaten to undermine it.

Thirdly, of some of the means of promoting it.

And fourthly, of some reasons why Christian

young men should seek the welfare of the community by efforts made wisely for the physical well-being of their fellow-men.

It may seem strange to some that I should speak of health as a duty; but, it is a duty—it is a *Christian* duty. If it is a duty seldom spoken of in the pulpit, so much the worse—so much the more need that we should begin to do better.

In general, health is a matter of volition. To be sure, some inherit constitutions damaged from the beginning. A few that come to manhood may, perhaps, be counted from the first the creatures of irreparable misfortune, so far as physical health is concerned. A few, also, by

some shock, or grievous experience, may have become hopelessly weakened and deranged. But these cases are exceptional, and as compared with the whole mass of men, they are few. They do not impair the force of the general statement that health is within the reach of every man. If men will observe moderation in their passions and their appetites; if they will make it a habit to study and to obey those natural laws of God which respect their bodies; if, in the indulgence of sensuous pleasures, in eating and drinking, in sleeping and exercise, in the interchange of labor and amusement, in the use of God's oceanic bounties of water and air, they will study the economy of nature and of God—if they will do these things, they may be uniformly healthy. No man may by a single act of will be or become healthy; but by a continuous will—that which philosophers call a generic purpose—and by a continuous wisdom, every man may attain health, or maintain it if he has not forfeited it. And such are the important relations of health to the whole economy of human life, and even to the formation of Christian character for the life to come, that every Christian ought to write down at the top of his book of good resolutions, "By the help of God, I am determined conscientiously to be a good Christian in a healthy body." While you are seeking grace, do not forget to seek that which is to be the vehicle, if not the instrument, of grace—bodily health; for there is much devil in a morbid fiber, and there is much grace in a sound and healthy one.

I. Let us consider, then, some reasons why every man should regard bodily health in the light of a moral duty.

1. Because the body is a gift of God, to be held and used for the honor of God, according to his own nature, and for the purposes to which it was created. The many evils and sins into which men are carried by force of bodily passions and appetites have led some to set themselves against the body; and good men have been wont to say all



PORTRAIT OF JAMES THOMSON,  
ONE OF THE BRITISH POETS.

manner of things against it—at first in a figure, but at length with earnest ascetic philosophy. Men have traduced the body, and slandered it abominably. It has been called a prison, a cold dungeon, a shackle, a vile thing, a death. By way of mere rhetoric and figure, it is not wrong to call it so yet, in the view of something better; but to take this language as literally and physiologically true in Christian terminology, is simply abominable. Men shower unmannerly epithets upon it, and attack it with vehement rhetoric, as if moral purity demanded the sacrifice, instead of the regulation and the right control of the body.

God made the human body, and it is by far the most exquisite and wonderful organization which has come to us from the Divine hand. It is a study for one's whole life. If an undevout astronomer is mad, an undevout physiologist is yet madder. The stomach, that prepares the body's support; the vessels, that distribute the supply; the arteries, that take up the food, and send it round; the lungs, that aerate the all-nourishing blood; that muscle-engine, which, without fireman or engineer, stands night and day pumping and driving a wholesome stream with vital irrigation through all the system; the nervous system, that unites and harmonizes the whole band of organs; the brain, that dwells in the dome high above all, like a true royalty—these, with their various and wonderful functions, are not to be lightly spoken of or irreverently held. For no man can properly discharge his duty toward God, nor receive the gift of the human body from the Divine hand in a grateful and thankful spirit, nor properly appreciate its functions in life, or his duties springing therefrom, who is brought to the bad habit of speaking evil of the body. It is a good body if it is rightly used; and if it is wrongly used, the way is not to revile it, but to reform your use, and to put that to good purposes which was well made for good purposes. The sins to which it leads, the mischiefs which arise through its ministrations,

\* Entered, according to Act of Congress, in the year 1860, by J. H. Richards, in the Clerk's Office of the United States for the Southern District of New York.



are not lessened by railing at it. On the contrary, a higher conception of its functions, the habit of regarding it as a gift of God, and of considering it as the subject of moral duties, will best prevent the dangers; for, the world over, a right use of anything is the effectual preventive of the wrong use. If, then, we receive this power from God, we are to honor him by employing it so that it shall in the highest degree answer the ends for which it was created. We are responsible to God for the manner in which we treat our bodies.

2. No man has a right to withdraw so much capital from human society, nor add so much tax or burden to it, as every sick man must. Where sickness is inevitable, and without fault of its victim, he is a subject of pity. But where, as is the case in a majority of instances, it is the subject's own fault and sin that incapacitates him, though we may still pity, and should certainly show mercy of watchful attention, yet he should blame himself for deserting the great army of industry, for withdrawing from that noble host of workers by whom the great tasks of human life are carried on. No man has a right to be sick when prudence would prevent it, any more than a soldier has a right, in a critical campaign, to be wounded needlessly, and so, instead of standing with his comrades to attack or defend, lay himself upon them a dead weight, or worse yet, a living weight, subtracting not only himself, but all others, also, who are required to take care of him and minister to his recovery. Not only is every sick man one taken away from the workers, but he takes away all those that are required to attend upon him.

3. The relation of health to a man's disposition, and so to his capacity of conferring and receiving happiness, is worthy of serious study. The happiness of our life does not consist in a few great sources; it springs from innumerable minute and constantly recurring causes; and, more than from all other things together, it springs from the disposition of men among themselves, and toward each other. The morbid states of health, the irritableness of disposition arising from unstrung nerves; the impatience, the crossness, the fault-finding of men, who, full of morbid influences, are unhappy themselves, and throw the cloud of their troubles like a dark shadow upon others, teach us what eminent duty there is in health. It is not of itself alone domestic happiness, for that depends upon more positive causes; but it certainly is true that in the present ill estate of human life, the want of good stomach, of firm nerve, of patience and endurance, which belong to health, fill thousands of households with quarrels, and moroseness, and complaints, and unhappiness; and when the family is sour, human life itself can not be sweet. Much of the power of men to produce happiness depends, not, as you say, upon grace, but upon their disposition; and their disposition depends upon their health. A man that is robust and hardy, naturally tends to carry cheer wherever he goes, and to be forbearing toward others. Patience belongs to robustness. On the other hand, sickness ministers to sensibility; and when a man is sick, especially in our time when sickness almost always takes on the form of nervousness, he is sheeted, as it were, with nerve from

head to foot; and everything torments him, and he is a torment to everybody else.

4. The relation of health to gracious Christian affections is most intimate and important. Many of the temptations which beat upon men are those which come from morbid conditions, and would be cured by simple health. Healthy men oftentimes are quite ignorant of the difficulties of their weaker brethren, whose weakness is in their stomach and body primarily. What are called spiritual throes, are to the very last degree natural throes, although they take on spiritual forms outwardly. There is not a pastor that has had wide experience in dealing with persons afflicted with morbid states of mind, who does not know that multitudes and multitudes of the cases that come to him to be treated spiritually, he must treat as a physician and physiologist, and not as an ethical and moral teacher; because many of the difficulties that are supposed to be spiritual are purely physical. Many of the fundamental Christian virtues—gentleness, patience, contentment, hope, cheerfulness, courage, are so largely dependent on health, that in all but exceptional cases they are not to be looked for in the unhealthy. Now and then we find a bed-ridden person that maintains these virtues. Such persons are rare exceptions. They are called saints because they are so rare. But those who minister to the sick, know that they are almost universally deficient in these virtues, in consequence of their physical condition.

The doubts and the fears, the longings without attainment, the unrest in its many forms, of men that are pursuing, or aiming at, a Christian life, are symptomatic of unhealth merely. Good occupation—not too much of it, and yet enough; regularity of physical habits, proper diet, and a wise observance of the laws of sleep and out-of-door exercise, are direct and very efficient means of grace. Prayer, meditation, singing, social religious meetings, activity in doing good to others—these all are eminent means of grace, and are to be observed by all with thanksgiving and with assiduous fidelity; but horseback riding, gymnastic exercises, walking, climbing, boating—these, too, may be means of grace: they may not be; but they may be, if they are properly used. They give health, and health gives an easy performance to very many of the Christian duties and the Christian graces. There is many and many a man that by the help of the Bible and the saddle has gone to heaven with comparative ease, who would not have gone there very easily by the help of either alone! It is taking care of the inward life by spiritual instrumentalities, and taking care of the outward life by physical instrumentalities, that is to make the whole man, and the whole man's life.

I know that there are a great many who feel a repugnance to any such teaching as this, as if it detracted something from religion; as if the grace of God were sufficient to overmatch all mere physical causation. When God is pleased to work miracles, there is nothing that it is not perfectly easy for him to do; but as he is not pleased to work miracles except under extraordinary and emergent circumstances, we are always to judge of what is divinely wise and proper by the average and ordinary course of God in his providence, and in nature; and it is very certain that so far

as the development of moral character is concerned, God is accustomed to use a healthy condition of the body for the development of sound morality and virtue and true spiritual thrift. In my own experience, the cases that I have most despaired of among those who have come to me for spiritual help, have been persons that were nervinely sick. I could do them no good, because I could not reach the conditions of their body.

If a man beset with manifold temptations comes to me for relief, and he will not sleep more than five hours in twenty-four when he should sleep eight hours, what can I do for him? Hymns will not cure him; neither will texts nor sermons. If a person will drink green tea, which is like the quintessence of a thousand needle-points in its effects on a man's nerves, what is the use of his coming to me with complaints about blue devils? They are not blue devils; they are green devils! If a man gorges and oppresses his stomach, and so overlays the keys of life—for the keys of life are located in the stomach, as the keys of the piano and the organ are located in their appropriate places in those instruments—and he comes to me for deliverance from temptations, or for the removal of obscurities that stand between his soul and God, unless I can have control of that man's habits of eating, what can I do for him? A minister has not power to follow on after a man's physical indulgences, and rub out the punishments which God means to inflict for those indulgences. And my personal experience has gone to show that in the case of multitudes who are afflicted with what are called moral troubles, those troubles would not have to be traced back far to be traced to morbid conditions of the body; and the rectification of the body would be the restoration of spiritual health.

For all these reasons, then, and for many more that it would fail me to instance here, I speak of health as a Christian duty, and say that every conscientious and upright Christian man ought to make it a matter of duty to be healthy, and ought to regard himself as having fallen into sin when he has fallen into sickness. With very few exceptions, sickness is the testimony of God to a man that he has violated natural law. Sickness is a punishment for the abuse of the body, just as remorse of conscience is punishment for the violation of any known law of conduct. God meant that the world should be full of healthy men, and it is a flagrant sin for a man to fall from obedience to the laws of health.

[TO BE CONTINUED.]

#### How to LIVE; or, Domestic Economy Illustrated.

This well-printed volume is teeming with practical and entertaining knowledge. The author's ambition reaches higher than to astonish and amuse. He nevertheless supplies novel material for literary recreation, pleasant themes for an hour's conversation in the family circle, and much, also, for the healthy and straightforward growth of domestic civilization. He conversationalizes the reader, so to speak, and enlightens him concerning the simplest secrets of social misfortune or prosperity. He proposes no sweeping reforms, but inculcates common sense and prudence, and pleasingly defines certain physiological rules of right living, which no human being can afford to disobey. We wonder how a man came by so much horticultural, domestic, and housekeeping knowledge! His Inhabiteness must be largely developed—perhaps the organ of *Inquisitiveness* is the source. But many cultured faculties contribute to the pages of this goodly volume. The author holds that the popular theory which "teaches that the laboring man must eat meat is a fallacy." Yet he does not advocate an exclusively vegetable diet. His story of "A Dime a Day" is touching, and widely applicable in its moral import. Let no reader imagine that this work is insufferably tedious, as most books on "Domestic Economy" usually are, for it is entertaining as a novel, instructive as a religious romance, better than a volume of sermons, and as good as its title indicates.—*Herald of Progress.*



## COMBINATIONS OF THE PHRENOLOGICAL ORGANS.

## COMBINATIONS OF SELF-ESTEEM.

THE opponents of Phrenology have objected to it, that there can be no truth or certainty in its doctrines, because we are told by its professors that the primitive faculties do not always manifest themselves in the same way, but vary their manifestations according to the other predominant faculties with which they are combined.

The principle, that the faculties vary the mode of their manifestation, according to the combinations with which they are united, in place of affording an objection to Phrenology, forms the chief beauty and excellence of the science. It is this which makes it applicable to explaining the varieties of human character. To those who look upon the mind and its manifestations, *en masse*, they appear to be made up of contradictions and inconsistencies: the varieties of human nature are endless, and we are inclined to resign in despair the task of explaining and reconciling them. But when we find that by the few simple elemental qualities, disclosed to us by the aid of Phrenology, all these contradictions are explained, and all the anomalies and apparent inconsistencies are reconciled to reason and to one another, this surely affords one of the most convincing proofs that could be offered that the system is true; and we can not sufficiently admire, though we may be able in some degree to account for, that obliquity of mental perception which converts it into an objection.

It would doubtless afford an objection, a formidable one, to Phrenology, if the faculties therein assumed as elementary were stated to be so fixed as always to manifest themselves in the same way. It would then be impossible to reconcile the system with nature. The modifying influence of circumstances and combinations is admitted in regard to every thing else, and why not here? In astronomy, the planets are observed to perform their motions in orbits, approaching more or less nearly to circles or ellipses; but they all exercise on one another certain *disturbing forces*, which modify, more or less, the direction and velocity with which they move. In chemistry, the gaseous and earthy constituents into which different portions of matter have been resolved, are known to assume very different forms (without any alteration in their substance), according to the different substances or the different proportions of these substances to which they may be united. In these cases, instead of any objection being founded on the admission of the modifying influence of *circumstances and combination* to account for the production of any given effect, it is perfectly understood that it is the study of these combinations which constitutes the science itself. It is the calculation and solution of opposing, modifying, and disturbing forces, which constitutes the science of astronomy. It is the observation of the effect of different combinations of matter which constitutes the science of chemistry. So it is here, in the observation and explanation of the effect of different combinations of the simple mental powers, that the science of *Phrenology* properly consists. The study of the combinations is the *philosophy* of the mind; and without this the mere knowledge of the facts is of comparatively little interest.

The effect of the combinations will be best illustrated by examples; and in order to afford a specimen of this species of study, we shall select a single organ and power, and endeavor to show what will be its effect in its combination with all the other powers and faculties, taking these separately and *seriatim*. In one respect, all the combinations exist in every sane individual, as every such individual possesses all the organs and their correspondent faculties more or less developed. In what follows, however, it is to be understood that we are considering what will be the effect when such and such faculties are not merely *present*, but when they are greatly predominant in the character, as they will be when the organs of them are found to be *large* or *very large*, and the others which might control or modify their influence to be small or moderate. We think it sufficient to mention this once for all, and that we need not in each individual instance repeat that the faculties we are describing are predominant in the character. As our present example, we shall select for consideration the different combinations of *Self-Esteem*, which in itself merely leads to magnify the importance of self and all that belongs to it, but varies in the manner of its manifestation, according to the development with which it is found to be combined. Some of the most remarkable of these variations are now to be stated:

Great Self-Esteem, when combined with a considerable amative propensity, will show itself in a selfishness with regard to sensual gratification. An individual so constituted (unless Conscientiousness, Benevolence, and Adhesiveness be also large) will regard woman as the mere instrument of his pleasures, and as a plaything for the amusement of his idle hours. Her feelings, her happiness, will not be the object of his care, but as soon as his own selfish appetite is sated he will turn away and leave her, perhaps to pine in want and misery. While the appetite continues, however, he will be desirous of engrossing this toy to himself, and though he feels no love for her independently of his own selfish gratification, he will be jealous of any encroachment upon what he considers his own peculiar property. He will take no delight in a common creature, whose favors are open to all; but if he can succeed in overcoming the resistance of one who has not yielded but to him, the exploit will be gloried in as a high victory, though the conquest, after it is made, may soon be despised and forsaken.

Great Self-Esteem, joined to Philoprogenitiveness, and not modified by the superior sentiments, render the individual fond of his children because they are his, and for no other reason. He feels toward them as if they were a part of himself, and it makes little difference that this part is extended beyond the limits of his own body. To use a common expression, "all his geese are swans." He is proud of them, and considers them superior to all other children; they are infinitely handsomer, and cleverer, and wittier, than the children of any other person. He loves to descant on this superiority; and if they are tractable and obedient, he conceives that it is all owing to his wonderful management, and to the superior excellence of his plan of education. He tells you it is people's own fault if their children do not behave as they would have them; that it just requires steadiness and a proper method of management,

which method he never doubts that he possesses, though he can not very well explain in what it consists. If you tell him that children differ in their natural tempers, and that his children are perhaps naturally more manageable than yours, he smiles upon you with the most ineffable disdain. The idea that their easy government is owing to anything except his own merit, never enters his mind. If, on the other hand, when you go to his house you find the children waspish, petulant, and troublesome, he prides himself in their spirit, wit, cleverness, and independence. He never checks them in their amusements, their sweet, innocent gambols. But when, in the course of these innocent gambols, they interfere with some of his selfish propensities, as by breaking a china vase, or throwing down an inkstand on a handsome carpet, his Self-Esteem takes another direction, and brings his Combativeness and Destructiveness into play. He drives them out of the room in a fury, swears they are the torment of his life, and there never was such a set of ill-tempered, disobedient, awkward, stupid, intolerable brats; that all children are a pest, and those persons are happy who have none. You need not remind him of the account formerly given of the admirable order and management in which they are kept. You will receive no thanks for it, nor will it alter his mode of thinking and acting toward them on any future occasion.

When great Self-Esteem is combined with Adhesiveness, it begets selfishness in friendship. Friendship will, indeed, be probably confined either entirely to near relations, or those who are in some way or another connected with self. There are individuals who never form an attachment without some selfish end. The attachment, when once formed, may perhaps be sincere; but it is not founded on any regard to merit, or to the intellectual or moral qualities of the object, but to the connection of that object to self. It is also accompanied with the same engrossing spirit which we formerly noticed in regard to another propensity. The self-esteeming person can not endure that his friend should love another better than, or even equally, with himself. When the parties are of opposite sex, this unfortunate feeling becomes peculiarly irritable and tormenting, and forms the disposition to *jealousy*, which is the cause of so much misery in the world.

When *Self-Esteem* and Combativeness are predominant in the character, we find an irritability added to the love of contention, which is sometimes as amusing as it is troublesome. The self-esteeming combative man is a perfect spitfire; the smallest appearance of opposition puts him in a fume, and yet he can as little endure that you should agree with him; for he will on no account agree with you. You can not annoy him more than by saying that you are entirely of his opinion; he will endeavor to prove the contrary. He is snappish and worrying, and is "nothing if not critical." His element is the gale and the tempest, and he gets sick in a calm. A person of this stamp once boasted that he never took any one's advice, and that no one could pretend to say he was able to manage him; when he to whom he addressed himself told him that he was quite mistaken, for that he had always found him perfectly manageable. "How?" cries his combative friend, in a fury; "I am sure I never did anything you



advised me." "I grant you," replied the other; "but then I knew you too well ever to advise you to do what I wished. When I had any object to be served with you, I always requested you to do the direct contrary of what I wanted, and thus I was sure that you would act exactly agreeably to my wishes." This is a genuine anecdote. The individual is now dead, but he was well known to many who would bear testimony to this trait in his disposition. This *spirit of contradiction* has not escaped the comic poets and writers of farces, and nothing can be more laughable than some of its examples. As an instance, I may refer to this scene in "Love in a Village:"

"Mrs. Deb. I wish, brother, you would let me examine him a little. Justice Woodcock. You shan't say a word to him: you shan't say a word to him. Mrs. Deb. She says he was recommended here, brother: ask him by whom. Justice Woodcock. No, I won't now, because you desire it."

"Whenever I am in doubt about anything," says Mr. Bundle, in "The Waterman," "I always ask my wife; and then, whatever she advises, I do the direct contrary." There are in real life many Mr. and Mrs. Bundles.

Self-Esteem large, with Destructiveness predominating, is a fearful combination, unless balanced by a large proportion of benevolent and conscientious sentiment. The individual in whom this combination is found predominant (always supposing Benevolence and Conscientiousness deficient), will be cruel as a boy and ferocious as a man. Hogarth's Progress of Cruelty is a just and melancholy picture of what would be the result of this combination in its worst form. The individual will be prone to take offense, furious when offended, and never forgetting it or forgiving the party offending. When offenses are of a trifling description, and do not rise to such importance as to appear to deserve a heavier infliction, they will beget the feeling of hatred; that inward aversion and loathing which extends itself from the offending party himself to all that be-ongs to or is connected with him. But when the offense is of a more serious nature, and touches sufficiently near any of the other predominant propensities, it gives rise to the passion of revenge, and nothing can or will satisfy its deadly rancor, except the blood of the offender. It is necessary to the full gratification of this feeling, not merely that the offender be punished, but that he be punished by him who has been injured or offended. We desire to inflict the mortal blow, and if we do not inflict it we do not care, or rather we do not desire, that it should be inflicted by another. Thus Macduff, in the first eagerness of his revenge against Macbeth, prays to Heaven to

"Cut short all intermission. Front to front  
Set thou this fiend of Scotland and myself  
Within my sword's length set him; if he escape me,  
Heav'n forgive him too."

Afterward, when seeking him in battle, he exclaims:

"Tyrant, show thy face:—  
If thou be'st slain, and with no stroke of mine,  
My wife and children's ghosts are unappeased."

Many instances of a similar kind might be produced from the tragic poets. In the "Maid's Tragedy," in the scene where Evadne murders the king (a scene infinitely exceeding in horror anything that Shakespeare ever introduced upon the

stage), after she has, by a stratagem, fastened him to his chair, and has begun her bloody work by inflicting one wound, she seems to glory in her crime, by repeating at every stab the grievous wrongs which had led her to such a dreadful excess of vengeance. In answer to his cries for mercy, she replies:

"Hell take me then, *this* for my Lord Amyntor (*stabbing him*);  
*This* for my noble brother; and *this* stroke  
For the most wronged of women."

When, however, to the combination now considered is added an ample endowment of the better sentiments, the individual will be irascible, and subject to starts of sudden rage; but when these are over (and their very fury will soon work itself out) the better sentiments will regain the ascendant, and he will repent what he has said or done under their influence. It may even be that, in order to make up for the injustice which his anger has made him commit, he will go as far to the opposite extreme of kindness and generosity. There are persons of this character who are reputed to be very passionate, but very good-hearted; and whom you will find striking their children for trifling faults in one minute, and the next overwhelming them with caresses. We have been told of a lady who was extremely apt to get into a rage with her woman, but as soon as the fit of passion was over, she endeavored to make up for the hard words, or perhaps blows, she had given her, by bestowing on her some gown, or other article of apparel, and so common had this become, and so completely had the maid got into her mistress's cue, that when she had set her heart on any new piece of dress, she generally contrived to irritate her mistress by some petty fault, when she was sure afterward to be repaid with what she wanted.

[TO BE CONTINUED.]

## INSTRUCTIVE BIOGRAPHY—NO. 1.

BY A. D. J.

IN no department of literature do we find so much to entertain and instruct as in that of *biography*. Without biography, history would become a dry and unentertaining collection of naked facts which would seem to lack the necessary cohesion. We might learn that there were such men as Adam, and Noah, and Moses, and David, and Joshua, and Simon Peter, and St. Paul, and John; but for the discrimination of character, we must have the intellectual and spiritual life delineated. We must know what a man or woman has said as well as done; how they have felt, enjoying and suffering; how they have lived with their fellows in the discharge of their relative duties; what kind of fathers and mothers, and brothers and sisters and children they have been; how, as rulers, they have governed, and subjects they have served; as soldiers, they have patriotically served their country, or ignominiously betrayed its dearest interests. Without this, Simon Peter might be Simon Magus, and the great Leader of the Hebrews might be the captain of a banditti on the plains of the frozen zone. What a charm is added to King David when we read his private diary, as recorded in the Psalms! Any mighty man might have built the Temple, and outvied him in his magnificence;

but if that man had made no revelations of such great devotion, such glorious insights to the human soul, such magnificent outpourings of his own exalted and sublime imagination, such paternal tenderness of spirit, he might have been, instead of the greatest moral hero born among men, a mere Alexander or Bonaparte, whose monument should be in stone, cold and soulless as himself. Men might look upon the one and read the history of his thronging hosts reposing on the banks of that old Eastern river, and mourning that there were for its leader no more worlds for their conquests, or the other of his suffering cohorts amid the resistless storms of the Alps, or the equally conquering snows of Russia, in which his brave vassals were overwhelmed as with a shroud of humiliation and forgetfulness.

But what a living monument, covered all over with cloven tongues of fire, every one of which speaks with the breath of the Everlasting, revealing to us the inward and outward life of the great king, is that sweet and simple lyric the Book of Psalms! How will it continue to grow in beauty and attractiveness, when the bronze statues and stone mausoleums over the ashes of earth's greatest heroes shall have crumbled into dust and passed into oblivion!

The names of Napoleon and Alexander will live forever, and their deeds be the themes of historians and poets so long as poesy lasts and history shall float on the current of time, and shall excite the admiration of mankind until that stream shall be swallowed up in the mighty ocean into which it flows; but the great heart of humanity shall preserve, while that heart shall beat, the sweet memories of the saint who kept his harp of song so harmoniously attuned to all that is dear in the human soul; who kept his spirit so near the gates of heaven that the notes of angels were reflected through his golden pen to wondering saints on earth.

David was a man with a man's faults—human with his failing, and halting humanity prominent in his picture; but we would not have but one perfect model in the race, for then we should lack the human experience which his biography unfolds. We would not have the record of his eventful career contain one weakness less, or efface one false step from his path in life. How many countless hearts have yearned in his prayers, have mourned in his sorrows, have rejoiced in his deliverances, have groaned under his burdens, and exulted in his song of triumphs! Perhaps there is no book on earth so thoroughly read, so frequently meditated—and simply because it is the reflection of every man's heart who reads it.

Who has not regretted, while reading the life of David, that he died and left no picture of himself behind? But PHRENOLOGY enables us to erect his statue, and to give us a clew to his presence. Give a true phrenologist his prominent traits of character, and he will immediately supply the deficiency by forming his true picture in his mind's workings. A cultivation of phrenological knowledge will enable any one to appreciate the characters of whom he reads, and to make him a "veritable, living reality." Not only so. It will give a zest to his reading akin to that he would feel in reading of a person with whom he had been for a long while acquainted. It helps



him to reconcile incongruities, and to straighten up those contradictions of character which are always perplexing, not to say painful, whether we meet them in biography or in actual life.

When, for instance, we read of Washington that he possessed a temper to which any other than he would have fallen captive, and yet submitted to it only sufficient to show its terrible existence, we wonder what secret power controlled him, and attribute it to the grace of God. Phrenology gives the key to his character, and illustrates the importance of instilling into our children the necessity of *knowing themselves*, that they may govern themselves. We have a few sharp-pointed instances in the life of Washington, never, we believe, before made public, by which, by and-by, we intend to illustrate our subject.

Our purpose, in the present series of papers, is to give the leading characteristics of some of America's great men, with extracts from their published biographies or private histories confirmatory of these characteristics, and subserving the interests of humanity, and illuminating the science to which this JOURNAL is devoted.

[TO BE CONTINUED.]

## Literary Notices.

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Especially do we commend to our readers that portion of the book which tells "how to do business." No man can read it without rising from its perusal the stronger for it. We have no space for extended review, but we believe our embarrassments in business matters are in most cases the result of a want of this kind of knowledge. Business is not supposed to have any moral base, or need any moral element in its superstructure. At least, the mass of business men act as if this was their view of the philosophy of business. And, perhaps, our system of exchange has brought about this result—perhaps, we say, the *system* is responsible for this state of things.

A friend of ours told us, the other day, that when he started in life, an old teacher called him into his office and gave him this advice: "You are going into the world, to struggle with it; the best advice I can give you is, in matters of business treat every man you deal with as if he were a—rascal." Our friend said he thought it rather hard advice, but subsequent experience had satisfied him it was about the only mode of self-preservation. This is a hard doctrine to teach and to believe, but the practices of business men teach it, and prove that they believe it.—*Prairie Farmer, Chicago.*

## To Correspondents.

S. H. S.—You state in all your books, that your works are for sale at No. 231 Arch Street, Philadelphia. I have made inquiries, and they tell me that there is nothing there of the kind. I should like to know if your publications are for sale there or not. Answer through PHRENOLOGICAL JOURNAL, if you please.

Ans. Our books were for sale at 231 Arch Street for several years, and the books then printed have that place named in the imprint. Not a few of our works are scattered up and down the land with 131 Nassau Street, N. Y.

on the title-page, and letters are often addressed to us at that number. But for a year or two the Philadelphia establishment has been at 922 Chestnut Street, and since 1854, our New York office and book store is at 308 Broadway. It is possible some of our books still have the old imprint in them, but nearly all have been changed.

A. B.—Does the cultivation of an organ increase its size? and if so, can an organ which is only average be increased by cultivation to the size of large? and if not cultivated, will they decrease in size? What faculties are necessary for a novel-writer?

Ans. It is one of the fundamental doctrines of Phrenology, that exercise increases the size of organs and their power of manifestation. We think a person fifteen years old could, by culture, increase an organ of average size to that of large. We know that disuse weakens organs, and we believe that it induces a decrease of their size, the same as muscles become flabby, weak, and small by the want of use. The developments necessary for a novel-writer are an active emotional temperament, large Ideality and Spirituality, strong social dispositions, large Constructiveness, and large perceptive organs.

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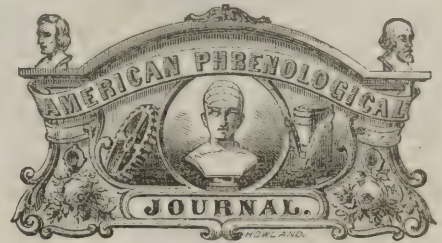
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### OPENING AN ANCIENT MOUND NEAR MADISON, WIS.

[Report by J. A. Lapham, Esq., to the American Ethnological Society.]

TRAVELERS approaching the beautiful city of Madison, the capital of the State of Wisconsin, by the Milwaukee and Mississippi Railroad, from the east, are conveyed across one of the lakes that give so much interest to this charming locality. Looking toward the south, they will find the lake bounded by a ridge of considerable elevation, the crest of which is serrated by a series of ancient monuments of earthwork, the mysteries of whose origin and nature have not yet been fully found out. Their sharp outlines, projected against the sky for a background, with the scattered trees and shrubs, all reflected in the clear, still water of the lake, render this spot quite conspicuous and beautiful.

Of this remarkable ridge, which divides the waters of Lake Monona (the third of the series) from Lake Wingra, with its ancient earthworks, a sketch and a plot are given. The slopes were steep, especially on the south side; the crest narrow, the soil a loose gravel (drift of the geologists), but slightly compacted with clay or other material. At the highest point, where the two largest mounds are situated, it has an elevation quite abrupt, of seventy-five feet, upon which the mounds make an addition of ten feet. In some parts, the ridge is covered with groves of small trees, at others it is naked.

By invitation of George P. Delaplaine, Esq., of Madison, I visited that place on the 1st of June, 1859, in company with Prof. J. D. Whitney, the geologist, for the purpose of making a survey and exploration of the interesting group of mounds before they should become lost by the progress of "improvement" in that direction. Already some of them have been injured by the opening of roads, and by the idle curiosity of persons who have made slight excavations. It would be fortunate if other landed proprietors would follow the good example of Mr. Delaplaine, and preserve an accurate record of such ancient works as they are about to destroy. Many very interesting animal effigies (mounds in the form of animals) have already been leveled by the plow, or otherwise injured or effaced.

The peculiar form of this ridge, the nature of the soil, and its position between two valleys, exposing it to the drying effects of the winds, render it peculiarly fitted for the preservation of anything that may have been buried under the mounds. The steep slopes fall away from the base of the mounds on either side, thus carrying off immediately the falling rain. The earth composing the mound was of fine material, well compacted, and still further protected by a dense sod of prairie grass and weeds, so that very little water could penetrate it; and the depth was such as to exclude all the destroying effects of frost in winter. We were therefore convinced that, if any of the original mound-builders are anywhere preserved, we might look for them here; and in this we were not disappointed.

These mounds, as is usual in such groups in Wisconsin, present a variety of forms—among them the circular, oblong, attenuated, and animal-shaped. They are situated on the northwest quarter of section twenty-six, in township seven,

range nine, of the government surveys. From the top of these mounds there is a very fine and extensive view of the country around, suggesting at once the idea that this may have been a sort of look-out station or sentry post from which to watch the approach of an enemy.

The largest mound on this ridge, the one excavated by us, has an oval form, the basal dimensions being seventy and fifty feet; the height ten feet. It was built upon the convex surface of the ridge, so that the depth of the mound in the middle was a little less than appeared from the outside. The exploration was commenced on the southeast side by running a horizontal drift from the base toward the center. This brought us a little below the original surface.

Our first discovery was the remains of a human skeleton that had been buried about three feet below the top of the mound. The position of this skeleton was horizontal, the head toward the west. The bones were very much decayed, the teeth and a few of the larger bones being all that were sufficiently strong to be taken out. At the foot was the skull of a skunk, and also a few teeth, and a portion of the jaw of another animal, apparently a fox. Whether these had been buried with the human body, or had burrowed into the mound on their own account is not easily determined, though the latter supposition is rendered probable by the good state of preservation of the skull of the skunk.

This skeleton was doubtless buried in the mound since the original construction, as is often done by the Indian tribes. Its decayed condition was owing to its position near the surface, rather than to its great age. It is on this account that skulls taken from mounds are not always to be regarded as those of the ancient mound-builders; for they may have been buried within the recollection of the present inhabitants.

It is rarely that the original deposit can be found sufficiently firm for preservation. It is only under the most favorable circumstances that we can hope to secure even the skull of one of the real mound-builders.

As we descended into the mound, the extreme fineness and dryness of the loamy material became apparent, giving strength to our conjecture and hope that a real mound-builder was about to be brought to light; and we wished for some magic power by which he could be re-endowed with the faculty of speech, that he might reveal the story of his strange and unknown history!

Our work was temporarily arrested by the high wind, which swept with full force over the ridge, and kept the opening we had made involved in a cloud of fine dust, rendering it almost impracticable to breathe while making the excavation. The earth thrown out was quite dry, and in much indurated masses or clods, though the spring rains had hardly ceased. The material of the mound was mostly the dark-colored soil of the prairie, showing that the surface only had been taken to construct it. At one place there was a slight layer of gravel, as if a small quantity of that material had been used when the work had reached that point.

Under the middle of the mound we found the object of greatest interest. An excavation had been made in the original ground, the bottom of which was paved with rounded stones, imbedded in

clay. Upon the pavement was placed the body of a man, in a horizontal position, the head toward the east, the legs and arms folded back. The skeleton was in a very good state of preservation, most of the bones being found, including many of the smaller ones. The skull was nearly entire, but had been crushed and distorted by the pressure of the superincumbent earth.

As this was clearly a skeleton of one of the honored dead over whose remains and for whose memory the mound was erected with so much care and labor, all material facts in relation to it will be of interest; and accordingly I have endeavored to reconstruct the skull from the separate parts preserved, and have made the drawing on plate 1, figure 1. Upon a careful comparison with the numerous figures in Morton's *Crania Americana*, it will be found that it agrees, in general contour and size, most nearly with that on plate 28, representing the *Chippewa*. Though it would be wrong, perhaps, to infer, upon such slight evidence, that the ancient mound-builders of Wisconsin were the ancestors of the Chippewas, yet we may regard it as further proof that they were one and the same with the American race, as first clearly indicated by Dr. Morton. (*"Crania Americana,"* p. 229.)

About two feet above the skeleton we found a few fragments of a human skull, but no traces of other bones. They had, doubtless, been casually thrown upon the mound during its progress of construction.

Very near the skull was found a gray flint arrow-head, and a bone, apparently of a bird, which had been wrought into an implement of some important use, no doubt, to those who made it.

Occasional fragments of bones and pieces of charcoal were found at various depths, but no indications of the burning of human or other sacrifices. Roots of trees or shrubs had penetrated to the very bottom of the mound. While the work was in progress, we were visited by numerous citizens of Madison, and by the officers and students of the Wisconsin State University, many of whom manifested a deep interest in the subject of American Antiquities.

Besides the mounds referred to in this paper, there are numbers of others in the vicinity of the "Four Lakes," many of them quite interesting on account of their peculiar forms, etc. A few of them are described and figured in the 6th volume of the *Smithsonian Contributions to Knowledge*. It is hoped that provision will be made by law for the preservation of at least such as happen to be on the grounds selected for the site of the State Lunatic Asylum and other public institutions.

### THE BABY. (PARENTAL LOVE.)

ANOTHER little wave  
Upon the sea of life;  
Another soul to save,  
Amid its toil and strife.

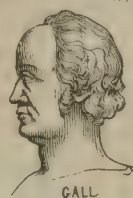
Two more little feet  
To walk the dusty road:  
To choose where two paths meet,  
The narrow or the broad.

Two more little hands  
To work for good or ill;  
Two more little eyes,  
Another little will.

Another heart to love,  
Receiving love again;  
And so the baby came,  
A thing of joy and pain.



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[WHOLE NUMBER, 258.]

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## THE ANGLO-SAXON RACE.

In 1620 the Anglo-Saxon race numbered about 6,000,000, and was confined to England, Wales, and Scotland; and the combination of which it is the result was not then more than half perfected, for neither Wales nor Scotland was half Saxonized at the time. Now it numbers 60,000,000 of human beings planted upon all the islands and continents of the earth, and increasing everywhere by an intense ratio of progression. It is fast absorbing or displacing all the sluggish races or barbarous tribes of men that have occupied the continents of America, Africa, Asia, and the islands of the ocean. If no great physical revolution intervene to check its propagation, it will number 800,000,000 of human beings in less than one hundred and fifty years from the present time—all speaking the same language, centered to the same literature and religion, and exhibiting all its inherent and inalienable characteristics.

Thus the population of the earth is fast becoming Anglo-Saxonized by blood. But the English language is more self-expansive and aggressive than the blood of that race. When a community begin to speak the English language it is half Saxonized, even if not a drop of Anglo-Saxon blood runs in its veins. Ireland was never colonized from England like North America or Australia, but nearly the whole of its 7,000,000 or 8,000,000 already speak the English language, which is the preparatory state to being entirely absorbed into the Anglo-Saxon race as one of its most vigorous and useful elements. Everywhere the English language is gaining upon the languages of the earth, and preparing those who speak it for this absorption.

The young generation of the East Indies is learning it, and it is probable that within fifty years 65,000,000 of human beings of the Asiatic race will speak the language on that continent. So it is in the United States. About 50,000 emigrants from Germany and other countries of con-

tinental Europe are arriving in this country every year. Perhaps they can not speak a word of English when they first land on our shores, but in the course of a few years they master the language to some extent. Their children sit upon the same seats, in our common schools, with those of native Americans, and become, as they grow up and diffuse themselves among the rest of the population, completely Anglo-Saxonized. Thus the race is fast occupying and subduing to its genius all the continents and islands of the earth.

The grandson of many a young man who reads these lines will probably live to see the day when the race will number its 800,000,000 human beings. Their unity, harmony, and brotherhood must be determined by the relations between Great Britain and the United States. Their union will be the union of the two worlds. If they discharge their duty to each other and to mankind, they must become the united heart of the mighty race they represent, feeding its myriad veins with the blood of moral and political life. Upon the state of their fellowship, then, more than upon the union of any two nations on earth, depends the well-being of humanity and the peace and progress of the world.

## TEACH THE WOMEN TO SAVE.

There's the secret. A saving woman at the head of a family is the very best savings' bank yet established—one that receives deposits daily and hourly, with no costly machinery to manage it. The idea of saving is a pleasant one, and if "the women" would imbibe it at once they would cultivate and adhere to it, and thus, when they were not aware of it, would be laying the foundation of a competent security in a stormy time, and shelter in a rainy day. The woman who sees to her own house has a large field to save in; the best way to make her comprehend it is for her to keep an account of current expenses. Probably not one wife in ten has an idea how much are the expenditures of herself and family. Where from one to two thousand dollars are expended annually, there is a chance to save something if the attempt is only made. Let the housewife take the idea—act upon it, and strive over it, and she will save many dollars—perhaps hundreds—where before she thought it impossible. This is a duty—not a prompting of avarice—a moral obligation that rests upon "the woman" as well as the man; but it is a duty, we are sorry to say, that is cultivated very little, even among those who preach the most, and regard themselves as examples in most matters. "Teach the women to save," is a good enough maxim to be inserted in the next edition of "Poor Richard's Almanac."





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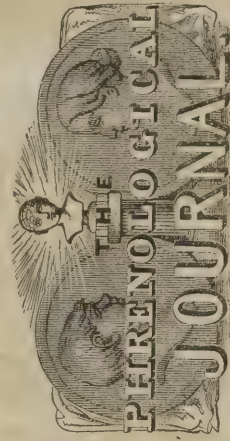
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It seems hardly right to call polar bears land animals; they abound here 110 geographical miles from the nearest land, upon very loose broken-up ice, which is steadily drifting into the Atlantic at the rate of twelve or fourteen miles daily. To remain upon it would be to insure their destruction were they not nearly amphibious. They hunt by scent, and are constantly seen running against the wind, which prevails from the northward, so that the same instinct which directs their search for prey, also serves the important purpose of guiding them in the direction of land and more solid ice. I remarked that the upper part of bruin's fore-paws are rubbed quite bare. Peterson explains that to surprise the seal a bear crouches down with his forepaws doubled underneath, and pushes himself noiselessly forward with his hinder legs until within a few yards, when he springs upon the unsuspecting victim, whether in the water or upon the ice. The Greenlanders are fond of bear's flesh, but never eat the heart or liver, and say that these parts cause sickness. No instance is known of Greenland bears attacking men except when wounded or provoked; they never disturb the Esquimaux graves, although they seldom fail to rob a cache of seal's flesh, which is a similar construction of loose stones above the ground. A native of Upernavik, one dark winter's day, was out visiting his seal nets. He found a seal entangled, and while kneeling down over it upon the ice to get it clear, he felt a slap on the back, from his companion, as he supposed; but a second and heavier blow made him look smartly round. He was horror-stricken to see a peculiarly grim old bear instead of his comrade! Without deigning further notice of the man, bruin tore the seal out of the net, and commenced his supper. He was not interrupted; nor did the man wait to see the meal finished.—*Captain McClintock's Voyage in Search of Sir John Franklin.*

**LAUGHTER AND MUSIC.**—Laughter and music are alike in many points; both open the heart, wake up the affections, elevate our natures. Laughter ennobles, for it speaks forgiveness; music does the same, by the purifying influences which it exerts on the better feelings and sentiments of our being. Laughter banishes gloom; music madness. It was the harp in the hands of the son of Jesse which exorcised the evil spirit from royalty; and the heart than can laugh outright does not harbor treason, stratagems, and spoils. Cultivate music, then—put no restraint upon a joyous nature—let it grow and expand by what it feeds upon, and thus stamp the countenance with the sunshine of gladness, and the heart with the impress of a diviner nature, by feeding it on that "concord of sweet sounds" which prevails in the habitations of angels.

"I AM very much troubled, madam, with cold feet and hands." "I should suppose, sir, that a young gentleman who had so many *mittens* given him by the ladies, might at least keep his hands warm."

THERE is, in England, an excess of 800,000 females over males. This disparity is caused by the wars and the standing armies, by the drain of men for the mercantile and naval marine, and by the greater number of males who emigrate to the colonies and to the United States.

**TESTIMONIAL.**—To MR. GAMMON—*Sir:* Your newly invented and highly improved hair-oil is most satisfactory in its results. I tried it on the wooden legs of my kitchen-table, which were as straight and as ugly as a chimney-pot. It is needless to say they are now curled like a pig's tail, and as beautifully twisted as the cunning of a diplomatist.

HUMME BUGGE.

## TRYING TO PLEASE EVERYBODY.

## HINTS TO THE EDITORS.

One reader cries, Your strain's too grave,  
Too much morality you have,  
Too much about religion;  
Give me some witch or wizard tales,  
Of slip-slop ghost with fins and scales,  
And features like a pigeon.

I love to read, another cries,  
Those monstrous fashionable lies—  
In other words, those novels,  
Composed of kings, and priests, and lords,  
Of border wars, and gothic hordes  
That used to live in novels.

The man of dull scholastic lore  
Would like to see a little more  
Of first-rate scraps of Latin;  
The grocer feign would learn the price  
Of tea and sugar, fruit and rice;  
The draper, silk and satin.

Another cries, We want more fun,  
A witty anecdote or pun,  
A rebus or a riddle;  
Some wish for parliamentary news;  
And some, perhaps, of wiser views,  
Would rather hear a fiddle.

Another cries, I want to see  
A jumbled-up variety,  
Variety in all things—  
A miscellaneous hodge-podge print,  
Composed (I only give the hint)  
Of multifarious small things.

I want some marriage news, says miss;  
It constitutes my highest bliss,  
To hear of weddings plenty,  
For in the time of general rain  
None suffer from a drouth, 'tis plain,  
At least not one in twenty.

I want to hear of deaths, says one,  
Of people totally undone  
By losses, fire, or fever;  
Another answers, full as wise,  
I'd rather have the fall and rise  
Of raccoon skins and beaver.

Some signify a secret wish  
For now and then a favorite dish  
Of politics to suit them;  
But here we rest at perfect ease,  
For should they swear the moon was cheese,  
We never should confute them.

Or grave or humorous, wild or tame,  
Lofty or low, 'tis all the same,  
Too haughty or too humble;  
So, brother editors, pursue  
The path that seems the best to you,  
And let the grumblers grumble.

Two young fellows got to bantering each other the other day. Finally, one of them exclaimed, "Well, there's one thing you can't do!" "What is it?" "You can't put your head into an empty barrel." "Oh, nonsense," exclaimed the other, "why can't I?" "Because," dryly rejoined the first, "it is an impossibility to put a *hogshead* into a barrel!"

WHAT is the best to prevent old maids from despairing?—pairing.

VEAL is now called "unfinished beef;" lamb, "incipient mutton;" and sucking pig, "premonitory pork."

"HURRY up the hot cakes" is now politely rendered, "Accelerate the preparation of those calorific productions of the griddle."

"DAWKTER," said an exquisite, the other day, "I want you to tell me what I can put into my head to make it right." "It wants nothing but brains," said the physician.

QUOTH Patrick of the *Yankee*—"Be dad, if he was cast away on a dissolute island, he'd get up the next mornin' an' go around sellin' maps to the inhabitants."

"WELL, George," asked a friend of a young lawyer, "how do you like your profession?" "Alas, sir, my profession is much better than my practice."

## ENGINEERING OF SPIDERS.

Some days since, while writing in my office, my attention was attracted to a small spider descending from the under side of a table in the corner of the room, where it had stationed itself unmolested. A large horse-fly many times too large for the spider (which was very small) to manage, had by some means become disabled and lay on the floor. The spider descended to the fly, and, with some caution, began to entangle it in its web, and soon had it completely bound. The spider then ascended to the table, and soon descended again; and thus continued to ascend and descend for some time, fastening the fly more completely each time it returned. I was at a loss to know its object in binding the fly so completely on the floor. Soon, however, it ceased descending, and appeared to be busily employed at its station near the table. I could not conceive what its object was in passing about so very actively; but imagine my surprise when, in a short time, I saw the fly leave the floor, and begin to ascend toward the table. This was soon explained. The spider had attached a number of cords to the fly, extending to the table, and by stretching each to its greatest tension, and confining the upper end, the elasticity of the cords (some fifty or more) was combined in raising the fly. By continuing the process of tightening one cord at a time, in some fifteen or twenty minutes the fly was raised to the table, and there deposited for future use.

## DATES WORTH REMEMBERING.

- 1180—Glass windows first used for light.
- 1236—Chimneys first put to houses.
- 1252—Lead pipes for carrying water.
- 1290—Tallow candles for light.
- 1299—Spectacles invented by an Italian.
- 1302—Paper first made from linen.
- 1341—Woolen cloth first made in England.
- 1410—Art of painting in oil.
- 1440—Art of printing from movable types.
- 1477—Watches first made in Germany.
- 1450—Variations in the compass first noticed.
- 1453—Pins first used in England.
- 1590—Telescope invented by Porta and Jansen.
- 1601—Tea first brought to Europe from China.
- 1603—Theater erected in England by Shakspeare.
- 1603—Thermometer invented by Sanctorius.
- 1619—Circulation of the blood discovered by Harvey.
- 1625—Brick first made of any required size.
- 1626—Printing in colors invented.
- 1629—Newspapers first established.
- 1630—Shoe-buckles first made.
- 1635—Wine made from grapes in England.
- 1639—Pendulum clocks invented.
- 1641—Coffee brought to England.
- 1641—Sugar-cane cultivated in the W. Indies.
- 1643—Barometer invented by Torricelli, in Italy.
- 1646—Air-guns invented.
- 1649—Steam-engine invented.
- 1650—Bread first made without yeast.
- 1759—Cotton first planted in the United States.
- 1763—Fire-engine first invented.
- 1766—Steam-engine improved by Watt.
- 1785—Stereotyping invented in Scotland.
- 1788—Animal magnetism discovered by Mesmer.

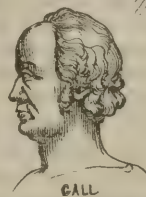
**A GOOD PUZZLE.**—The following enigmatical address on a letter envelop is a good one:

Wood,  
J.  
Mass.

Correctly interpreted, the letter was sent to J. Underwood, Andover, Mass. The inventor that got that up was considerable.



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## INJURIES OF BRAIN.

[OUR readers seem to take pleasure in propounding to us knotty and difficult problems, or such as are a puzzle to themselves; others propose questions which seem to them very easy of solution, but which, perhaps, cover the whole range of morbid physiology, or the entire system of the-ology. It gives us pleasure to receive sensible and respectful questions to be answered, and as such we regard the following from J. W. G.]

FIRST.—Does Phrenology teach, that if an organ be destroyed, it will totally annihilate that faculty of the mind?

ANSWER.—This question can not be settled by a single Yes or No. There are many things to be taken into account, some of which we will proceed to consider. The brain, in the present life, is the organ of mental manifestation; and if we could imagine the whole brain gone, and yet life remain, as the result the mind would have no power of manifesting itself in connection with the body. The brain is sometimes inflamed so that its normal action is destroyed. The individual, then, is insane; his faculties are warped, and unnatural in their action. He is not, after he returns to health, always conscious of that which occurred to him when in this inflamed or insane state of mind. Again, compression of the brain frequently occurs when the individual, morally, socially, and



THOMAS RICHARDSON—A CASE OF TUMOR IN THE HEAD.

intellectually, is rendered entirely insensible; has no knowledge of the outer world, and no consciousness of existence. An eminent physiologist remarks, "Fever, or a blow upon the head, will change the most gifted individual into a maniac, causing the lips of virgin innocence to utter the most revolting obscenity; and those of pure religion, the most horrid blasphemy." These effects arise, as you will observe, from the disturbance of the normal action of the organs of the brain by "fevers," or "a blow upon the head," that is to say by inflammation or concussion. Now, if total unconsciousness can arise from congestion of the brain, as in apoplexy, or fainting, or any other cause, why should not the destruction of the substance of the brain produce similar results?

There are many instances in which portions of the brain have been lost with more or less disturbance to the mental action. These causes, however, generally disturb the organization in

one hemisphere of the brain. You will bear in mind that the brain is composed of two halves or hemispheres, and that each hemisphere has an entire set of the phrenological organs, so that the brain being injured on one side does not destroy the corresponding organs on the other side of the brain. In like manner, if one eye be injured or destroyed, it will not utterly deprive the person of vision, because the other eye will carry on that function; but if both eyes be put out, where then is vision? The man might remember the images he had seen, but to gain any further knowledge of objects would be impossible; but if you mentioned red, green, white, or blue to him, or if you mentioned persons, places, or things which he had previously seen, the images of which were still in his memory, he could recall them with the distinctness which would answer a very good substitute for sight; but

when you ask the poor man to gather new knowledge by his eyes, he finds the entire world shut out from him for ever. In like manner, persons may lose portions of the brain, in which both organs are located, and the roots of the nerves or nervous centers still being left, which once were connected to the surface and constituted a portion of that telegraphic machinery connecting consciousness with the outer world; the individual may retain a consciousness of what he has learned and known, but would be unable to take hold of new knowledge, just as a man blind can retain the imagery and colors of objects in his inner consciousness while these colors and imagery are, for the future, shut out to him.

A young man in Pittsburg, Pa., who was known for his pride, imperiousness, arrogance, and disposition to dictate and domineer, and for his overbearing will-power and determination, and who was everywhere acknowledged the controlling



spirit among his associates, received an accidental blow upon the crown of his head in the region of Self-Esteem and Firmness, Approbativeness and Cautiousness, which induced the growth of a large bony tumor, which continued to increase for more than three years; it was then nearly an inch in elevation, extending about the same distance below the inner table of the skull. Dr. George McClellan, of Philadelphia, removed the tumor in the year 1838. What is most important and interesting in this case is the peculiar and marked change that occurred in the character of the individual. Dr. McClellan, in his report of the case, which appeared in the *PHRENOLOGICAL JOURNAL*, Vol. 3, No. 4, said, "At the time of the operation, and until the pulsations of the exposed surface of the brain returned, he was remarkable for his firmness of mind and resolution. No patient ever bore a severe and protracted operation with more intrepidity. He sat upright in a chair, without any confinement, until the blood-vessel gave way at the close of the operation; and during its performance he repeatedly inquired of the bystanders if it was the brain that was coming out under the efforts of the surgeon. It has been, moreover, stated by those who have known him well for years, that previous to this injury he had always been distinguished for his firmness, courage and independence. But soon after the operation a remarkable change took place in the character and bearing of the patient. He then became exceedingly timid and irresolute. It would render him pale and almost pulseless to approach him with a pair of scissors for the purpose of trimming away his hair from the margins of the wound; and the sight of a piece of lunar caustic, or a pair of forceps in the surgeon's hands, would throw him into great trepidation. This state of his mental faculties continued for some time. He could not even go down into a cellar containing some plaster busts without a sense of faintness and sinking; and the operation of taking a cast of his head in plaster, nearly prostrated all the functions of his mind and body. His carriage also became remarkably affected. Instead of maintaining his natural erect posture and bearing, he sunk his head and shoulders into an awkward stoop, and looked timidly and anxiously forward, as if he was afraid of falling or blundering against a door-post. Two years after the operation, his former firmness and intrepidity of mind gradually returned, and no manifestation of weakness or fear was discovered in his mental action."

The name of this man was Thomas Richardson, of Pittsburg, Pa. The operation was performed by Dr. George McClellan, of Philadelphia. We give the portrait of the man which indicates the appearance of the head, showing the scar from where the tumor was removed.

SECOND.—If a person be endowed, naturally, with organs which in their balance tend to degradation and crime, can such a person be regarded as under the same moral obligations as others?

ANSWER.—No, and we do not see how any sensible man would hesitate to give such an answer. Men differ in gifts and character as much as in looks, and it is a consolation to know that we are to be judged by One who knows all our weaknesses and the reason of them. Many a poor fellow is born of intemperate, diseased, or

dissolute parents, and inherits a sickly, excitable, weak, unbalanced, and we might say depraved, organization, just as some persons inherit weak lungs, distorted features or limbs; and shall we be told that, though a man inherits a crippled body, or a weak or warped mind, he is to be judged by the same standard of morality or held to the same accountability as another? Of course not. Read the parable of the talents recorded in the New Testament. "To one he gave five talents, to another two, to another one, to each according to his several ability." And when the master returned, he found two of them had improved, according to their ability, what they had received, and were approved. The third, who had received one talent, and had ability to improve that one, just as effectually as either of the others had to improve theirs, and, like them, to have doubled it, had failed to do so, and was condemned; not for not having ten talents, or four talents to show, but for not having *two* talents—the original one, and its possible and proper improvement in the form of another talent.

THIRD.—If a person have, according to Phrenology, a low organization, is there not placed between him and eminence an impassable barrier?

ANSWER.—Between him and *pre-eminence* there certainly is an impassable barrier, but between him and improvement there is no more of a barrier than there was between the one who received the five talents and improvement. Persons seem to lose sight of the idea, that no person expects impossibilities from anybody; and is not "the Judge of all the earth" as just as man? Who expects a poodle dog to wrestle with a bear? or a wolf, like the hound or the mastiff? He is approved if he fulfill the duties that are possible to him. A child is never expected to do as much as a man; and some men are not expected to do, or to be as much as others; still, we hear people harping about the responsibilities and moral obligations of man, and trying to throw discredit on Phrenology, or on the law of organization, because they fancy that the human race is under one great God-given law, which requires every human being to be perfect in knowledge, in goodness, and in grace. We believe it is just as easy for a child to do his duty, such duty as is justly required of a child, as it is for the ablest and wisest man to perform such duties as are justly required of him; that it cost St. Paul as much effort to preach as he was required to preach, and to fulfill all his duties, as it costs the weakest disciple in modern times who has tried to preach. In short, *responsibility* is always according to *capacity*, and the light under which persons live.

This is "orthodoxy" to-day, and has been nothing less for 2,000 years. It is also Phrenology, Physiology, and sound Philosophy; nay, from the days of Abraham it has been the doctrine accepted by the common sense of the world, as well as that clearly set forth in the sacred Scriptures. True, some hair-splitting, theological bigots, and others, who are short-sighted and timid, have started back in fear from the proposition, that mental power depends, in the present life, on the organization and healthy action of the brain. Astronomy and Geology shared the same fate, from the same class. Why should Phrenology be an exception?

## THE BRITISH POETS: THEIR LEADING PHRENOLOGICAL ORGANS.

[CONTINUED.]



SHAKSPEARE.

[This old-style engraving was made from one of the most accurate likenesses of the great poet extant. The figures inserted in the cut indicate the location of some of the phrenological organs, to wit: 21, Ideality; 22, Imitation; 23, Mirthfulness; 36, 36, Causality; 37, Comparison; C, Human Nature, or power to understand mind and character; D, Agreeableness.]

To understand the author of Hamlet and Macbeth is not easy; the poor and scanty materials of biography furnish few data; his own works show us all the world but himself—for Shakspeare was no *egotist*. Still, it is only by a thorough acquaintance with the poet that we can hope to be introduced to the man; and if long and intimate communion with the works which form the brazen monument of his fame may constitute one of the many requisites demanded for this analysis, the writer may at least escape the charge of arrogance in assuming the difficult task. Guided by some knowledge of the general operations of intellect; availing himself of the chart which the poet has himself furnished, with his way illuminated by science, he may sound, perhaps, some of the channels of this "oceanic mind." But, however the effort may fail, the poet can not be involved in the blunder; the eagle's flight will not be less high because he soars beyond our vision. Most of the efforts to analyze the intellect before us have either turned too much upon his merely acquired information, or upon the mystic qualities of his genius, which, by some, have been represented as absolutely independent of all knowledge. Certain critics have enumerated the various kinds and degrees of his information, while others have dealt in the usual commonplace matter about the indescribable operations of mind. He is so accurate in the use of legal technicalities, says one, that he must have possessed the knowledge of the lawyer! He wrote so well upon pathology, cries Æsculapius, that he was certainly intimate with the library of the physician! Such was his knowledge of the Bible and polemics, says the divine, that he was even a good theologian! The enthusiast of Shakspeare here steps in, seizes upon these acknowledgments, and claims for his favorite the united wisdom of the divine, the lawyer, and the physician! But he has not yet created a Shakspeare. All these qualities, in certain degrees, he indeed possessed. But he possessed something *more*. What was that? Now we approach the difficulty of



our task. Glorious minds are handed down to us in the annals of history; profound students of nature have been nurtured in our own lovely land. We can claim the intellect that arrested the forked lightning in its course, and directed it harmless from the habitations of man. But what shall we say of Shakspeare? Shall we search the lexicon of eulogy, and conceal our ignorance under high-sounding epithets? No: these superlatives may commend, but they do not describe; they leave the objects they praise as abstract and intangible as before; the question is not thus easily solved. Let us see how Coleridge, a man who blended the enthusiasm of the poet with the strength of the philosopher, answered the same question—"What shall we say of Shakspeare?" "Why, even this: that Shakspeare, no mere child of nature--no automaton of genius--possessed by the spirit, not possessing it--first studied patiently, meditated deeply, understood minutely, till knowledge became habitual and intuitive, and at length brought forth that stupendous power which placed him without an equal in his own rank--which seated him on one of the two glory-smitten summits of the poetic mountain, with Milton as his compeer, not rival."

This is one of the very best pictures of the progress of a great mind; and beautiful and philosophical is the distinction between *possessing* and being *possessed by* the spirit. There is here no cant about knowledge that never was acquired--no claims of impossibility--none of the mysticism so common in most attempts to describe the divine attributes of genius. He traces the upward course of one of nature's most gifted sons; his mind he supposes intuitive, but it became so--wonderful as was its flight, he knows it was through the regions of *real knowledge*. Still, this is but a description of the modes, the modifications of the great poet's mind; of the elements of that mind, there is nothing said. So far as mere *means* may modify and improve original forces of mind, these remarks of Coleridge are highly discriminative; but before such means will ever be employed, there must be certain impelling powers--certain imperious *wants* naturally tending to such a course. When we ascribe the *results* of genius to wisely-chosen and well-adapted *means*, we should not forget that we *assume* a capacity equal to great discrimination and enlarged comparison; in short, to the power of reasoning. "To study patiently," at least supposes a mind susceptible of improvement, and aware of its wants; "to meditate deeply," implies a high order of the thinking principle; "to understand minutely, and become intuitive," absolutely demands an organization *originally* active, of extraordinary endowments, and *prone* to great exaltation and habitual exercise.

Thus writes the ingenious author of the "Philosophy of the Human Voice," while contesting the usual notions of the qualities of genius: "Let those who are deluded by this mystic notion of genius, turn from the impostors who can not describe an attribute which they do not understand. Let them go to the great sachems of mankind, and learn from the real possessors of it how much of its manner may be described; they will tell us that genius, in its high meaning, is always enthusiastic--always characterized by its

love of an object in its means as well as its ends." We have now before us one of the greatest sachems of mankind, and purpose through him to learn the nature of real genius--of genius in its high meaning. It will be seen that the phrenologist does not teach, as is so often laid to his charge, that a mere conformation of brain is the only measure of knowledge, for he, of all men, is most interested in the rational discipline of mind; and to this culture--pursued in harmony with a sound philosophy, as well as to original endowments--he looks for the most enduring triumphs of mind. "Genius, in its high meaning," says the author above cited, "is always enthusiastic." But this enthusiasm, is it not as various as the different attributes which constitute it? Has any one an equal enthusiasm for all the arts and sciences? Could Bacon have written *Hamlet*, or Shakspeare the *Novum Organum*? or could either have composed the *Messiah* of Handel? The philosopher of the human voice, could he have written with the same power, the same profound analysis, upon *mechanics*, as he has done in aid of a beautiful and useful art? But *enthusiasm* is an attribute of genius, and "the love of an object, in its means as well as its end," it has ever cherished. But is it necessarily *peculiar* to genius--does it accurately define it? Who has more enthusiasm in his own pursuit than the intensely avaricious man--who has a greater love of his object in its *means* as well as its end?

Before entering upon the phrenology of Shakspeare, let us illustrate the description of Coleridge, and the nice distinction among men of genius, by applying the principles of our science. An individual may have an unusual development of certain organs which constitute the genius for painting, poetry, or some particular art--he is "possessed by the spirit." But in consequence of comparative deficiency in reflective intellect--positive deficiency in firmness, and some other qualities--in fact, for want of harmonious balance, he is rather the "automaton of genius"--he does not *possess* the spirit, gifted with the greatest powers he yet needs, the power of *will*, that monarch of the mind that commands, molds, and directs all these gifts to the attainment of certain ends. Such organizations manifest great ability, but often leave the world without any adequate memorial of their powers. Others, again, become the masters of themselves, wield with effect the power they have, understand their own strength, and attain an overruling consciousness. They "possess the spirit," and seldom die before they are able to boast, with Horace, that "they have executed a monument more lasting than brass." We will now briefly advert to those fundamental conditions of phrenology which are found united in Shakspeare, intending to give a more minute analysis in the course of this article. His head was large, and strikingly developed in the intellectual region. His temperament we may infer to have been mixed--a combination of nervous, sanguine, and bilious. We refer to his works for the appropriate manifestations. His moral organs were unquestionably high--referring again to his works--particularly Benevolence. Now let the reader pause, and carefully examine the engraving which adorns this article, considered the most accurate likeness extant. Mark the un-

usual height, breadth, and *depth* of the forehead; behold the sweeping brow, indicating wonderful perceptive powers--the obvious expansion of the reflective region--the language-lit eye--the surpassing benevolence--and on either side, above the temples, and partially covered by hair, the dome where beauty sits weaving her glowing thoughts--the graceful swell of *Ideality*--and, remembering that he has before his eye one of the "foremost men of all the world"--the poet who "exhausted worlds, and then imagined new"--ask himself whether this extraordinary correspondence of manifestation with phrenological conditions be only a curious coincidence? But all these conditions, implying as they do wonderful powers, and which, in the very nature of organization, could not be dormant, but would delight by their manifestation, yet do not with the accuracy which belongs to science, and is demanded by the subject, define the exaltation and fervid energy of this myriad-minded man, the grandeur, the brilliancy, the ever-active wit, the profound discrimination, and the harmony which reigned among all these, by means of which they were held in rigid subservience to the reasoning faculty. These well known attributes of the great master of song are not *necessarily* included in the conditions above enumerated. Not to be misunderstood, we will here premise that there are several *modes of activity* peculiar to all the intellectual faculties, ranging from simple perception to conception, imagination, or the creative power. The larger and more active an organ, the greater is the tendency to the exalted mode; but however large the brain, and well-developed, if the temperament be dull and phlegmatic, there is no *natural* propension to the state; if it be attained in this case, the stimulus must come from without--must be unusual, and is not the result of internal energy. Hence very lymphatic persons are seldom imaginative--seldom create, either in philosophy or poetry; and hence, too, the Bacons, Byrons, Miltons, and Shakspeares are never of dull and lymphatic organization. Though these truths are familiar to most students of the science, yet, as the different *modes and gradations* of activity are not sufficiently adverted to, it is thought proper to repeat them. And in the more philosophic part of our science, so often misunderstood and misrepresented, it may indeed be said, in the words of our bard--

"Truth can never be confirmed enough,  
Though doubts did ever sleep."

It is possible, we say, that the conditions above ascribed to the organization of Shakspeare might have existed without the splendid manifestations of that organization; and for the reason, that the glorious type, the priceless gem--detected in it by the glance of science--might never have been *developed*--might never have reached the *consummate bloom*--insidious disease might have checked or nipped, if it did not destroy the bud. But let it be remembered, we speak of these conditions in the abstract; the living head would offer indications which could not be mistaken. For we suppose that Shakspeare honored nature's stamp--obeyed the mighty instinct she implanted, and thus attained, by the gradations marked by Coleridge, the studious, meditative, intuitive power of every intellectual organ. It is from such a brain--thus endowed with strength, activity, harmo-



nious balance—and thus progressing, fulfilling its destiny, and directing its energies to poetry and the drama—that the Othellos, Macbeths, and Hamlets spring forth as surely, as irresistibly as the unobstructed current flows from the fountain!

That he at some period of his life was a student, can no more be doubted than that his works display an extraordinary amount of such knowledge as books can supply; but he who endeavors to find the power of the bard in any branch of human knowledge, will assuredly fail. The information which books could best afford, he sought from them. Of what the busy scenes of life exhibited, he became the intelligent spectator. What the heart of man concealed, he traced in the complex motives revealed in his actions, by applying the touchstone of his own universal sympathy. But to all these investigations he brought the mind of a Shakspeare. Books, nature, and men were all subjected to a scrutiny that could not be deceived. They were all, too, but so many means; the end was wisdom. He never, therefore, by any false preferences, contracted the sphere of his intellectual vision; or, in the pursuit of real knowledge, prided himself with some little rivulet which he mistook for the ocean. And if he ranked not high among the schoolmen of his day, it was because he knew "there were more things in heaven and earth than was dreamt of in their philosophy." But the acquired information of Shakspeare, meaning thereby such as he amassed from books, has been much exaggerated; and we are not of those who ascribe to him all that was known in his day. Ben Jonson was doubtless his superior in classical attainments, and Bacon unquestionably excelled all his cotemporaries in enlarged scientific views. We have heard of an enthusiast who not only believed his favorite well versed in all the arts and sciences of his own day, but that he had actually anticipated most of the pretended discoveries of posterity. Thoroughly read in his author, the manner in which he would support these lofty claims was exceedingly ingenious and amusing. Upon an occasion, some years since, of a supposed discovery of Captain Symes, that the earth was *hollow*, and could be entered at the poles, a friend demanded of the lover of Shakspeare any intimation in the works of his favorite of the new system. He at once responded: "This idea has assuredly been stolen from the greatest philosopher of the world; does he not say in Othello—

'Heaven stops the nose at it,  
And the moon winks; the bawdy wind, that kisses  
All she meets, is hush'd within the hollow mine  
Of earth, and will not hear it?'"

But in the operations of the mind, as manifested in the world—in its various struggles in health and disease—in the terrible perversions of insanity, "like sweet bells jangled out of tune and harsh"—in such knowledge Shakspeare probably excelled all men of his time.

He seems early to have discovered, that "the proper study of mankind is man;" and all knowledge which bears immediately upon his subject he seems to have pondered. History, physiology, and especially pathology, as presenting the human mind modified by disease, were not neglected, as whole scenes in his plays might be cited to prove. We have heard of a volume compiled from his

works by a physician, entirely relating to his own profession; and most writers on insanity illustrate their subject by large draughts from the same fountain. The poet seems to have known that the mysteries of the soul could be best studied and unraveled through the medium of its mortal instrument. Thus, at least, he did *study* it; and hence the accuracy, depth, and philosophic discernment which characterize his writings when man is the subject of reflection. We now approach what we believe to be the broadly-marked, the unmistakable distinction between the truly great poet and the elegant rhymers, who imagines the farther he departs from all that is *natural*, the higher he soars in sublimity; but nothing is more sublime than truth, and she is equally the object of the great poet and profound philosopher; in their mutual love of her their characters gradually unite, and the line which distinguishes them becomes less distinct. There is not, perhaps, a single instance of a really great poet without the spirit of an elevated philosophy. "The poet's eye, in a fine frenzy rolling," often describes those great truths which the philosopher obtains only after forging long chains of deductions; but these truths become unto each other the materials for a world, which, so far as the mass of mankind is concerned, is equally *ideal* to both.

To talk of the ignorance of Shakspeare, as some do, in order to enhance his genius, is exceedingly unphilosophical; it is impossible a mind like his can be ignorant, even as relates to general information, or knowledge of books. The merely illustrative matter of the comprehensive thinker must be drawn from an infinite variety of sources; and though the veriest groundwork of his mind, can only be amassed by one having an intuitive perception of the great truth, that all human knowledge is a circle, which, however marked and divided by technical and sophistical distinctions, has its center in the contemplative man. The various methods of study are of little consequence when we talk of master spirits, for the progress of all original genius is ever in accordance with its organization. From Plato and Aristotle down to the days of Bacon, omitting fortunate discoverers of half-developed truths, whose intellectual stature has been much overrated—every consummate genius destined to leave its enduring impress and act upon the thinking world for ages, no matter what the medium through which he spoke—metaphysics, natural philosophy, or through a far-reaching and elevated poesy—has been scarcely more remarkable for the living truths he brought from darkness than for the wide and various sources whence he deduced them. We have been too long content to measure knowledge by the standard of the schools, although the folly of doing so has been repeatedly rebuked by the greatest of the race. Shakspeare belongs not to the class of partial geniuses. His was a mind which, though possessed of the greatest facility in *acquisition*, was not content with the mere exercise of *memory*—using the mind in its phrenological sense, as one of the lower modes of action of all the intellectual faculties—but assimilated, and was constantly tending to the higher state of thought—conception, the great creative power—the peculiar attribute of exalted genius. Man was to the bard of Avon as a nucleus around which he gathered all that affiliated with the

subject; and though in certain departments he was inferior to some of his cotemporaries, it is probable that no intellect of his day experienced a higher and more sustained activity of all the intellectual faculties ascribed by Phrenology to man. The proper aliment of each, having undergone the alchymic process of his ever-musing mind, might easily, without the trouble of careful selection, be arrayed before the readers of the JOURNAL; but it would be something worse than supererogatory. We will, however, by short quotations, illustrate the philosophical manifestation of his very large Benevolence; for to the diffused and far-reaching spirit of this organ, united with others, we are indebted for his "language pictures" of the mental miseries of the great, as well as the physical sufferings of the lowest of his race. Thus does he penetrate into the anxious, sleepless chamber of a king—

"Oh, sleep!

Nature's soft nurse! how have I frighted thee,  
That thou no more wilt weigh my eyelids down,  
And steep my senses in forgetfulness?

\* \* \* \* \*  
Wilt thou, upon the high and giddy mast,  
Seal up the ship-boy's eyes, and rock his brain  
In cradle of the rude imperious surge;  
And in the visitations of the winds,  
That take the ruffian billows by their tops,  
Curling their monstrous heads, and hanging them  
With deafning clamors in the slippery shrouds,  
That with the noise even death awakes?  
Canst thou, oh, partial sleep, give thy repose  
To the wet sea-boy, in an hour so rude,  
And in the calmest and the stillest hour,  
With all appliances and means to boot,  
Deny it to a king?"

And thus he extends his sympathy to an humbler sphere. The lines are spoken by Lear, in the midst of a storm.

"Poor naked wretches, wheresoe'er you are,  
That bide the pelting of this pitiless storm,  
How shall your houseless heads, and unfed sides,  
Your loop'd and window'd raggedness defend you  
From seasons such as these? O, I have ta'en  
Too little care of this! Take physic, pomp;  
Expose thyself to feel what wretches feel,  
That thou may'st shake the superflux to them,  
And show the heavens more just."

His works teem with similar examples; his benevolence embraced all human things—all suffering, whether it existed in the palace or the cottage—whether the heaving bosom was hid by the "robes and furr'd gowns," or exposed to the "peltings of the pitiless storm" by the "loop'd and window'd raggedness" of want.

If any student of Phrenology wishes to observe and feel the manifestations of Ideality and Tune in their highest modes of activity, let him read certain portions of the "Tempest;" and if he can arouse his own faculties to a perfect sympathy with the scenes, he will be transported to the "Enchanted Isle," the "delicate Ariel" will float in beauty before his eye, Prospero will wave his magic wand, and the air be filled with "all the linked sweetness of sound."

[TO BE CONTINUED.]

If a man had a perfectly harmonious organization, and his circumstances were not decidedly unfavorable, he could generally conduct himself with propriety; but the best are liable to be thrown off their balance, hence all need to say, "Lead us not into temptation."



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

MAN differs from the brutes in this—that, instead of blind instincts, he is furnished with reason, which enables him to study himself, the external world, and their mutual relations; and to pursue the conduct which these point out as beneficial. It is by examining the structure, modes of action, and objects of the various parts of his constitution, that man discovers what his duties of performance and abstinence in regard to health really are. This proposition may be illustrated in the following manner. The skin has innumerable pores, and serves as an outlet for the waste particles of the body. The quantity of noxious matter excreted through these pores in twenty-four hours is, on the very lowest estimate, about twenty-four ounces. If the passage of this matter be obstructed so that it is retained in the body, the quality of the blood is deteriorated by its presence, and the general health, which greatly depends on the state of the blood, suffers. The nature of perspired matter is such, that it is apt, in consequence of the evaporation of its watery portion, to be condensed and clog the pores of the skin; and hence the necessity for washing the surface frequently, so as to keep the pores open, and allow perspiration freely to proceed. The clothing, moreover, must be so porous and clean, as readily to absorb and allow a passage to the matter perspired, otherwise the same result ensues as from the impurity of the skin, namely, the arrest, or diminution, of the process of perspiration. Nor is this all. The skin is an absorbing as well as an excreting organ, and foreign substances in contact with it are sucked into its pores and introduced into the blood. When cleanliness is neglected, therefore, the evil consequences are twofold: first, the pores, as we have mentioned, are clogged, and perspiration obstructed; and, secondly, part of the noxious matter left on the skin or clothing, is absorbed into the system, where it produces hurtful effects. From such an exposition of the structure and functions of the skin, the necessity for cleanliness of person and clothing becomes abundantly evident; and the corresponding duty is more likely to be performed by those who know these details, and are convinced of their importance, than by persons impelled by injunctions alone. In some parts of the East, ablution of the body is justly regarded as a duty of religion; but you need not be told how extensively this duty is neglected in our own country. When men become enlightened, attention to cleanliness will be regarded as an important duty, akin to temperance, honesty, or piety.

I might, in like manner, describe the structure and modes of action of the bones, muscles, blood-vessels, nerves, and brain; and demonstrate to you that the necessity for bodily and mental labor, for temperance, for attention to ventilation, for judicious clothing, and a great variety of other observances, is written by the finger of God in the framework of our bodies. This, however, belongs to Physiology; and here I assume that you have studied and understand the leading facts of that subject. I limit myself to two observations. *First*, Exercise of the bones and muscles is labor; and labor, instead of being a curse to man, is a positive source of his well-being and enjoyment. It is only excessive labor that is painful; and in a well-ordered community there should be no necessity for painfully exhausting exertion. *Secondly*, Exercise of the brain is synonymous with mental activity, which may be intellectual, or moral, or animal, according to the faculties which we employ. Mental inactivity, therefore, implies inactivity of the brain; and as the brain is the fountain of nervous energy to the whole system, the punishment of neglecting its exercise is great and severe—consisting in feelings of lassitude, uneasiness, fear, and anxiety; vague desires, sleepless nights, and a general consciousness of discomfort, with inca-

pacity to escape from suffering; all which poison life at its source, and render it thoroughly miserable. Well-regulated mental activity, combined with due bodily exercise, on the other hand, is rewarded with gay, joyous feelings, an inward alacrity to discharge all our duties, a good appetite, sound sleep, and a general consciousness of happiness that causes days and years to fleet away without leaving a trace of physical suffering behind.

While moderate and proportionate exercise of all the bodily and mental functions is essential to health, we must be equally careful, in order to preserve this invaluable blessing, to shun over-exertion and excessive mental excitement. Owing to the constitution of British society, it is very difficult to avoid, in our habitual conduct, one or other of the extremes now mentioned. Many persons, born to wealth, have few motives to exertion; and such individuals, particularly females, often suffer grievously in their health and happiness from want of rational objects of pursuit, calculated to excite and exercise their minds and bodies. Others, again, who do not inherit riches from their ancestors, are tempted to overtask themselves in acquiring them, frequently to support an expensive style of living, which vanity leads them to regard as necessary to social consideration. At this season, how many of us, after beginning our labors long before the sun dawns upon our city, find it difficult to snatch even this late hour (8 o'clock), at which we now assemble, from our pressing and yet unfulfilled business engagements! The same state of society exists in the United States of America, and the same effects ensue. Dr. Caldwell, one of the ornaments of that country, in his work on Physical Education, introduces some excellent remarks on the tendency of the embroilment of party politics and religious differences to over-excite the brain and produce insanity, and also dyspepsia or indigestion, which, says he, is more nearly allied to insanity than is commonly supposed. "So true is this," he adds, "that the one is not unfrequently converted into the other, and often alternates with it. The lunatic is usually a dyspeptic during his lucid intervals; and complaints, which begin in some form of gastric derangement, turn, in many instances, to madness. Nor is this all. In families where mental derangement is hereditary, the members who escape that complaint are more than usually obnoxious to dyspepsia. It may be added, that dyspeptics and lunatics are relieved by the same modes of treatment, and that their maladies are induced, for the most part, by the same causes. The passions of grief, jealousy, anger, and envy impair the digestive power; and dyspepsia is often cured by abandoning care and business, and giving rest to the brain. It is chiefly for this reason that a visit to a watering-place is so beneficial. The agitations of commercial speculation, and too eager pursuit of wealth, have the same effect with party politics and religious controversy in over-exciting the brain; and hence, in all probability, the inordinate extent of insanity and indigestion in Britain, and still more in the United States."

In opposition to these obvious dictates of reason, two objections are generally urged. The first is, that persons who are always taking care of their health, generally ruin it; their heads are filled with hypochondriacal fancies and alarms, and they become habitual valetudinarians. The answer to this remark is, that all such persons are already valetudinarians before they begin to experience the anxiety about their health here described; they are already nervous or dyspeptic, the victims of a morbid condition of body attended by uneasiness of mind, which last they ascribe to the state of their health. They are essentially in the right as to the main cause of their distress, for their mental anxiety certainly does proceed from disorder of their organic functions. Their chief error lies in this, that their efforts to regain health are not directed by knowledge, and in consequence lead to no beneficial result. They take quack medicines, or follow some foolish observances, instead of subjecting themselves patiently and perseveringly to a judicious regimen in diet, and regular exercise, accompanied by amusement, and relaxation—the remedies dictated by the organic laws. This last procedure alone constitutes a proper care of health; and no



one becomes an invalid or a hypochondriac from adopting it. On the contrary, many individuals, in consequence of this rational obedience to the organic laws, have ceased to suffer under the maladies which previously afflicted them.

The second objection is, that many persons live in sound health to a good old age, who never take any care of themselves at all; whence it is inferred that the safest plan is to follow their example and act on all occasions as impulse prompts, never doubting that our health, if we pursue this manly course, will take care of itself. In answer to this objection I observe, that constitutions differ widely in the amount of their native stamina, and consequently in the extent of tear and wear and bad treatment which they are able to sustain without being ruined; and that, for this reason, one individual may be comparatively little injured by a course of action which would prove fatal to another with a feebler natural frame.

The grand principle of the philosophy which I am now teaching is, that the natural laws really admit of no exceptions, and that specific causes, sufficient to account for the apparent exceptions, exist in every instance. Some of these individuals may have enjoyed very robust constitutions, which it was difficult to subvert: others may have indulged in excesses only at intervals, passing an intermediate period in abstinence, and permitting the powers of nature to re-adjust themselves and recover their tone, before they committed a new debauch; while others may have led an extremely active life, passing much of their time in the open air; a mode of being which enables the constitution to withstand a greater extent of intemperance than it can resist with sedentary employment. But of one and all of these men we may safely affirm, that if they had obeyed the organic laws, they would have lived still longer and more happily than they did by infringing them: and in the course of my observations, I have never seen an example of an individual who perseveringly proceeded in a course of intemperance, either sensual or mental—that is, who habitually overtasked his stomach or his brain—who did not permanently ruin his health, usefulness, and enjoyment; I, therefore, can not believe in the supposed exceptions to the organic laws. On the contrary, I have seen many of the most robust and energetic boys, who were my school companions, sink into premature graves, from reckless reliance on their strength and disregard of external injurious influences; while the more feeble, but more prudent, survive.

One source of error on this subject may be traced to the widely prevailing ignorance which exists regarding the structure and functions of the body; in consequence of which, danger is frequently present, unknown to those who unthinkingly expose themselves to its approach.

If you have marked a party of young men, every one of whom is unacquainted with the currents, sand-banks, and rocks, visible and invisible, with which the Frith of Forth is studded, proceeding in a boat on a pleasure-sail, you may have seen them all alert, and full of fun and frolic; and if the day was calm and the sea smooth, you may have observed them return in the evening well and happy, and altogether unconscious of the dangers to which their ignorance had exposed them. They may repeat the experiment, and succeed, by a fortunate combination of circumstances, again and again; but how different would be the feelings of a prudent and experienced pilot, who knew every part of the channel, and who saw that on one day they had passed within three inches of a sunken rock, on which, if they had struck, their boat would have been smashed to pieces; on another, had escaped by a few yards a dangerous sand-bank; and on a third, had with great difficulty been able to extricate themselves from a current which was rapidly carrying them on a precipitous and rocky shore! The pilot's anxiety would probably be fully justified at length, by the occurrence of one or other of those mischances, or by the upsetting of the boat in a squall, its destruction in a mist, or its driving out to sea when the wind aided an ebbing tide.

This is not an imaginary picture. In my own youth I happened to form one of such an inconsiderate party. The wind rose on us, and

all our strength applied to the oars scarcely sufficed to enable us to pull round a point of rock, on which the sea was beating with so much force, that had we struck on it, our frail bark would never have withstood a second shock. Scarcely had we escaped this danger, when we ran right in the way of a heavy man-of-war's boat, scudding at the rate of ten miles an hour before the wind, and which would have run us down, but for the amazing promptitude of her crew, who in an instant extended twenty brawny arms over the side of their own boat, seized ours, and held it above water by main force, till they were able to clear away by our stern. The adventure was terminated by our being picked up by a revenue cutter, and brought safely into Leith harbor at a late hour in the evening. I have reflected since on the folly and presumptuous confidence of that excursion; but I never was aware of the full extent of the danger, until, many years subsequently, I saw a regular chart of the Frith, in which the shoals, sunken rocks, and currents were conspicuously laid down for the direction of pilots who navigate these waters.

Thus it is with rash, reckless, ignorant youth in regard to health. Each folly or indiscretion that, through some combination of fortunate circumstances, has been committed without immediate punishment, emboldens them to venture on greater irregularities, until, in an evil hour, they are caught in a violation of the organic laws that consigns them to the grave. Those who have become acquainted with the structure, functions, and laws of the vital organs see the conduct of these blind adventurers on the ocean of life in the same light that I regarded our youthful voyage after I had become acquainted with the chart of the Frith. There is an unspeakable difference between a belief in safety founded only on utter ignorance of the existence of danger, and that which arises from a knowledge of all the sunken rocks and eddies in the stream, and from a practical pilot's skill in steering clear of them all. The pilot is as gay and joyous as they; but his joy arises from well-grounded assurance of safety; theirs from ignorance of danger. He is cheerful, yet always observant, cautious, and alert. They are happy, because they are unobservant and heedless. When danger comes, he shuns it by his skill, or meets and conquers it. They escape it by accident, or perish unwittingly in the gulf.

The last observation which I make on this head is, that, in regard to health, nature may be said to allow us to run with her an account-current, in which many small transgressions seem at the time to be followed by no penalty, when, in fact, they are all charged to the debit side of the account, and, after the lapse of years, are summed up and closed by a fearful balance against the transgressor. Do any of you know individuals, who, for twenty years, have persevered in frequent feasting, who all that time have been constant diners out or diners at home, or the soul of convivial meetings, prolonged into far advanced hours of the morning, and who have resisted every warning and admonition from friends, and proceeded in the confident belief that neither their health nor strength were impaired by such a course? Nature kept an account-current with such men. She had at first placed a strong constitution and vigorous health to their credit, and they had drawn on it day by day, believing that, because she did not instantly strike the balance against them and withdraw her blessing, she was keeping no note of their follies. But mark the close. At the end of twenty years, or less, you will find them dying of palsy, apoplexy, water in the chest, or some other disease clearly referable to their protracted intemperance; or, if they escape death, you will see them become walking shadows, the ghosts of their former selves—the beacons, in short, set up by nature to warn others that she does not, in any instance, permit her laws to be transgressed with impunity. If sedulous instruction in the laws of health would not assist the reason and moral and religious feelings of such persons to curb their appetites, and avoid these consequences, they must be reckless indeed. At least, until this shall have been tried and failed, we should never despair, or consider their case and condition as beyond the reach of improvement.

It must be allowed, however, that the dangers arising to health from

[CONTINUED ON PAGE ELEVEN]



## T. B. THORPE.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

## BIOGRAPHY.

HISTORY affords innumerable instances of the combination of artistic and literary ability. In modern times we find that Sir Joshua Reynolds was equally great as a writer and a painter. Northcote, Sir M. A. Shee, and Leslie, are other examples of Royal Academicians of the highest literary abilities. Our own Allston, had he never touched a pencil, would have ranked among our greatest literary celebrities. Sterne has left behind him some fine drawings. Dickens is no common artist, and Thackeray relates, that it was the rejection by the publishers of his illustrations he made for the earlier works of Dickens that forced him to take up the pen. Allston advised Washington Irving to adopt Art as a profession. It is not, therefore, remarkable that we find Col. Thorpe suddenly rising upon public notice as an artist, though known for so many years only for his literary labors.

T. B. Thorpe was born on the 1st day of March, 1815, in Westfield, Mass. His parents, however, at the time, or soon afterward, became residents of New York city, in which place his father, an eminent clergyman, died in 1819. Throughout life Mr. Thorpe has displayed great fondness for artistic pursuits, impelled, as it were, in spite of engagements in other business, by an overwhelming influence, to use the pencil. At seventeen he was a pupil under the tuition of the same master with the now distinguished C. L. Elliott, Esq., at which time a friendship was formed between these two persons that has ever been remarkable for its constancy. While a student of Art, Mr. Thorpe illustrated one of Irving's stories—"The Bold Dragoon," a scene laid in Bruges. It is a curious fact, illustrative of his literalness, that the houses in this picture are from examples he found among the gabled roofs existing at the time among the old Knickerbockers in this city and Albany. The painting was exhibited in the old Academy of Arts, in Barclay Street, and purchased by Dr. McKay, and we believe was presented by him to Washington Irving. At the time we speak of, Art was comparatively an unappreciated pursuit, and its disciples had but little encouragement or sympathy. These facts had their influence on Mr. Thorpe, who, abandoning his pencil, entered a New England college, where he remained nearly four years; and then, in company with some Southern students, he went South, and eventually established himself in Louisiana, in which State he lived nearly twenty years.

His pen, instead of his pencil, now became the medium of the expression of his thoughts. The gloomy grandeur of the Mississippi River, the solitudes of the primitive forests, and the wild life he came in contact with, were described in a series of sketches under the signature of "Tom Owen, the Bee Hunter," which for graphic description have never been surpassed, and their popularity at once established for their author a reputation on both sides of the Atlantic. In fact, Col. Thorpe inaugurated the school, if you please, of Western sketches, which really contain most of our genuine American literature, he preceding all others in the field; but, while his sketches have never been equaled in humor or power, the supe-

rior refinement and delicacy that characterized his efforts, place them deservedly in the highest rank. In the many years Mr. Thorpe resided in the South he devoted much of his time to artistic pursuits; indulged in a quiet way in the recreation of fishing and hunting, his personal experience being the foundation of most of his stories, or the repetition of tales he heard around the camp-fires. Among his earliest-formed acquaintances in the South was Col. Z. Taylor, afterward the hero of Buena Vista and President of the United States. When the war broke out, Mr. Thorpe went with the Louisiana volunteers to the Rio Grande, the bearer of important dispatches to Gen. Taylor, and as correspondent of his own paper. In this "campaign" of actual war he won his title of colonel. His graphic letters detailing the battles and incidents of the 8th and 9th of May were among the first that reached the United States, and the impression they made on the public mind is shown in the fact, that his heroes have ever maintained the most prominent place in the recollections of the war. Subsequently he published two handsome volumes entitled, "Our Army on the Rio Grande," and "Our Army at Monterey," which contain much of all that is really valuable of the movements of our army in the "Northern line."

Six years ago Col. Thorpe visited New York city, with the intention of making an extended visit. He soon formed profitable business engagements of a literary character with Harper Brothers, and for a time was a constant contributor to their monthly, his articles being commended for a happy combination of pleasant and useful matter, and also for the superior illustrations, the sketches being either from his own pencil, or most happy selections. These literary engagements finally suggested a permanent residence in the North, and Col. Thorpe purchased for himself a house in Brooklyn, and quietly settled there.

As might have been expected, he gradually formed acquaintances with the best artists, and spent occasionally a leisure moment in their studios. The effect was to revive in him the slumbering but never eradicated passion for Art, and he soon filled his room with sketches, few of which he ever exhibited even to his most intimate friends. Two years ago he visited for the third time Niagara Falls. An old idea came upon him with intense force—a desire to put them upon canvas. The magnificent triumphs of two of our best artists still left the field unoccupied, and determined to paint the entire falls, if it were possible, he commenced his studies. Few points of interest escaped his pencil; his sectional views were finally wrought into sketches of the entire falls, and these combined results again touched up from nature. Thus prepared by intense study and the most thorough reflection, he commenced, now nearly a year ago, what was destined to be his great picture of Niagara, and, judging from the universal praise it has received from the press, it will have an extraordinary popularity, not only as a work of art, but also for being the first entire view of the falls which has ever been painted.

Mr. Thorpe has been spoken of as an amateur artist, which he is only in the sense that he has ever been unobtrusive of his artistic abilities, and has not made his pictures to any marked extent a matter of sale; yet there are pictures of his scat-

tered over the country which are appreciated by their owners above price. In the capital of Louisiana is a full-length portrait of Gen. Z. Taylor, as he appeared on the battle-field of Buena Vista, owned by the State, that for all the elements of a great picture finds no equal in any full-length portrait in the country. In the year 1858 he purchased an interest in the old "*Spirit of the Times*," to which paper he had been more than twenty-five years a favorite contributor; and in his editorial duties, with the recreation, if you please, of his pencil, he finds most profitable employment of his time.

## PHRENOLOGICAL CHARACTER.

You have an excellent development of the vital temperament, which manufactures nourishment for the body and the brain. This is favorable in your organization, because your head is so large that it requires a good deal of vitality to support it. You have an active nervous system, which is indicated by the largeness of the brain and by the fineness of the texture. You are not only active bodily, but mentally. There are very few persons who enjoy physical effort better than you. When you have anything to do, you work as if you were in a hurry; your mind acts in the same way, earnestly, rapidly, and efficiently. You are naturally a very industrious man, and can turn off more thinking and effort in the course of the year than the majority of men. You carry with you a freshness, a readiness, and a promptness of action which does not become exhausted by the middle of the day; you can work clear up to the close. You are not like a spring clock, that runs slowly as it approaches the running-down point, but seem to have your full vigor to the last. There may be those who would endure long, weary marches better than you; there are few who would bring more earnest force to bear upon a given effort; and there are very few who can think and labor alternately a greater number of hours than you. You do not need to lie by, and recreate, and recruit. You are kept wound up all the time like one of those military watches which are wound-up by the motion of the wearer.

Your phrenology indicates the following qualities: In the first place, you have a long head from the ears forward, indicating that the intellectual portion of the brain is largely developed. You are very full over the eyes, evincing large perceptive organs, which give power to pick up knowledge from the outward world, to take quickly the points of a subject as they are presented, and to glean up the facts which pertain to life and to subjects of discussion, and to carry these facts always ready for use.

You are known also for an excellent memory of places, of forms, of details, of events, and of ideas. You may forget names and unimportant dates, but nearly everything else you retain with great vividness. Your power of language is great; hence you are able to put your thoughts and facts into words readily. The upper part of your forehead is also amply expanded, indicating a high degree of the reasoning and comparing powers. Your forehead is wide in the upper part, showing wit; and as we go backward, Ideality is seen in large development, which gives a love of the beautiful, the artistic, the elegant, and the perfect, as evinced in paintings, in oratory, in poetry, and





PORTRAIT OF COL. T. B. THORPE.

whatever belongs to the esthetical. You have also large Constructiveness, which indicates mechanical skill, judgment about machinery, and manual processes for the production of useful results. You could be a good mechanic, would succeed well as an artist, as an engineer, as a builder, as a chemist, or as an astronomer. You would also succeed well as a logician or as a public speaker, possessing as you do nearly every element of the popular orator.

When we take a view of the upper and back portions of the head, we find very strong Firmness, which indicates an earnest will, great perseverance, power to hold the mind up to its work till the desired object is accomplished, and also the power to resist aggression and to stand firm under trials and hardships. You are known for your large Hope, for an enthusiastic disposition, anticipation of good in the future, and willingness to work for it to the end. You have a fair share of faith in things spiritual, and rather strong reverence for that which is holy, high, pure, and religious. You sympathize readily with suffering, are disposed to render assistance, to say "Yes," when you ought to say "No," and to do more for those who need than you are well able to do. You ought to have a large income to enable you to take care of yourself and family, and have a surplus for those who have claims upon your sympathy.

You are a frank, open-hearted man, generally

speak what you mean, and sometimes are too blunt to be popular. It is common for you to take the straightest way in arriving at the truth; are not satisfied with a circuitous, double-faced, half hypocritical method of stating your belief and your ideas. You think positively, and desire to talk right at the mark without circumlocution and without unnecessary reserve. You are not severe and cruel in disposition; when you are provoked, you sometimes talk strongly; but if you are led to the use of terms too sharp and severe, you soon regret their use and feel like making an apology. Persons who oppose you find strong resistance; those who do not oppose you find you placable and easy to get along with. You are more likely to contend in argument than you are in any other way; you instinctively avoid physical conflict, and would employ it only as a means of self-defense.

Your social nature it strongly marked; you love ardently, and are inclined to be friendly. You show unusually strong parental attachment, and are very much interested in children generally. Your love of home is another prominent quality of your mind. You enjoy home as such, and though you would like to travel to the ends of the earth, you would yearn for home, and would be more happy and proud in the possession of a desirable home than most men, and would seek more earnestly to adorn it and to make it the abode of happiness.

You have rather large Approbativeness, which gives a desire for the good opinion of people, especially of your friends. Your Self-Esteem was originally moderately developed, but contact with the world, and a struggle with its labors and cares, have tended to develop your Self-Esteem, so as to give you more independence, more self-reliance, and more power to take the lead, than naturally belonged to you. You have much pride, but little vanity. You aim to be truthful and direct, as well as upright and just in statement.

Your leading qualities are those which give you intellectual power, ability to gain and retain knowledge; those which give ingenuity, artistic taste, talent for literature and science; perseverance, energy, power of will, sympathy, justice, kindness, ambition, and social impulse. You could carry more Destructiveness, more hardness of heart, more severity of spirit, more Secretiveness, more reserve and policy, without damage to your character, and, indeed, with advantage to it. If you had larger Acquisitiveness, a higher sense of property, more selfishness about laying up and saving, it would be an improvement to your character. With your generosity and sympathy, if you had an intellect of only ordinary caliber, you would find it difficult to acquire the means for a support. A selfish man with a moderate intellect will manage to grasp every dollar within his reach and hold on to it, and thus be able to live handsomely; but you are liberal, generous, frank, large-hearted, and therefore you require more means to meet these claims. You are not inclined to grasp after money, hence you require all your planning talent, intellect, and ingenuity, in order to acquire sufficient means to furnish your liberal feelings with the means of gratification. If you could make twenty thousand dollars a year, you would hardly get rich on it; there would be so many ways in which you could extend your friendship, and hospitality, and liberality, that it would very much reduce the amount; in fact, you feel like expending in proportion as your income increases. If in any given year you find your income largely augmented, you see many things that you and your family need; though when the income is restricted, you think you are surrounded with nearly all that a man needs. You could succeed in any manly vocation, but your talents and tastes lie in the direction of art, literature, science, and mechanism.

### JOHN A. MACDONALD.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

This gentleman has a remarkably sharp and active organization. The mental temperament predominates, which gives him quickness, clearness, and intensity of mind. He has also a full degree of the motive temperament, which gives a wiry toughness and strength of organization, elasticity of action, and a good degree of endurance, which sustains him in the mental labors induced by his highly wrought nervous temperament.

The reader will observe a great prominence of the lower portion of the forehead, indicating large perceptive organs, which give a quick,



ready, and clear perception of facts, things, business, and whatever comes within the range of practical life and effort. That is essentially an intelligent forehead. He has a good memory of events, of colors, of incidents, and of words. He is strongly endowed with Order, which renders him methodical and systematic in whatever he does. His Language, which is indicated by the fullness and the prominence of the eye, and that swollen, heavy appearance under the eye, indicates uncommon power of speech, ability to talk with ease, clearness, and copiousness, and also to remember everything he reads. His Locality would enable him to remember the place on the page where a fact was recorded. His large Eventuality renders him capable of retaining the history and the incidents which form a part of his experiences, or of that which he gathers from reading.

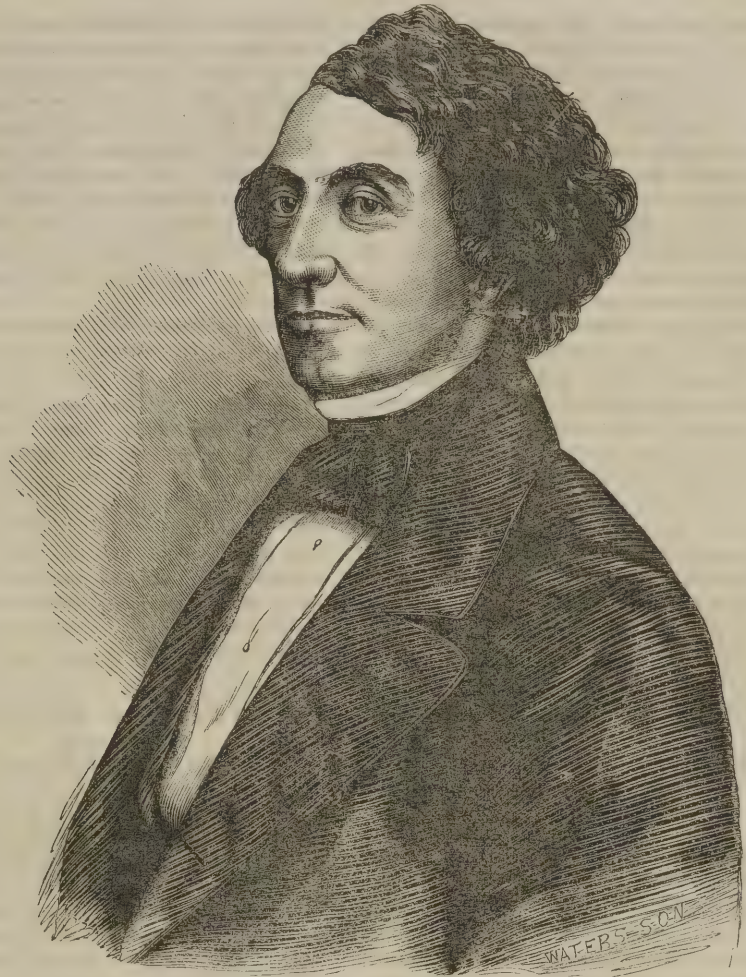
The upper part of his forehead is not as large. He is not so much of a philosopher as he is a practical man. He has to do with facts, and their bearing on common life. He is fond of wit and amusement, must be excellent in conversation, and at home in the social circle. He has respect for whatever is venerable. The organs which give firmness, pride, ambition, and energy are also strongly developed, but are not, in the portrait, distinctly seen.

Such persons need an abundance of sleep, temperate habits, much exercise in the open air, and relaxation of mind, and cultivation of bodily vigor; otherwise they break down early, because they overdo, and exhaust their vitality prematurely.

#### BIOGRAPHY.

The subject of this notice, who has held the post of first minister of the crown in Canada, is a native of Scotland. He was born in the neighborhood of Glasgow, in the year 1814, and is consequently 46 years of age. Of medium height, his person is slender, with a marked disinclination to corpulency. His father, who had been engaged in manufacturing, suffering some reverse, emigrated to Canada in 1820 with the wreck of his fortune, when the future premier of the province was a boy of six years of age. The family proceeded to Kingston to join their relatives, among whom was Colonel McPherson, who at that time was in command of the veterans. Mr. Macdonald, the father of this subject, commenced business at Kingston in connection with Major Ewen McPherson. He afterward became the owner of mills in the neighborhood.

The son, John A., received his education at the District Grammar School of Kingston, and advanced in his studies with a celerity that distanced all his competitors. In mathematics and the classics he showed an aptitude far beyond the average of pupils, and gave early promise of the distinction he was to win in the great battle of life. His memory was, even at this time, remarkably retentive. Whatever he read he remembered; and for years after he had read a book he could turn at once to the page where a particular passage occurred. The habit of general or miscellaneous reading he never relinquished; and even when first minister in a country where the premier is obliged to render himself peculiarly accessible—when, during all the business hours of the day, perhaps a dozen per-



PORTRAIT OF JOHN A. MACDONALD.  
LATE PREMIER OF CANADA.

sons would, on an average, be waiting for an interview with him, he still found time for a considerable amount of general reading. This was performed in bed after one or two o'clock in the morning. [A most wretched practice.—ED. PH. JOURNAL.]

In 1829 he entered on the study of the law at Kingston. In 1834 he was called to the bar, at 21 years of age. Mr. George Mackenzie, in whose office he had studied law, having died in the preceding year, our youthful barrister succeeded to his business, and soon found himself in the possession of a good, and, for a place of some ten thousand inhabitants, a lucrative practice.

Long before he came into public life he had been heard to say that no office in the gift of the government had attached to it a salary sufficient to prove any temptation to him. After some years, Hon. Alexander Campbell became his law partner. On the dissolution of this partnership, in 1850, he contracted a second partnership with Archibald McDonnell. In 1839, Mr. Macdonald was appointed solicitor to the Commercial Bank of the Midland District, a post which he has ever since continued to fill. The Trust and Loan Company, which has been so successful, owes its organization to his exertions.

In private life, Mr. Macdonald conciliated the respect of all classes and parties. His intimate

associates, at that time, describe him as a warm and true friend. His social qualities—his wit and his inexhaustible fund of anecdote—made him the soul of every social assembly at which he was present.

The political principles of our future statesman were imbibed under the influence of the then ruling party in the province. Between him and the late Mr. John Cartwright, who long represented in Parliament the united counties of Lennox and Addington, there was a strong political sympathy, united to personal friendship. Mr. Macdonald's first public act as a politician was performed in connection with the election to Parliament of his friend, the late Mr. Cartwright, President of the Commercial Bank of the Midland District. His own political advancement at first owed something to the tact and address of his mother, an estimable lady, who is still living. During his first elections, her house used to be crowded with the political friends of her son. In 1844, Mr. Macdonald was elected to the Legislative Assembly for Kingston. It was a period of great excitement, arising out of the difficulty which had occurred between Sir Charles Metcalfe, the then governor-general, and his late ministry, of which Mr. Lafontaine and Mr. Baldwin were the chiefs. The ministry had resigned on a dispute with the governor-general, on the



subject of patronage. The specific fact on which they more particularly placed their resignation was, that the governor-general had made appointments without taking the advice of his council thereon. A ministerial interregnum of nine months occurred, during which all the ministerial offices but one were vacant, it being impossible to find any one who would accept them. The elections turned on the question whether the governor-general or his late advisers were in the right. As the reformers were disputing with the governor-general the ground on which it was alleged he was attempting, unconstitutionally, to encroach, Sir Charles had the conservatives for his supporters. The party which had rallied round the governor-general carried the elections by a very small majority, which was afterward so far increased that it was enabled to rule the country till the meeting of a new parliament in the beginning of 1848, when it went out on a vote of non-confidence. On the 22d of May, 1847, Mr. Macdonald, who was attached to the ruling party, was appointed receiver-general of the public moneys in the Draper cabinet. After holding this office for a short time, he was translated to the crown lands department, which office he held till the vote of non-confidence, alluded to, was carried.

Re-elected for the city of Kingston about the close of 1847, Mr. Macdonald went with his party into opposition to the Lafontaine-Baldwin administration. Although he was young to parliamentary life, a large section of the conservatives were anxious to constitute him their leader in the place of Sir Allan McNab. The question of leadership, thus injudiciously raised, was settled in September, 1854; when Sir Allan McNab was called upon to form a coalition government, he became attorney-general for Canada West, which post he has, with an interregnum of a few days, ever since continued to hold. In the spring of 1856, Sir Allan McNab, harassed by the gout, and unable to attend to his parliamentary duties, resigned the premiership. The whole cabinet resigned along with him, when Col. Tache re-formed the government, chiefly out of the old material. The question arose whether Mr. Macdonald or Mr. Drummond should be intrusted with the leadership of the Commons House of Assembly, and it was settled by the new premier in favor of Mr. Macdonald. Another step would lead the rising statesman to the premiership, and the opportunity for it was not long in coming. In the middle of November, 1857, Col. Tache resigned. Mr. Macdonald was now called upon to form a new government. Having accomplished this task, he advised a dissolution of Parliament, and the country was in the midst of a general election by Christmas. The elections resulted in a large ministerial majority in Lower Canada, and a small opposition majority in Upper Canada. Toward the close of July, 1858, the Legislative Assembly adopted a resolution disapproving of the selection by the Queen, on reference of the Canadian Parliament, of Ottawa as the permanent seat of government for United Canada, upon which the government resigned. After an intervening cabinet, which lasted but two days, Mr. Cartier formed a new government, in which Mr. Macdonald holds his previous position of attorney-general for Canada West, without being premier.

Mr. Macdonald, since Mr. Hincks was appointed

Governor of the Windward Islands, has been the ablest debater in the Canadian Parliament. His oratory is not of a heavy caliber, but is light and sprightly, wit and ridicule being among the weapons which he wields with great dexterity. He is good at closing up a debate, picking out the weak points of his adversary's arguments, ridiculing any pretensions that verge upon the absurd, and pulling to pieces, like one playing with a rose, the weak or inconclusive arguments of an opponent. When roused, he is animated and energetic.

Although starting as a conservative, his name is associated with several of the most important liberal measures ever passed by the Canadian Legislature, including the abolition of the feudal system of landholding in Lower Canada, the secularization of the Legislative Assembly, and making the second branch of the legislature elective.

Mr. Macdonald married Miss Clark, a distant relative, who bore him two children, both boys, only one of whom survives. Mrs. Macdonald, who had for several years suffered from indisposition, died during the middle of the general election, when the political prospects of her husband, as premier, were hanging in the balance.

## PHYSICAL CULTURE.

A SERMON

BY REV. HENRY WARD BEECHER.

[Preached at Plymouth Church, before the Brooklyn Young Men's Christian Association, Sunday evening, May 6th, 1860. Reported for the *Independent* by T. J. Edlinwood. Published in the *PHRENOLOGICAL JOURNAL* by permission.]

"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 THESS. v. 23.

[CONTINUED FROM PAGE NINETY.]

II. WHAT, then, are some of the influences which, particularly in cities, are at work to undermine health? I exclude from this enumeration all those which do not involve the individual volition—which depend upon municipal regulation and general sanitary conditions.

1. I mention excessive and improper eating; and I shall speak of it in regard to the things eaten, in regard to times and quantities, and in regard to the state of the food when eaten. As a general thing, men are addicted to unwisdom in eating, as regards quantity, time, and quality. It seems to some persons as though a sensible man ought not to think anything about eating—as though he ought to be occupied with higher thoughts. For the very reason that a man ought to be occupied with higher thoughts, I say that he ought to think about what he eats, how much he eats, and when he eats.

Now, respecting this matter, I would not advocate any such scrupulosity as would end in nervousness and dyspepsia. I would not advocate any such folly as the weighing of a man's food, or the holding of a deliberative counsel after every meal, as to the probable effect of what has been eaten. All that pharisaism of the table is most pernicious. But moderation in the quantity of food received into the stomach; wholesomeness of food; regularity as to the time of taking food—the importance of these things I think every man ought to be taught, from his youth up, to consider. Men

know that they do not act the part of wisdom in these things. I think that very many men, every single day of their life, sin against light and against knowledge, by the excessive indulgence of their appetite in eating.

When riding on a locomotive, last week, and talking with the engineer, as I had the privilege of doing, I could not but think how much wiser men were about iron and steel machines than they were about fleshly and osseous machines. The relation of the pump to the capacity of the boiler; the relation of the furnace to the size of the flues; the relation of the cylinder, or of the steam generated, to the work to be done—all these things were in the engineer's mind. He was continuously watching every part and opening and shutting valves on every side, so as to keep every part in its proper condition. The stoker, or fireman, was applying or withholding food, so as to keep the engine in just that state in which it would work best, according to whether we were running on an up-grade, on a down-grade, or on level ground, and according to the number and weight of the cars being drawn—for we were drawing a long and ponderous train.

Now how many are there who watch their furnace, to see that they get in neither too much nor too little fuel? Men shovel in food without any regard to what it is going to do. If it is the Sabbath day, when they are quiescent, when they have less air and exercise than on other days, and when their stomachs are not in a condition to digest as much food as on other days, they eat a double portion. If it is a day when they are to undergo severe taxation and work, and when they can least afford to go without food, oftentimes they become anxious, and neglect to eat because they are so anxious. As a general rule, when the body needs the basis of food less than at any other time, they eat the most; and when it needs it more than at any other time, they eat the least. Our food is a means to an end. It is simply the fuel with which we are to raise steam for carrying on the purposes of life. A man should eat as much on principle as he prays.

I have been asked, sometimes, how I could perform so large an amount of work with apparently so little diminution of strength. I attribute my power of endurance to a long-formed habit of observing, every day of my life, the simple laws of health—and none more than the laws of eating. It has become a second nature to me. It ceases any longer to be a matter of self-denial. It is almost like an instinct. If I have a severe tax on my brain in the morning, I can not eat heartily at breakfast. If the whole day is to be one of nervous exertion, I eat very little till the exertion is over. I know that two forces can not be concentrated in activity at the same time in one body. I know that when the stomach works, the brain must rest; and that when the brain works, the stomach must rest. If I am going to be moving about out of doors a good deal, then I can give a fuller swing to my appetite, which is never exceedingly bad. But if I am engaged actively and successively in mental labor, I can not eat much. And I have made eating with regularity, and with reference to what I have to do, a habit so long, that it ceases any longer to be a subject of thought. It almost takes care of itself. I attribute much of my ability to endure work to

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improper social habits and arrangements can not be altogether avoided by the exertions of individuals acting singly in their separate spheres. I shall have occasion, hereafter, in explaining the social law, to point out that the great precept of Christianity (that we must love our neighbors as ourselves) is inscribed in every line of our constitution; and that, in consequence, we must render our neighbors as moral, intelligent, and virtuous as ourselves, and induce them to form a public opinion in favor of wisdom and virtue, before we can reap the full reward even of our own knowledge and attainments. As an example in point, I observe, that if there be among us any one, merchant, manufacturer, or lawyer, who feels, in all its magnitude and intensity, the evil of an overstrained pursuit of wealth, yet he can not, with impunity, abridge his hours of toil, unless he can induce his rivals to do so also. If they persevere, they will outstrip him in the race of competition and impair his fortune. We must, therefore, produce a general conviction among the constituent members of society, that Providence forbids that course of incessant action which obstructs the path of moral and intellectual improvement, and leads to mental anxiety and corporeal suffering, and induce them, by a simultaneous movement, to apply an effectual remedy, in a wiser and better distribution of the hours of labor, relaxation, and enjoyment. Every one of us can testify that this is *possible*, so far as the real, necessary, and advantageous business of the world is concerned; for we perceive that, by a judicious arrangement of our time and our affairs, all necessary business may be compressed within many fewer hours than those we now dedicate to that object. I should consider eight hours a-day amply sufficient for business and labor: there would remain eight hours more for enjoyment, and eight for repose; a distribution that would cause the current of life to flow more cheerfully, agreeably, and successfully than it can do under our present system of ceaseless competition and toil.

It appears, then, from the foregoing considerations, that the study and observance of the laws of health is a *moral* duty, revealed by our constitution as the will of God, and, moreover, necessary to the due discharge of all our other duties. We rarely hear from divines an exposition of the duty of preserving health, founded on and enforced by an exposition of our natural constitution, because they confine themselves to what the Scriptures contain. The Scriptures, in prescribing sobriety and temperance, moderation and activity, clearly coincide with the natural laws on this subject: but we ought not to study the former to the exclusion of the latter; for by learning the structure, functions, and relations of the human body, we are rendered more fully aware of the excellence of the Scriptural precepts, and we obtain new motives to observe them in our perception of the punishments by which, even in this world, the breach of them is visited. Why the exposition of the will of God, when strikingly written in the Book of Nature, should be neglected by divines, is explicable only by the fact, that when the present standards of theology were framed, that book was sealed, and its contents were unknown. We can not, therefore, justly blame our ancestors for the omission; but it is not too much to hope that modern divines may take courage and supply the deficiency. I believe that many of them are inclined to do so, but are afraid of giving offense to the people. By teaching the people to regard all natural institutions as divine, this obstacle to improvement may, in time, be removed, and religion may be brought to lend her powerful aid in enforcing obedience to the natural laws.

In my Introductory Lecture, I explained that Veneration, as well as the other moral sentiments, is merely a blind feeling, and needs to be directed by knowledge. In that Lecture I alluded to the case of an English lady who had all her life been taught to regard Christmas and Good-Friday as holy, and who, on her first arrival in Edinburgh, was greatly shocked at perceiving them to be desecrated by ordinary business. Her Veneration had been trained to regard them as sanctified days, and she could not immediately divest herself of pain at seeing them treated without any religious respect. I humbly propose that, in

a sound education, the sentiment of Veneration should be directed to all that God has really instituted. If the structure and functions of the body were taught to youth, as God's workmanship, and the duties deducible from them were clearly enforced as his commands, the mind would feel it to be sinful to neglect or violate them; and a great additional efficacy would thereby be given to all precepts recommending exercise, cleanliness, and temperance. They would come home to youth, enforced by the perceptions of the understanding and by the emotions of the moral sentiments; and they would be practically confirmed by the experience of pleasure from observance, and pain from infringement of them. The young, in short, would be taught to trace their duty to its foundation in the will of God, and to discover that it is addressed to them as rational beings; at the same time they would learn that the study of his laws is no vain philosophy; for they would speedily discern the Creator's hand rewarding them for obedience and punishing them for transgression.

As closely connected with health, I proceed to consider the subject of amusements, regarding which much difference of opinion prevails. When we have no true philosophy of mind, this question becomes altogether inextricable; because every individual disputant ascribes to human nature those tendencies, either to vice or virtue, which suit his favorite theory, and then he has no difficulty in proving that amusements either are, or are not, necessary and advantageous to a being so constituted. Phrenology gives us a firmer basis. As formerly remarked, man can not make and unmake mental and bodily organs, nor vary their functions and laws of action to suit his different theories and views.

I observe, then, that every mental organ, by frequent and long continued action, becomes fatigued, just as the muscles of the leg and arm become weary by too protracted exertion. Indeed, it can not be conceived that the mind, except in consequence of the interposition of organs, is susceptible of fatigue at all. We can comprehend that the vigor of the fibers of the organ of Tune may become exhausted by a constant repetition of the same kind of action, and demand repose, while the idea of an immaterial spirit becoming weary is altogether inconceivable.

From this law of our constitution, therefore, it is plain that variety of employment is necessary to our welfare, and was intended by the Creator. Hence he has given us a plurality of faculties, each having a separate organ, so that some may rest while others are actively employed. Among these various faculties and organs there are several which appear obviously destined to contribute to our amusement; a circumstance which (as Addison has remarked) "sufficiently shows us that Providence did not design this world should be filled with murmurs and repinings, or that the heart of man should be involved in gloom and melancholy." We have received a faculty of the ludicrous, which, when active, prompts us to laugh and to excite laughter in others, we have received organs of Tune and Time, which inspire us with the desire, and give us the talent, to produce music. Our organs of voluntary motion are so connected with these organs, that when we hear gay and vivacious music played in well-marked time, we instinctively desire to dance; and when we survey the effect of dancing on our corporeal frame, we discover that it is admirably calculated to promote the circulation of the blood and nervous influence all over the body, and by this means to strengthen the limbs, the heart, the lungs, and the brain; in short, to invigorate the health, and to render the mind cheerful and alert. To such of my audience as have not studied anatomy and physiology, and who are ignorant of the functions of the brain, these propositions may appear to be mere words or theories; but to those who have made the structure, functions, relations, and adaptations of these various organs a subject of careful investigation, they will, I hope, appear in the light of truths. If such they are, our constitution proves that amusement has been kindly intended for us by the Creator, and that therefore, in itself, it must be not only harmless, but absolutely beneficial.



In this, as in everything else, we must distinguish between the use and abuse of natural gifts. Because some young men neglect their graver duties through an excessive love of music, some parents denounce music altogether as dangerous and pernicious to youth; and because some young ladies think more earnestly about balls and operas than about their advancement in moral, intellectual, and religious attainments, there are parents who are equally disposed to proscribe dancing. But this is equally irrational as if they should propose to prohibit eating because John or Helen had been guilty of a surfeit. These enjoyments in due season and degree are advantageous, and it is only sheer ignorance or impatience that can prompt any one to propose their abolition.

The organs of Intellect, combined with Secretiveness, Imitation, and Ideality, confer a talent for acting, or for representing by words, looks, gestures, and attitudes the various emotions, passions, and ideas of the soul; and these representations excite the faculties of the spectators into activity in a powerful and pleasing manner. Further, the Creator has bestowed on us organs of Constructiveness, Form, Size, Locality, and Coloring, which, combined with Imitation and Ideality, prompt us to represent objects in statuary or painting; and these representations also speak directly to the mind of the beholder and fill it with delightful emotions. Here, then, we trace directly to nature the origin of the stage and of the fine arts. Again, I am forced to remark, that to those individuals who have not studied Phrenology and seen evidence of the existence and functions of the organs here enumerated, this reference of the fine arts, and of the drama in particular, to nature, or in other words to the intention of the Creator, will appear unwarranted, perhaps irreverent or impious. To such persons I reply, that, having satisfied myself by observation that the organs *do* exist, and that they produce the effects here described, I can not avoid the conclusion in question; and in support of it I may refer also to the existence of the stage, and to the delight of mankind, in all ages and all civilized countries, in scenic representations.

If, therefore, the faculties which produce the love of the stage and the fine arts have been instituted by nature, we may justly infer that they have legitimate, improving, and exalting objects, although, like our other talents, they may be abused. The line of demarkation between their use and abuse may be distinguished by a moderate exercise of judgment. They are in themselves mere arts of expression and representation, a species of natural language, which may be made subservient to the gratification of all the faculties, whether propensities, moral sentiments, or intellect. We may represent in statuary, on canvas, or on the stage lascivious and immoral objects calculated to excite all the lower feelings of our nature, which is a disgraceful abuse; or we may portray scenes and objects calculated to gratify and strengthen our moral, religious, and intellectual powers, and to carry forward our whole being in the paths of virtue and improvement; and this is the legitimate use of these gifts of God.

The applications made of these powers, by particular nations or individuals, bear reference to their general mental condition. The ancient Greeks and Romans enjoyed very immoral plays, and also combats of gladiators and of wild beasts, in which men and animals tore each other to pieces and put each other to death. Such scenes were the direct stimulants of Amativeness, Combativeness, and Destructiveness, and proclaim to us, more forcibly than the pages of the most eloquent, veracious, and authentic historians, that these nations, with all their boasted refinement, were essentially barbarians, and that, in the mass of the people, the moral sentiments had not attained any important ascendancy. In the days of Queen Elizabeth and Charles the Second, plays of a very indelicate character were listened to by the nobles and common people of Britain without the least expression of disapprobation; and this indicated a general grossness of feeling and of manners to be prevalent among them. Even in our own day we become spectators of plays of very imperfect morality and questionable delicacy; and the same conclusion follows, that there still lurks among

us no small portion of unrefined animal propensity and semi-barbarism; in other words, that the moral and intellectual faculties have not yet achieved the full conquest over our inferior nature. But even in these instances there is an evident advance from the Greek and Roman standards toward a more legitimate use of the faculties of representation; and I conclude from this fact, that future generations will apply them to still higher and more useful objects. Nor is it too enthusiastic to hope that some future Shakspeare, aided by the true philosophy of mind, and a knowledge of the natural laws according to which good and evil are dispensed in the world, may teach and illustrate the philosophy of human life, with all the splendor of eloquence and soul-stirring energy of conception which lofty genius can impart; and that a future Kemble or Siddons may proclaim such lessons in living speech and gestures to mankind. By looking forward to possibilities like these, we are enabled to form some notion of the legitimate objects for which a love of the stage was given, and of the improvement and delight of which it may yet be rendered the instrument.

If there be any truth in the principles on which these remarks are founded, we can not avoid lamenting that helpless (although well meaning and amiable) imbecility, which, alarmed at the abuses of amusements, decries them altogether. A few days ago (Dec., 1835), we saw an announcement in the public papers that the ladies directresses of the House of Industry of Edinburgh had declined to accept of money drawn at Mr. Cook's circus for the benefit of that charity, because it was against their principles to countenance public amusements. If I am warranted in saying that the Creator has constituted our minds and bodies to be benefited by amusements—has given us faculties specially designed to produce and enjoy them—and has assigned a sphere of use and abuse to these faculties as well as to all others, it is clearly injudicious in the amiable, the virtuous, the charitable, and the religious—in persons meriting our warmest sympathy and respect—to place themselves in an attitude of hostility, and of open and indiscriminate denunciation, against pleasures founded on the laws of our common nature. Instead of bringing all the weight of their moral and intellectual character to bear upon the improvement and beneficial application of public entertainments, as it is obviously their duty both to God and to society to do, they fly from them as pestilential, and leave the direction of them exclusively to those whom they consider fitted only to abuse them. This is an example of piety and charity smitten with paralysis and fatal cowardice through ignorance. In urging you to "try all things," and to distinguish between the uses and abuses of every gift, my aim is to impart to you *knowledge to distinguish virtue, and courage to maintain it*; to render you bold in advocating what is right, and to induce you, while there is a principle of reason and morality left to rest upon, never to abandon the field, whether of duty, instruction, or amusement, to those whom you consider the enemies of human happiness and virtue. Let us correct all our institutions, but not utterly extinguish any that are founded in nature. [TO BE CONTINUED.]

## To Correspondents.

J. W. B.—1st. How much ought a person to read in a day?

Ans. This depends altogether upon a person's health and habits. Some men can endure eight hours of reading and study, but they are not idlers during the other parts of their wakeful time. Elihu Burritt worked on the anvil eight hours, studied eight hours, and took eight hours for sleep, rest, and recreation; but we think he injured his health by it, for he looks slim, even though wiry and tough. We are inclined to think that he, perhaps, worked too hard, both with the head and with the hands. We think six hours a day, real, earnest, intellectual labor, is as much as a man can well perform. Some could do more with no apparent illeffects; others, again, would be broken down by it. We believe that three hours school a day is enough, and as much as children ought to be kept confined to the school-room.

2d. How could Dr. Franklin work by day, and then read till midnight, and yet keep his powers balanced to a good old age?

Ans. Dr. Franklin was remarkably healthy, and had a robust, stout-built organization. He was early put to work, not to study. At fourteen or less, he was apprenticed, and at that day to be an apprentice at a trade, meant work; and being endowed with an excellent bodily constitution, especially a *strong* vital temperament, which gave to him



that roundness and ruddy appearance as a youth, were circumstances favorable to the performance of the duties imposed on him. Instead of rollicking about, as was the custom of young men in his time, as well as in ours, Franklin was resting his body and using his mind. He avoided all the nervous and stimulating excitements which others indulged in; he drank cold water, while they drank something stronger; he was quietly perusing some sound, calm, and deliberate author, while his mates were rioting and rollicking in boisterous excitement, so that he really used less nervous energy in reading at home when not employed in work than most young men do who are in social parties, or have what they call "fun" on the street corners, at the theater, dram-shop, or elsewhere. With a good constitution, he had a better start than most men. With habits of industry, he became strong physically, as well as sound; with habits of temperance and sobriety, his system worked harmoniously. He had a large brain and also a large body. He was an easy thinker, and being healthy to start with, and uniform in his habits, he did not break down, when ninety-nine in a hundred with common habits would have broken down with as much mental labor and as little sleep.

8d. What do you mean by developing the body, to sustain the mind with vital steam or power to carry out the mandates of the will?

*Ans.* We can hardly make the subject plainer. If our interrogator was ever sick, and was requested or required to think when his body was weak; and afterward had a consciousness of returning mental strength as his health mended, he will hardly need other explanation than this suggestion. We mean this, in short, that every thought, and every exertion of the brain, exhausts strength, stamina, or steam. The blood constantly goes to the brain to give it support, just as it does to the muscles to feed them. Everybody knows that the working-horse needs more food, because he uses up the stamina of his constitution faster by exercise than when at rest. It is equally true that a man who thinks exhausts nervous force and vital stamina by the exercise of the brain, and it requires a re-supply continually.

A. H.—MESSRS. FOWLER AND WELLS—Your arrangements of the temperaments being the Motive, Vital, and Mental, I desire to ask which predominates in an individual possessing fiery red hair and corresponding complexion, eye between blue and hazel, great strength of arterial system, medium in size, active and restless in disposition, and a system very subject to depression by atmospheric changes? I have investigated your solution of the temperaments, and must candidly confess that I can not perceive its applicability to the above very common constitutional formation in this country.

*Ans.* "Fiery red hair and corresponding complexion, with great strength of the arterial system," indicates a predominance of the vital temperament. The activity and restlessness of the person in body and disposition are not inconsistent with that feature of the vital temperament in which the breathing and the arterial or circulatory system predominates. The subject needs more of the digestive system to produce a decided vital temperament. He works up and works off nutrition too rapidly and becomes exhausted, hence his depression; and when he is rested and recharged again with vital electricity, has a full stomach, and the world smiles, then he has elevation. Atmospheric changes may be favorable or unfavorable to a healthy and vigorous manifestation of his faculties. He doubtless, also, has considerable of the mental temperament, which persons, not well versed in judging of temperaments, might not discover in that florid complexion and red hair. The quality of the organization indicates whether the temperament is coarse or fine, whether there is much or little cultivation, and whether there is more endurance than excitability and activity. If we had the subject before us, we could not only explain it, but point out all the various conditions so that you would understand them. A book to illustrate all the temperaments would require five hundred dollars' worth of engravings, or twice that amount perhaps, and they should all be colored, to do justice to the subject. That book is yet to be written, when the public is ripe enough on physiological matters to demand and appreciate such a work.

The vital-mental temperament with too little of the digestive element is, in our judgment, the temperament of the person referred to, so far as we can judge by your description.

J. M. J.—The developments you name would qualify a person for the pursuit you mention—other conditions being favorable.

C. H. H.—"Encephalon" means, the brain; and "Encephalic," within the head; therefore the "Encephalic Temperament" means, literally, "Brain Temperament," which is similar to the term "Nervous" or "Mental," as used by others. The term, "Thoracic-Abdominal Temperament" for the "Sanguine" or "Vital Temperament," or the term "Bone and Muscle Temperament" for that which is called "Bilious" or "Motive Temperament," would be just as appropriate. The "Encephalic" or "Mental Temperament" gives the tendency to mental action, to thought, study, etc. We know of no advantage in using that term. It is like calling a horse by another name, as steed, charger, pony, or palfrey. It alters nothing, for each name still represents a horse and only a horse. Some people have a liking for learned words, and an itching ambition for originality in names if not in ideas.

PHRENOLOGIST, JR.—What developments are required in a young man to become a statesman?

*Ans.* On the 176th page of the "Illustrated Self-Instructor," we have inserted under the head of "Developments for Particular Pursuits," the following:

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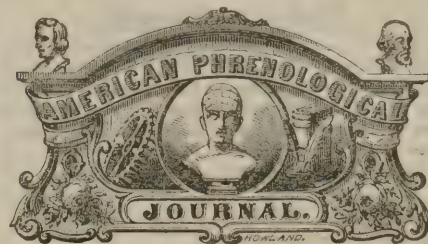
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[CONTINUED FROM PAGE TEN.]

good habits of eating, and constant attention to the laws of sleep, physical exercise, and general cheerfulness.

There is one thing more to be said in this connection. It is not a matter of epicureanism that a man should be dainty concerning the food he eats. On the contrary, I hold that a civilized man ought to be civilized in his cookery. I attribute much of the unhealth that exists among men to the abominable stuff which they take into their stomachs. They are not responsible, perhaps, for the adulterated articles of food which issue from the purgatory of a city store. They may not be responsible for the poison that is palmed upon them over the counter along with the necessities of life—along with things that they are obliged to have. But indifference as to the condition of the things which we eat—in other words, the want of Christianity in cooking—is a very fertile cause of much sickness and suffering. I suppose one of the infallible signs of the millennium will be a better regulated kitchen—a kitchen that sends out food that will not make Christian men sick!

It would be wrong to say that a man's mind is in his stomach; but the brain and nervous system are so nearly under its control, that the head must always ask leave of the stomach to be healthy. And no man has a head that has not a stomach. It is sometimes propounded to me as a phrenologist—for I am one in my philosophic faith—how it happens that men of large cerebral development are so often men of feeble forces in life. When I see a man with his cheeks sunk in, and thin, and flat, and with his chest narrow, and his stomach all gone, and with a very large brain, so that the whole force of his system seems to be concentrated in his mind, I say, "What is a man good for with such a brain, without the vital energy by which to run it properly?" For your head is a machine, and your stomach is the furnace by which to generate steam; and if you do not take care of the furnace, the machine will not work to any purpose. Of what use would a mill be on the top of a hill where there was no water to run it? No machine, however exquisite may be its construction, is of any account unless the motive power by which it is to be carried is adapted to it. And the motive power of the head is that which the stomach does for it.

2. These remarks apply with additional force to drinking. There are but few that do not violate their duty in this regard. Beverage is a grand cause of sickness. Domestic stimulants may or may not be injurious. As to whether they are or are not, every man should judge for himself; but no man should fail to judge. Tea and coffee I do not suppose to be necessarily harmful. Some kinds of tea I suppose are inevitably so, unless men are built of leather; but I do not suppose all kinds are. Some persons, I think, ought to use neither tea nor coffee; and some persons are apparently not injured, but benefited by the use of one, or the other, or both. Every man should know whether they are injurious to him or not, and knowing this, he should follow his knowledge. Every one should judge soberly, and upon principle, and for himself in this matter. They are less injurious to cold, phlegmatic men, and more injurious to men of an imaginative, nervous, san-

guine temperament. A man's use of them should be regulated according to their effect upon him.

The use of alcoholic drinks, to drive on the overtaxed machine of life, to arouse the dormant sensibility to excitement and to dull enjoyment—this is a matter which has come often and in many forms before you, but it has not come before you often enough, nor in forms enough. Every year I live increases my sober conviction that the use of intoxicating drinks is a greater destroying force to life and virtue than all other physical evils combined. There is a great cause of mischief in the nature of stimulating liquors, even in their best estate. To use them as articles of beverage and diet is to turn them from a medicine into a poison. We are coming every day to know, more and more clearly, that there is scarcely such a thing as undrugged liquors. It is a new science which has taught the world to poison poisons. Those liquors sold at the bar, or at the store, are compounded poisons of the most direct and deadly kind. As if it were not enough that whisky, or rum, or gin, or brandy should be poured upon the sensitive nerve of the system, to work, by its own proper nature as an alcoholic stimulant, mischiefs untold, in the body, in the disposition, and in the soul, to this primary devil are joined imps innumerable! And you may go from Fulton Ferry to Union Square, and step in and take a drink at every one of the myriad grog-shops which you pass on the way, and you shall not drink one drop of pure liquor! I understand the exquisite irony of the plea that was made during the Maine Law agitation, that we ought not to run a crusade against liquor, but that we ought to run a crusade against drunkenness by introducing pure liquors, when it was well understood that a man might ransack the world, almost, and not find such a thing as pure liquor; and that if the day of temperance was adjourned until the time when poisoned liquors should be discarded, and pure liquors should be introduced, it would be almost indefinitely adjourned.

I may in this connection speak of one or two solid stimulants that are working wide mischief. You may not be aware to what an appalling extent opium is being used in our cities and larger towns. I shudder at the thought of it. I am informed by druggists that none but themselves and physicians have any suspicion of the amount of this article that is consumed as a stimulant or as a pleasure-bearing drug. It may yield a brief pleasure, but that pleasure is inevitably followed by long-continued and infernal suffering. When a person has once commenced the habit of opium-eating, his life is as good as ended. Reformation may take place in the case of one out of a million such persons—but only that!

Closely connected with this is the almost universal habit of employing tobacco, which I regard as second only to opium in its disastrous effects. I do not propose to join in the random denunciations that have been heaped upon the pipe, the cigar, or tobacco, as an article for chewing or snuffing. I shall speak of tobacco in its relations to health; and I express my conviction, which grows every year, when I say, not only that it is a cause of very wide-spread sickness, but that it is jackal to the lion—that it lays the foundation for intemperance. The use of tobacco is one of

those elementary forms of intemperance which open the door for its more permanent and dreadful forms. I hardly know how to account for that insane infatuation which exists among our youth in this matter. It seems as though with boys of twelve or fifteen years of age, all considerations of virtue, all thoughts of family name, all examples of those most revered and loved, and all warnings against the destruction of health, were as mere straws against the rushing tide of temptation to learn how to use tobacco. This temptation among them is more potent, almost, than all other things combined. Where parents use it, I do not know how their children can very well escape. I know parents say that they have found out the evil of the use of tobacco, and that they do not mean that their children shall use it; but their children usually tell them that they mean to find out the evil of it, too. But where parents do not use it—where for generations it has not been used in the family, why the habit of using it should break out, I can not understand; but so it is. And I would say to every young man in my congregation in whom this habit is yet light, and who believes that he can break it off if he has a mind to, "By all means have a mind to." You may not find it as easy as you think to break it off; but if you let it go on, you will soon find it to be almost infrangible. Although some men, after they have become settled in life, have such a moderation in their indulgence of the use of tobacco that they can be addicted to it, and yet maintain health, and industry, and good habits, it does not alter the fact that where there is one man that can do this, there are ten men that can not.

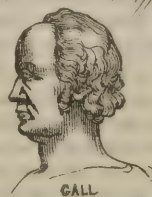
3. I may mention the indulgence of the pas-sional appetites, also, as a very alarming and wide-spread cause of unhealth. Although this is an evil that requires to be dealt with delicately, yet it is one that should be dealt with certainly and firmly. It is not possible, within the bounds of so brief a notice that must be given to it here, to do more than simply mention it. The excitements of life, the various stimulants which are brought to bear upon men, the morbidity of the human system itself, together with the many salacious influences in which society abounds, are leading thousands and thousands of the young every year into those steps of weakness, into those incipient stages of disease, which will inevitably cause their sun to go down at midday. They never will see half their days!

[TO BE CONTINUED.]

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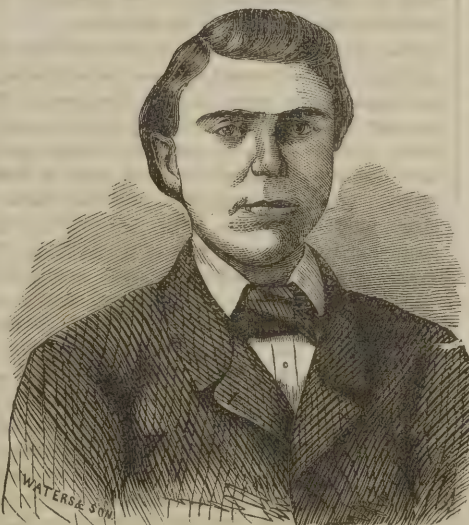
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### (REV.) JACOB S. HARDEN, THE YOUTHFUL WIFE-POISONER.

On the 3d of May, 1860, this man was convicted at Belvidere, N. J., for the murder of his wife by poison in the month of March, 1859. He never had been ordained, but had been licensed to preach by the authorities of the Methodist Episcopal Church. He was but twenty-three years of age. The trial showed that he had engaged to be married, and afterward for many months sought, by means not the most fair or manly, to rid himself of the responsibility of that promise. He finally married her, with apparent reluctance. His letters to her, read on the trial, more than hinted that her life should be one of misery, if she insisted on his marrying her. It is supposed he administered poison to her on various occasions, and it is certain that he told many contradictory stories. After her death he was in haste that she should be buried. Dissatisfaction, however, among her friends was expressed; a post-mortem examination was had, and poison in the stomach was discovered. Thus detected, he fled to Virginia, changed his name, falsified his errand and history, was finally discovered, and brought back to New Jersey, and, after a tedious trial of nearly twenty days, was convicted, and sentenced to be executed on the 28th day of June, but was respited by the Governor to the 6th day of July, when he was



PORTRAIT OF JACOB S. HARDEN.

executed. He made a confession of his guilt as to the poisoning of his wife, of the seduction of several young girls, and of improper intimacy with several married women while he was a preacher, and desired to have it published, but his friends thought it proper to suppress all the most objectionable portions of it. He was a teacher before he began to preach, but improper familiarity with his female pupils induced the parents to dismiss him.

His phrenology is by no means favorable. His head is broad above the ears, and not well expanded in the top. He has an emotional temperament, and an animal nature. We should pronounce it an unfavorable head in a regiment, if we were examining their heads in the dark. He appears to have small Cautiousness, but little Conscientiousness, not much Benevolence, strong animal propensities generally, and very active Approbativeness, not a high order of intellect, and our wonder is why he had a desire to be a preacher, and how he could render himself acceptable to an intelligent public as such.

### WASHINGTON IRVING.

WAS HE A POET?

A CORRESPONDENT of ours, who resides in Ohio, writes us as follows:

"EDITORS OF PHRENOLOGICAL JOURNAL—Why was not Washington Irving a poet? Judging from the phrenological character, given in the January number of the JOURNAL, he appears to have possessed all the properties of the poet in a high degree. It has been a matter of wonder (which the JOURNAL confirms) to me, for many years, that no measured line emanated from his pen—at least I have not seen one, and never heard him named as a poet. A solution to the question, phrenologically, would, no doubt, be highly satisfactory to many of the readers of the JOURNAL."

Answer.—Washington Irving was full of poetry, though, as our correspondent remarks, he may have written "no measured line." We know individuals who are inclined to make rhymes and to measure their sentences into lines; in other words, those who are under the dominion of the faculty of Time, and they will write what may be called doggerel, all day; they incline to speak in rhyme and measure off their discourses into lines, yet they have but little Ideality, and there is not one poetic gleam in whole pages of their rhymes. It may be good sense, sound philosophy, and truth, compactly and aptly stated, and uttered in measured lines and with fitting rhymes, yet not containing the first element of poetry. There are those, also, who have not the power to use their faculty of Tune except merely to enjoy music—they can not render it practical, although this faculty is necessary in writing what is called poetry, that is to say, in producing rhythm in connection with expression and the development of ideas. On those points, namely, Time and Tune, we are not informed, in regard to Mr. Irving, as the examination was made many years ago, and the description referred to does not express anything on that subject. But Washington Irving was full of the real sentiment of poetry, namely, beauty of style, elevation and refinement in conception, and a happy, joyous, fitting way of expressing his thoughts which very few writers ever equaled in this, or any country, and they only lack the measure to make it poetry.



John Locke had not Ideality. His style of writing was cold, dry, hard, stately, stiff, and crisp, yet his writings were full of good sense, sound philosophy, and accurate truth compactly uttered. Let Washington Irving utter the same, and the difference between his style and that of John Locke would be as great as the difference between a bald, granite, frozen mountain, and the vine-wreathed slope in sunny Italy. Now, suppose John Locke's writings were measured into lines and had appropriate rhymes, many persons would call it poetry; still it would lack every element of it except the rhythm. Just as a man or beast can not assume every proper form and motion without the skeleton being articulated and the joints lubricated, still the skeleton is not in sight; it is overlaid with flesh and blood and nerves, which constitute all that gives symmetry, beauty, and life to the individual. Poetry requires beauty of conception, elegance of expression and imagination, as well as a measure. In other words, the mere skeleton of measure and rhythm is not enough to constitute it poetry. It needs the flesh, blood, nerve, and heart. Washington Irving had the beauty, the imagination, the polish, and the elegance, but not the measure. Some persons have measure without the other elements. Each employs one or more of the ingredients of poetry, but the writings of neither fully answer to the name of poetry.

### INSTRUCTIVE BIOGRAPHY—No. 2.

WASHINGTON.

THE biography of the Father of his Country has yet to be written. It has been attempted by many; but, as if his character were too stupendous for any one mind to embrace, only outlines have as yet been traced. It remains for some capable pen to produce THE MAN in his rotund and perfect proportions. Much has been written, and admirably written, but nothing has yet reached our idea of his truly great character. It will require a bold man and an honest to say *all* that ought to be said of him, and it demands a large and comprehensive spirit to conceive and produce the hero's just daguerreotype. Like his portraits, no two of which are precisely alike, so his biographies are but imperfect representations of the man. You can not glance at the worst executed portrait of Washington without perceiving a likeness. This arises from the fact that his prominent traits are *very* prominent, and present themselves conspicuously to the most careless observer. And so of his inner and outer life. Although possessing the most nicely balanced mind, a few prominent traits stand out conspicuously from the rest, and are too often seized upon as the base of his character; whereas, they are only the jets of the substrata which underlie the whole being.

We shall not attempt a full biography of Washington; we only propose to illustrate, somewhat, the contradictions which meet in this one great mind. No one can look at any well-executed picture of Washington, without discovering that he possessed in large degree Firmness, Conscientiousness, Secretiveness, Veneration, and Self-Esteem.

Once on a journey over the Western prairies, it was my good fortune to travel in company with one of Washington's body-guard. He was a man

of large intelligence, and seemed very truthful. In the latter part of the day he became very social and communicative, and it was in these *ad libitum* moods that I learned from him some interesting facts in the life of the first President, which strikingly illustrated his peculiarities of character. He ordinarily passed for a man of great equanimity of temper, and but a precious few of even his most intimate friends ever suspected the contrary to be the case. In his own mess, in the Continental army, his fellow-officers were sadly at variance in respect to the truth in this respect.

In 1783, during the rendezvous of the army at New York, in the most desponding hour of the American Revolution, while the soldiers were in all but a state of mutinous rebellion, it one day fell out, that as they were discussing the characteristic of their absent commander, he suddenly made his appearance in the distance, directly approaching the head-quarters, where they were assembled. Some one of their number proposed that the question should be at once submitted for *his* decision, and General Hamilton, a great favorite with the commander-in-chief, was appointed to hear the lion, and submit the question.

When he entered the room Hamilton immediately addressed him: "General, we have been disputing with each other whether your uniform control of yourself arises from a naturally even temper, which nothing seems to ruffle, or whether you have disciplined yourself by stern effort to this control; and we have agreed to leave our discussion to your own decision. Will you gratify your brother officers by settling our little dispute?" Assuming his most soldierly manner, as was his wont when he wanted to make an impression on his hearers, and planting his right heel in the hollow of his left foot, while he emphatically grasped his sword-scabbard with his left hand, at the same time smiling as few men *can* smile: "Gentlemen," he replied, while his voice showed the sincerity with which he spoke, "Gentlemen, you all know how exceedingly difficult it has been to control this ragged, turbulent army of ours, but this has been mere child's play in comparison with the cost of controlling my own spirit."

Illustrative of this, an anecdote was related to me by this gentleman and officer to the following effect. In his library at Mount Vernon he had a very choice painting, of which he was very careful as well as proud. Having occasion to have it re-varnished, he locked the library, and putting the key in his pocket, gave out word that no one should approach the room during the day. John, his favorite and body-servant, happened to be absent, and heard nothing of the order. Coming home at an early hour, he entered the library with his own key and began sweeping and putting things in order, raising a great dust, etc. In the midst of this operation Washington returned from a visit to his plantation, and seeing how matters stood was filled with an intense rage, and without more ado or a single word, he seized John by the collar and that other convenient appendage which every man carries with him, and by one toss he sent the terrified negro clear through the closed casement into the verandah, much to the detriment of the glass and sash. But his was a mind always ready to make proper amends. Learning that the trembling servant was absent when

he gave his orders, and was entirely innocent, he sent for him and made his sincere apology for the indignity of his hasty temper, and dismissed him with the promise of a new suit of clothes.

Another anecdote to the point. During one of his battles he discovered an eminence in possession of the enemy which it was highly important he should possess, and he immediately ordered the brave Lee to dislodge the enemy and take possession. With glass in hand he watched the movements of Lee with the utmost anxiety, for on the issue thereof depended the result of the conflict. For reasons best known to himself, Lee, instead of a direct assault, took a circuitous route and made an attack in the rear of his foe, and successfully executed his mission. But for a while appearances were against success, and Washington thought that his subaltern had totally failed. In his rage he threw his chapeau on the ground, and stamping his foot upon it, exclaimed, "Damn that Lee, he has lost us the day!" But when he saw the "liberty tree" waving in the breeze on that eminence, where Lee had planted it with his own hand, he melted into tenderness, and was ready at the close of the victorious engagement, as he returned to head-quarters, heartily to embrace him, and render him a just meed of honor.

His Secretiveness appears pre-eminently in the most important acts of his life. Once when dining with an invited party of officers, a messenger placed a communication in his hand announcing the defeat of a portion of his forces, through the treachery or pusillanimity of some of his own officers. He read it calmly, put it in his pocket, dismissed the messenger, and without change in a single muscle of his countenance, returned to the table and presided to its close with his usual dignity and grace. When the guests had all departed, he led one or two of his most confidential advisers into a private room, took out the dispatch and read it to them. Then the fire which had been smothered in his bosom broke forth in terrible power. When he had disgorged his wrath, suddenly drawing himself up, he said, "Gentlemen, not one word of this is to go beyond this room. You can retire," and he bowed them politely from his awful presence.

It is reported of him that, when President, he was traveling from Virginia to New York with his family and retinue; and, as it was large, it required several carriages, and there were, also, a number of young men on horseback, and several saddle-horses were being led. One young man, a kind of upstart, who was a hanger-on of the family, and was going for a season to the seat of government as one of the party, took a fancy to ride a favorite young horse of the General's. Washington was strongly disposed to decline to grant the favor, but as the young man was very anxious, the General consented on the special condition that he would ride moderately and keep quietly behind the carriages. In the heat of the first day Washington was surprised and annoyed to see the young man come dashing by his carriage on the favorite colt, which he rode half a mile ahead at the top of his speed. As he fell back with the colt panting, and wet with sweat to the fetlocks, the General gave him a severe look and a wave of the hand backward, which ought to have been a sufficient hint for the entire day—but not so. An



hour after he rode another tilt by the carriages, and as he finally fell back, the General spoke firmly but kindly, reminding the young man of the injunction to ride moderately and keep in the rear. But this was not enough; a third time he galloped furiously by, when a dark shadow passed over the face of the great man, who seemed anxious to speak or act his feelings. Nor did opportunity long wait; for the young man was soon overtaken as he sat still on the frothing steed by the wayside. As Washington's carriage passed him, he spoke with a fierceness never to be forgotten: "Young man! fall back behind the carriages! If you pass me again, I will break every bone in your body."

It is well known that the great portrait-painter, Stuart, placed both the presentments of Washington and John Adams on canvas at one and the same time. When the heads of both were nearly finished he invited the originals, in company with other great men, to his studio, to see them. At a proper time the curtain, which had hitherto concealed both the pictures, was raised as by an invisible hand. Instantly the low hum of conversation which had been carried on before this act, as if in the mysterious presence of the dead, was hushed into profound silence, and all eyes were eagerly turned toward the pictures. Washington planted himself in his military posture, and one would have supposed, from his statue-like position, was the least interested individual in the room. On the other hand, Adams was nestling about like an uneasy ghost, now viewing the portraits from one position and now from another. When after a few moments' silence, during which you might have heard the General's old family time-piece tick in its owner's fob, Adams marched straight up to the pictures, and pointing to that of Washington, exclaimed with his usual impulsiveness, "There is a man who could keep his mouth shut when silence became him;" and then pointing to his own, he continued, "There is a man who never could." Any one who will glance at the different portraits will perceive how *Phrenologically* true this was.

Washington's whole life illustrates his *Conscientiousness*. He was absolutely clear from the sin of deceit. He was never known to tamper with the truth. He could never be induced to prevaricate. When he could not speak "the truth, the whole truth, and nothing but the truth," without disparagement to the interests of his country, he held his peace. His well-known answer to his father, who asked in relation to the destruction of a favorite tree—"Father, I can not tell a lie; I did it"—is illustrative of his whole life.

It is well known, also, that his Veneration, which so prominently appear in his portraits, was equally prominent in his life. He never allowed anything less than the pressure of a battle to interfere with the hours set apart for his devotional exercises, and he held the Sacred Scriptures as a priceless legacy from God to his children, which could not be valued too highly or held too sacredly.

He was a man of the deepest feelings, as well as of the truest heart. The poverty and extreme sufferings of the men under his charge filled him with the profoundest grief, and when he reviewed his troops, many of them barefoot and without a sufficient covering to their shivering

limbs, with not a dollar in the public chest to pay them their just dues, it was with difficulty that he could restrain his sadness.

In one word, he was a model man. Many have exceeded him as a commander, as a politician, as a magistrate, as a scholar; but the man lives not, and history does not speak of him of whom it could be so truthfully said, "*We ne'er shall look upon his like again.*"

#### A CLERGYMAN'S EXPERIENCE.

EDITORS PHREN. JOURNAL—I am and have been a believer in Phrenology ever since I first heard its principles explained. It appeared to me to solve the hitherto unexplained mystery *why* different persons were endowed with powers and inclinations so very different. Even before I ever heard of Phrenology at all, I observed that nearly all prominent men in the community had large, prominent foreheads. About thirty years ago, being on an Indian mission, I was passing along one day and saw some Indians laughing. I asked, "What are you laughing at?" They replied, "We are laughing at you; you have such a curious head; your eyes are in the middle, half way between your chin and the top of your head." I rejoined: "Don't you see Col. C.? he is a great man, and see what a head he has, and such and such men what heads they have! All great men have large heads. This explanation at the same time it increased their good-nature, satisfied them better than it did me.

Until your recent visit to us, I had supposed I understood about as much of this science as was profitable or desirable in my profession. It was not until after your departure that I examined at leisure and closely the works you left, which, with your lectures, have made the impression on my mind that I am under far greater obligations to you than I supposed at the time. Still, I have no idea of becoming a professional lecturer on Phrenology. But I think I do see how I can make more use of its principles and deductions than I have hitherto done in dealing with that peculiar type of mind we find in our Indians.

You are doubtless aware that the influence that has emanated from your efforts in the department of Phrenology and Physiology, or the health reform, has spread far beyond the ranks of your avowed supporters and advocates. It is perhaps hardly fair for us to walk by the light of your lamp without acknowledging our obligations. It would not seem out of place for a time or two in a case of emergency; but it does seem unmanly for a so-called man to watch his neighbor, going the same road with himself, and for long years together avail himself of the accommodation offered by his lamp without acknowledgment or charge. To be sure, the neighbor is none the worse for the accommodation, but at the same time some reflections of an uncomplimentary character must pass through his mind.

It is now over twenty-five years since I abandoned the use of tea, coffee, and intoxicating drinks of all kinds. Tobacco I never used. Without remembering how or where I obtained or received the idea, I can trace back for more than twenty years since I first began to lose faith in the omnipotence of drugs and doctors; and if my practice was only as good as my creed in this matter,

I think you would have no reason to complain of me as one of your converts. I have lived for a good number of years where chill, fevers, and agues were prevalent, and after I became acquainted with the thing, I found a daily resort to the cold bath and a very little bark of the peach all I required to prevent or cure.

I have never been able to see wherein the science of Phrenology conflicted with the teachings of the Bible. If some are born with mental endowments unfavorable to a life of virtue, so are some born with diseased bodies, both the result of violated law by progenitors. Should these mental endowments be of such a distorted character as to render virtue impossible, there responsibility would end; and just in proportion as his endowments are abnormal as the result of parental transgression, so his responsibility ceases; and He who "weighs actions," will discriminate in the distribution of his awards to the violators of any or all of his laws. This view of the matter—which I think is the right one—should impress mankind with the infinite importance of sending down to posterity a healthy stream. If the above deductions be fair and legitimate, we are responsible for some things that may be after we are gone; and He that "requires that which is past," may and will proportion our award accordingly. I hail you, then, as a co-laborer in a hitherto neglected department of the great field of human regeneration and elevation. Yours is as much a part and parcel of the divine economy as the proclamation of pardon and reconciliation to the sinner itself. It is possible different persons might not agree as to the relative importance of these different departments of the same great system.

There is another subject treated of in your works that has interested me exceedingly: that is, the physical conformation as manifesting the character of mind. I long ago saw reason to believe that mind was the ruling power in our world, and that it appropriated, formed, and shaped matter to its own likeness. Often, when I half suspected I was dreaming, but still half serious and in earnest, I would pursue this subject of the study of character as manifested in the configuration of the person and the expression of the countenance. Also that the movements and actions were true to the character of the ruling power within the mind. I am led to suppose that language and the prevailing national traits of character, with the dispositions and tempers cultivated or indulged, may have great influence in giving a particular and distinct physiognomical expression to each race and nation. Doubtless I derived hints in my reading here and there, but not until I saw in your "*Self-Instructor*" was I aware that any part of my day-dreams ever had an actual existence in the objective world. Thousands like myself may have stumbled on the threshold of this great field of research, for I believe, with Lord Bacon, that "the secrets of nature are far more subtle than the powers of our minds" to comprehend and analyze; and in the progress of ages subjects will not be wanting fit to engage the investigation of men in all ages, and still much may yet be left unexplored, and unsuspected, even.

Until your recent visit, I never had an opportunity to hear a lecture on the subject of Phre-



nology. This, I hope, will account for and excuse the interest I felt in you and your mission.

Should I live until June next, that will make thirty-one years of my life spent among the Indians as a missionary. At first it was seemingly purely accidental that I became connected with this work. I was young, and just on the point of settling on my farm, when I yielded to the importunities of my partial friends to teach an Indian school for a season. My first purpose was to remain only a year. In the mean time I was curious to learn something of the character of the language, and so commenced to compile some rudiments of a grammar to "astonish" my young associates on my return. Alas for my curiosity! Our old superintendent, paying us a visit at the end of a year or so, found me hard at work. On one occasion, wishing to address the Indians, and the interpreter not being at hand, I reluctantly undertook the office. A short time after, a flaming account was published in our paper of the wonderful progress a young man had made in a short time in the acquisition of an Indian language. I was so mortified at first on account of the many blunders I had made, that I took good care never to allude to the visit of our superintendent, for fear association might bring up my performance in connection with his name; but when the account appeared in the papers, and for a long time after, I felt an uncontrollable propensity to attempt to crawl into every mouse-hole I saw, which I am sure I could have done had my body been no larger than my opinion of myself. It was six years before I dispensed with my interpreter. During these six years I taught school, preached on the Sabbath, taught the Indians to clear land, plant, build, etc. Oftentimes I made up my mind to retire from the work and go back to my farm; but I was met with the remark from those who were over me, "We can't spare you; we have no one to fill your place," etc. I studied the language only by fits and starts. Sometimes I would nearly crack my brain in trying to master it, and then I would lay it aside with the feeling, "What is the use? what good will it do me if I should acquire it, as I may not remain long with them?" By degrees I settled down into the design of devoting at least a part of my days to the work of missions. I was five years on the river Thames, U. C. I was three years on Lake Huron. One year at Port Sarnia. Four years on the north shore of Lake Superior, from whence I made several journeys to the north and west, as far as the waters that fall into Hudson Bay. I then returned to Upper Canada proper, where I remained two years. I was seven years in Kansas and the territory south as far as Texas. I traveled about 10,000 miles through that part of the great valley in long journeys, without reckoning my ordinary travels in visiting my appointments. I then returned to Canada and remained three years at Rice Lake and Alnwick. From this place I was sent to Norway House, in the Hudson Bay Territory, where I remained three years. I went to that region by way of Lake Superior, and returned near three years ago by way of St. Paul. I was within a few days' march of the Hudson Bay on the north, and of the Gulf of Mexico on the south, but did not see the ocean on either side. I have had a pretty extensive range

for independent investigation, and my regret now is that I did not use more diligence to store my mind with the phenomena presented to my observation. The study of man and of languages presenting such very different phases from the more common type, have been deeply interesting. The range and limit of species of both the flora and fauna of North America have been another subject of interest; while for the practical study of geology—by-the-by a kind of hobby—I have had rare opportunities. I value knowledge; but an old beaten track never presented the attractions that I found in the new countries. I never dream of eminence in any of the walks of civilized life; but if I had my choice to day, I would not exchange the few rarities I have picked up here and there for all college halls could give. Not that I undervalue the latter, but there are full enough devoted to these things; a few more might well be spared for other pursuits; or, prepared in those halls, might with greater success explore the new and untried. I am quite sure had I graduated in college, as I at one time thought of doing, I never would have been an Indian missionary.

A week or so since I received three different publications from your office. As long as circumstances will admit, I must take the PHRENOLOGICAL JOURNAL at least. I have the whole of your Water-Cure Library. I am sometimes a little inclined to be long-winded when I get the fever of writing. But whatever I may furnish, you are at perfect liberty, without the remotest danger of offending me, to publish the whole, part, or none, as may suit your purpose. As soon as you indicate, by the non-arrival of the PHRENOLOGICAL JOURNAL, that you can not afford it longer gratis—which I think will be very soon, if you are governed altogether by the rule of "*quid pro quo*"—I will forward the subscription price. I value the other periodicals, but feel it hardly consistent to take and pay for so many, in addition to the other periodical literature I take. May success attend your enterprise. Affectionately yours,

THOMAS HURLBURT.

PORT SARINIA, C. W., Jan. 9th, 1860.

#### A GOOD TEACHER.

THIS most important post of duty and responsibility requires no mean order of capacity and talent. Some suppose that if a person be genial, good-natured, a good scholar, and have force and pride enough to control the rough boys, he is qualified for a teacher. Though these qualities are requisite, they are by no means the only ones called for in the teacher, when it is remembered that the young require to be molded in all that belongs to noble humanity, and that in proportion as they are weak and wanting in these qualities is there the greater need that the teacher should have, as it were, a surplus, an overflow, to supply the deficiencies of the pupil and lead him to look to his teacher as the embodiment of wisdom, goodness, and power; nor should these qualities be so deficient that the pupil can soon surpass his teacher in, or detect his want of, them.

It is not enough that the teacher has education, or that he can communicate his knowledge, nor yet that he has governing power. He must have all these, and in addition he should have the moral nature strongly marked and an ample amount of

social affection. A subscriber, M. L., of Vermont, asks us to state in the JOURNAL "the organs one should have to be a successful governor of men in order to secure obedience at all times, particularly those which the teacher needs."

We can not, perhaps, give our friend a better statement of what the teacher requires to fill his place well, than by quoting a page from our work entitled "Memory and Intellectual Improvement," as follows:

"A good Teacher requires an active temperament to prevent idleness, and to impart that vivacity of mind and quickness of perception so essential to enable him to awaken and develop the minds of pupils; large Perceptive organs with large Eventuality, in order to give an abundant command of facts, and to pour a continual stream of information into their minds; large Language, to speak freely and well; large Comparison, fully to explain, expound, and enforce everything by appropriate illustrations and copious comparisons; large Human Nature, to study out the respective characteristics of each pupil, and adapt instruction and government to their ever-varying capacities and peculiarities, that is, to know 'how to take them;' full or large and active Causality, to give them material for thought, explain causes, and answer questions, and thereby stimulate this inquiring faculty to action; good lungs, to endure much talking; only moderate Continuity, so that he can turn in quick succession and without confusion, from one scholar, subject, or thing to another; fairly developed Friendship, to enable him to get and keep on the right side of parents; large Philoprogenitiveness (Parental Love), to give that fondness for children which shall enable him to ingratiate himself into the affections of pupils; large Benevolence, to impart genuine goodness as well as thoroughly to interest him in promoting their welfare; large Firmness, to give fixedness and stability of purpose; fair Self-Esteem, to promote dignity and secure respect, yet not too much, especially if combined with active Combateness and Destructiveness, lest he become too arbitrary; and the latter organs must not be too large, lest they render him unduly severe, and induce him to try to force learning or goodness into pupils; nor too small Combateness or Destructiveness, lest he should become too inefficient; large Conscientiousness, to deal justly and to cultivate in them the sentiment of right and truth; a fully developed moral region, to continually stimulate their higher, better feelings; large Ideality, to render him polished and refined, in order that he may develop taste and propriety in them; and he should have an excellent head, generally, because his occupation stamps the pupils with the predominant traits of their teacher's intellect and character. He also requires that training or discipline of the faculties which shall give him the full control over them, and much patience and self-government. Few if any avocations require more talents or moral worth than teaching. The idea that anybody can teach who can read, write, and cipher is altogether erroneous. To those who may select this avocation we offer a single item of advice. Make your pupils love you. This will obviate all requisition for the whip, yet give you unlimited influence over them. To do this, do not be austere, but affable, kind, familiar, and good-natured, even when provoked. Especially give them GOOD ADVICE as well as good instruction. Next to this, secure the good-will of their MOTHERS."



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

## LECTURE V.

## ON THE DUTIES OF MAN AS A DOMESTIC BEING.

Origin of the domestic affections—Marriage, or connection for life between the sexes, is natural to man—Ages at which marriage is proper—Near relations in blood should not marry—Influence of the constitution of the parents on the children—Phrenology, as an index to natural dispositions, may be used as an important guide in forming matrimonial connections—Some means of discovering natural qualities prior to experience, is needed in forming such alliances, because after marriage experience comes too late.

THE previous Lectures have been devoted to consideration of the duties incumbent on man as an individual—those of acquiring knowledge and preserving health. My reason for thus limiting his individual duties is, that I consider man essentially as a social being; and that, with the exception of his duties to God, which we shall subsequently consider, he has no duties as an individual beyond those I have mentioned, any more than a particular wheel of a watch has functions independently of performing its part in the general movements of the machine. I mean by this, that although man subsists and acts as an individual, yet that the great majority of his faculties bear reference to other beings as their objects, and show that his leading sphere of life and action is in society. You could not conceive a bee, with its present instincts and powers of co-operation, to be happy, if it were established in utter loneliness, the sole occupant of an extensive heath or flower-bespangled meadow. In such a situation it might have food in abundance, and scope for such of its faculties as related only to itself; but its social instincts would be deprived of their objects and natural spheres of action. This observation is applicable also to man. His faculties bear reference to other beings, and show that nature has intended him to live and act in society. His duties *as a member of the social body*, therefore, come next under our consideration; and we shall first treat of his duties as a *domestic being*.

The domestic character of man is founded in, or arises from, the innate faculties of Amativeness, Philoprogenitiveness, and Adhesiveness. These give him desires for a companion of a different sex, for children, and for the society of human beings in general. Marriage results from the combination of these three faculties\* with the moral sentiments and intellect, and is thus a natural institution.

Some persons conceive that marriage, or union for life, is an institution only of ecclesiastical or civil law; but this idea is erroneous. Where the organs above enumerated are *adequately* and *equally* possessed, and the moral and intellectual faculties predominate, union for life, or marriage, is a natural result. It prevailed among the ancient Greeks and Romans, and exists among the Chinese and many other nations who have not embraced either Judaism or Christianity. Indeed, marriage, or living in society for life, is not peculiar to man. The fox, marten, wild cat, mole, eagle, sparrow-hawk, pigeon, swan, nightingale, sparrow, swallow, and other creatures, live united in pairs for life.† After the breeding season is past, they remain in union; they make their expeditions together, and if they live in herds, the spouses remain always near each other.

It is true that certain individuals find the marriage tie a restraint, and would prefer that it should be abolished; also that some tribes of savages may be found, among whom it can scarcely be said to exist. But if we examine the heads of such individuals, we shall find that Amativeness greatly predominates in size over Adhesiveness and the Moral Sentiments; and men so constituted do not form the standards

by which human nature should be estimated. Viewing marriage as the result of man's constitution, we ascribe it to a Divine origin. It is written in our minds; and, like other Divine institutions, it is supported by reward and punishment peculiar to itself. The reward attached to it is enjoyment of some of the purest and sweetest pleasures of which our nature is susceptible, and the punishment inflicted for inconstancy in it is moral and physical degradation.

Among the duties incumbent on the human being in relation to marriage, one is, that the parties to it should not unite before a proper age. The civil law of Scotland allows females to marry at twelve, and males at fourteen; but the law of nature is widely different. The female frame does not, in general, arrive at its full vigor and perfection, in this climate, earlier than twenty-two, nor the male earlier than from twenty-four to twenty-six. Before these ages, maturity of physical strength and of mental vigor is not, in general, attained; and the individuals, with particular exceptions, are neither corporeally nor mentally prepared to become parents, or to discharge, with advantage, the duties of heads of a domestic establishment. Their corporeal frames are not yet sufficiently matured and consolidated; their animal propensities are strong; and their moral and intellectual organs have not yet reached their full development. Children born of such parents are inferior in the size and quality of their brains to children born of the same parents after they have arrived at maturity, and from this defect they are inferior in dispositions and capacity. It is a common remark, that the eldest son of a rich family is generally not equal to his younger brothers in mental ability; and this is ascribed to his having relied on his hereditary fortune for subsistence and social rank, and to his consequent neglect of accomplishments and education; but the cause is more deeply seated. In such instances you will generally find that the parents, or one of them, have married in extreme youth, and that the eldest child inherits the imperfections of their immature condition.

The statement of the evidence and consequences of this law belongs to physiology: here I can only remark, that if nature has prescribed ages previous to which marriage can not be undertaken with advantage, we are bound to pay deference to its enactments; and that civil and ecclesiastical laws, when standing in opposition to them, are not only absurd, but mischievous. Conscience is misled by these erroneous human statutes; for a girl of fifteen has no idea that she sins, if her marriage be authorized by the law and the church. In spite, however, of the sanction of acts of Parliament, and of clerical benedictions, the Creator punishes severely if his laws be infringed. His punishments assume the following, among other forms:

The parties, being young, ignorant, inexperienced, and actuated chiefly by passion, often make unfortunate selections of partners, and entail lasting unhappiness on each other:

They transmit imperfect constitutions and inferior dispositions to their earliest born children; and

They often involve themselves in pecuniary difficulties, in consequence of a sufficient provision not having been made before marriage, to meet the expenses of a family.

These punishments indicate that a law of nature has been violated; in other words, that marriage at too early an age is forbidden by the Author of our being.

There should not be a great disparity between the ages of the husband and wife. There is a physical and mental mode of being natural to each age; whence persons whose organs correspond in their condition, sympathize in their feelings, judgments, and pursuits, and form suitable companions for each other. When the ages are widely different, not only is this sympathy wanting, but the offspring also is injured. In such instances it is generally the husband who transgresses; old men are fond of marrying young women. The children of such unions often suffer grievously from the disparity. The late Dr. Robert Macnish, in a letter addressed to me, gives the following illustration of this remark. "I know," says he, "an old gentleman who has been twice married. The children of his first marriage are strong, active, healthy

\* Dr. Vimont says that there is a special organ next to Philoprogenitiveness, giving a desire for union for life.

† Gall on the Functions of the Brain, vol. iii., p. 432.



people, and their children are the same. The offspring of his second marriage are very inferior, especially in an intellectual point of view; and the younger the children are, the more is this obvious. The girls are superior to the boys, both physically and intellectually. Indeed, their mother told me that she had great difficulty in rearing her sons, but none with her daughters. The gentleman himself, at the time of his second marriage, was upward of sixty, and his wife about twenty-five. This shows very clearly that the boys have taken chiefly off the father and the daughters off the mother."

Another natural law in regard to marriage is, that the parties should not be related to each other in blood. This law holds good in the transmission of all organized beings. Even vegetables are deteriorated, if the same stock be repeatedly planted in the same ground. In the case of the lower animals, a continued disregard of this law is almost universally admitted to be detrimental, and human nature affords no exception to the rule. It is written in our organization, and the consequences of its infringement may be discovered in the degeneracy, physical and mental, of many noble and royal families, who have long and systematically set it at defiance. Kings of Portugal and Spain, for instance, occasionally apply to the Pope for permission to marry their nieces. The Pope grants the dispensation; the marriage is celebrated with all the solemnities of religion, and the blessing of Heaven is invoked on the union. The real power of his Holiness, however, is here put to the test. He is successful in delivering the king from the censures of the Church, and the offspring of the marriage from the civil consequences of illegitimacy: but nature yields not one jot or tittle of her law. The union is either altogether unfruitful, or children miserably constituted in body and imbecile in mind are produced; and this is the form in which the Divine displeasure is announced. The Creator, however, is not recognized by his Holiness, nor by priests in general, nor by ignorant kings, as governing, by fixed laws, in the organic world. They proceed as if their own power were supreme. Even when they have tasted the bitter consequences of their folly, they are far from recognizing the cause of their sufferings. With much self-complacency they resign themselves to the event, and seek consolation in religion. "The Lord giveth," say they, "and the Lord taketh away; blessed be the name of the Lord;" as if the Lord did not give men understanding, and impose on them the obligation of using it to discover his laws and obey them; and as if there were no impiety in shutting their eyes against his laws, in acting in opposition to them, or, when they are undergoing the punishment of such transgressions, in appealing to him for consolation!

It is curious to observe the inconsistency of the enactments of legislators on this subject. According to the *Levitical* law, which we in this country have adopted, "marriage is prohibited between relations within three degrees of kindred, computing the generations through the common ancestor, and accounting affinity the same as consanguinity. Among the *Athenians*, brothers and sisters of the half-blood, if related by the father's side, might marry; if by the mother's side, they were prohibited from marrying.

"The same custom," says Paley, "probably prevailed in *Chaldea*, for Sarah was Abraham's half-sister. 'She is the daughter of my father,' says Abraham, 'but not of my mother; and she became my wife.' Gen. xx. 12. The *Roman* law continued the prohibition without limits to the descendants of brothers or sisters."\*

Here we observe Athenian, Chaldean, and Roman legislators prohibiting or permitting certain acts, apparently according to the degree of light which had penetrated into their own understandings concerning their natural consequences. The real Divine law is written in the structure and modes of action of our bodily and mental constitutions, and it prohibits the marriage of all blood-relations, diminishing the punishment, however, according as the remoteness from the common ancestor increases, but allowing marriages among relations by affinity, without any prohibition whatever. According to the law of Scotland,

a man may marry his cousin-german, or his *great* niece, both of which connections the law of nature declares to be inexpedient; but he may not marry his deceased wife's sister, against which connection nature declares no penalty whatever. He might have married either sister at first without impropriety, and there is no reason *in nature* why he may not marry them in succession, the one after the other has died. There may be other reasons of expediency for prohibiting this connection, but the organic laws do not condemn it.

In Scotland, the practice of full cousins marrying is not uncommon, and you will meet with examples of healthy families born of such unions; and from these an argument is maintained against the existence of the natural law which we are now considering. But it is only when the parents have both had excellent constitutions that the children do not attract attention by their imperfections. The first alliance against the natural laws brings down the tone of the organs and functions, say one degree; the second, two degrees, and the third, three; and perseverance in transgression ends in glaring imperfections, or in extinction of the race. This is undeniable; and it proves the reality of the law. The children of healthy cousins are not so favorably organized as the children of the same parents if married to equally healthy partners, not all related in blood, would have been. If the cousins have themselves inherited indifferent constitutions, the degeneracy is striking even in their children. Besides, I have seen the children of cousins continue healthy till the age of puberty, and then suffer from marked imperfections of constitution. Their good health in childhood was looked on by the parents as a proof that they had not in their union infringed any natural law, but the subsequent events proved a painful retribution for their conduct. We may err in interpreting nature's laws; but if we do discover them in their full import and consequences, we never find exceptions to them.

Another natural law relative to marriage is, that the parties should possess sound constitutions. The punishment for neglecting this law is, that the transgressors suffer pain and misery in their own persons, from bad health, perhaps become disagreeable companions to each other, feel themselves unfit to discharge the duties of their condition, and transmit feeble constitutions to their children. They are also exposed to premature death; and hence their children are liable to all the melancholy consequences of being left unprotected and unguided by parental experience and affection, at a time when these are most needed. The natural law is, that a weak and imperfectly organized frame transmits one of a similar description to offspring; and, the children inheriting weakness, are prone to fall into disease and die. Indeed, the transmission of various diseases, founded in physical imperfections, from parents to children, is a matter of universal notoriety; thus, consumption, gout, scrofula, hydrocephalus, rheumatism, and insanity are well known to descend from generation to generation. Strictly speaking, it is not *disease* which is transmitted, but organs of such imperfect structure that they are incapable of adequately performing their functions, and so weak that they are drawn into a morbid condition by causes which sound organs could easily resist.

This subject also belongs to physiology. I have treated of it in the "Constitution of Man," and it is largely expounded by Dr. A. Combe, in his works on Physiology and the Management of Infancy, and by many other authors. I trouble you only with the following illustrations, which were transmitted to me by Dr. Macnish, who was induced to communicate them by a perusal of the "Constitution of Man." "If your work," says he, "has no other effect than that of turning attention to the laws which regulate marriage and transmission of qualities, it will have done a vast service, for on no point are such grievous errors committed. I often see in my own practice the most lamentable consequences resulting from neglect of these laws. There are certain families which I attend, where the constitutions of both parents are bad, and where, when anything happens to the children, it is almost impossible to cure them. An inflamed gland, a common cold, hangs about them for months, and almost defies removal. In other families, where

[CONTINUED ON PAGE TWENTY-SEVEN.]

\* Paley's Moral Philosophy, p. 228.



## DEACON JOHN PHILLIPS.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

## BIOGRAPHY.

THE oldest inhabitant of the town of Sturbridge, Mass., now living, is DEACON JOHN PHILLIPS, the fourth of eleven children of Deacon Jonathan Phillips. He was born in Sturbridge, on the 29th day of June, A.D. 1760, on the farm where he now resides with his eldest son, Colonel Edward Phillips. Has always lived on this farm, of some two hundred acres, which, about a century ago, was purchased by his father for \$625. Has lived with his father, and his father with him, as he and his son Edward and their families have ever lived together, under the same roof, and eat at the same table; and during this eighty-six years, or since he was fourteen years old, he says he has not had a severe fit of sickness, and for forty years has called no doctor; nor has he at any time been absent from his native town to exceed eight weeks.

He is of large size, and stout built. At the age of sixteen he measured six feet in height, barefoot, and weighed one hundred and ninety-six pounds. His weight has since varied from two hundred and four to one hundred and sixty-six pounds. He now weighs probably about one hundred and seventy. His manner of living has ever been plain and frugal; has labored as a farmer constantly, but not hard, nor to late hours. Has usually retired to bed early, and rose early in the morning. Has been temperate in eating, drinking, sleeping, working, and in all things. His beverages have been cold water, tea and coffee, and cider, all which he now uses. And formerly he drank a little spirits in hay-time; but it is a long while since he discontinued the use of it, and does not now taste, touch, or handle it at all; nor has he, he says, drank to the amount of a pint of spirits for thirty years. He likes cider, and drinks half a tumbler-full at his meals.

He has used tobacco, too, ever since he was a young man. Till he was upward of fifty he chewed and smoked the filthy weed; for the last fifty years he has snuffed it, and continues snuff-taking to this day. But he says it is of no use—a bad habit—and he would not advise any young person in this respect to follow his example.

At the beginning of our Revolutionary War, when he was sixteen years of age, he was drafted into a militia company, under Captain Abel Mason, and ordered to Providence, R. I. He served here seven weeks, from the latter part of December, 1776, to February, 1777. While at Providence he was spoken of as the largest man in the regiment, and was called out of the ranks by his captain to measure with a soldier in another company. They measured. The other was an inch taller, but not so heavy.

At eleven years of age his attention was called to the subject of religion by a discourse he heard preached by an Elder Jacobs, of Thompson, Conn., from 2 Sam. viii. 2. He immediately afterward betook himself to reading the Bible, feeling that he was a great sinner. He read the four Evangelists through in course. One Sabbath he read the last ten chapters of John, and when he came to and read that passage, "It is finished," his burden left him. He thinks he then met with a saving change, and his sins were pardoned. He did not, however, make a public profession of his faith till the year after

his marriage, when he was baptized and united with the Baptist church in Sturbridge.

May 20th, 1785, at the age of twenty-five, he was married to Love, the third daughter of Jonathan Perry. The two elder sisters bore the names of Mercy and Grace. She was now at the blooming age of eighteen, and, the deacon says, "was the prettiest girl in the whole town!" With her he lived happily in the marriage relation sixty-four years, and by her had nine children, seven of whom grew up to have families, and five still live. She died at the age of eighty-two years. He has, with and from these, seven children, twenty-four grandchildren, and twenty-six great-grandchildren now living—fifty-five in all. In 1799 he was chosen deacon, to take the place of his father, who died in June of the year previous. He took two months to consider on it, when he made up his mind and consented to serve "according to the best of his ability."

Four of the leading articles, and, perhaps, as comprehensive as any in his religious creed are, and have ever been—

"1. That God is good.

"2. That Christ is divine.

"3. That there is power and reality in revealed religion; and

"4. That man, by nature, is totally morally depraved."

He has been twice elected a representative of the town in the Legislature, and served during the years 1814 and 1815. He there opposed the Hartford Convention with all his might. For fourteen years, from 1810 to 1824, he was a justice of the peace, and married many a couple.

Since he was ninety years of age, he has laid up and relaid on his farm, all alone, about twenty rods of stone wall, handling some pretty heavy stones, and he has done it well, working at it two or three hours in the forenoon, and the same in the afternoon, making about two rods per day.

He has ever sustained the reputation of being an honest, upright, and industrious man, a kind and obliging neighbor, and good citizen.

In 1856 he called on the writer, when the occasion was taken to gather the facts and write the notes for this biographical sketch. The next day he sat to Metcalf, of Southbridge, for the daguerreotype from which the cut has been executed.

He is now in the enjoyment of good health, walks off two or three miles at a time without weariness, and his eyesight and sense of hearing are less impaired than that of many others at the age of threescore years. He sees to read plain print without spectacles, and hears without requiring any one who addresses him to speak but little above the ordinary tone of voice.

POSTSCRIPT, June 30.—DEACON JOHN PHILLIPS has lived his *one hundred years*. His last birthday was celebrated by his family and friends at the Baptist church at Fiskedale, yesterday, June 29, 1860. There were present three of his five children with their companions, eight of his twenty-five grandchildren, and eight of his thirty-four great-grandchildren, besides many more distant relatives, and others of his native and adjacent towns, among whom were several clergymen of different denominations, and two former pastors of the church. The house was crowded.

At 11 o'clock, A.M., this venerable man entered, leaning upon his staff, followed by six of his townsmen,

the nearest to him in age now living (one of them in his 92d\* year, and the others octogenarians), and took his seat upon the platform before the desk—they at his right and left.

After a voluntary upon the organ, he arose and made a brief address to the congregation, and followed it with as brief a prayer. In the former, he thanked his friends for coming together on this occasion to meet and to greet him; acknowledged the goodness and mercy of God, which had now followed and attended him, and repeated the four leading articles of his creed [which see above]. In the latter, he thanked God, and invoked the continuance of his favor and blessings upon himself, upon all present, and upon everybody everywhere.

Then followed the reading of Scripture (1 John ii.), and the singing of psalms selected by him (one of them the 71st of Watts), and of some original hymns. We give the psalm as follows:

My God, my everlasting hope,

I live upon thy truth;

Thy hands have held my childhood up,  
And strengthened all my youth.

My flesh was fashion'd by thy power,

With all these limbs of mine,  
And from my mother's painful hour  
I've been entirely thine.

Still hath my life new wonders seen,

Repeated every year;  
Behold my days that yet remain—  
I trust them to thy care.

Cast me not off when strength declines,

When hoary hairs arise;  
And round me let thy glory shine,  
Whene'er thy servant dies.

Then, in the history of my age,

When men review my days,  
They'll read thy love in every page,  
In every line thy praise.

An original poem was also read, another prayer, and other addresses—"a feast of reason and a flow of soul."

After this, in an arbor, outside the church, was the *ladies' festival*. Herein were tables laden with good things. At the head of one—the principal one—sat this man of a hundred years. His health is still very good. He relishes his food, and eats heartily and sleeps well.

In October, 1856, having a little shock of palsy, he has not since been able to labor or walk about as much as formerly, though he now walks off half a mile or so without difficulty. His sight and hearing are failing; and he says he is conscious that his mental powers too have failed during the last four years. One tooth remains.

At the last presidential election he voted for his favorite candidate, and he hopes, at the next, to vote once more for President. He takes an interest in politics, and says he will vote as long as he lives.

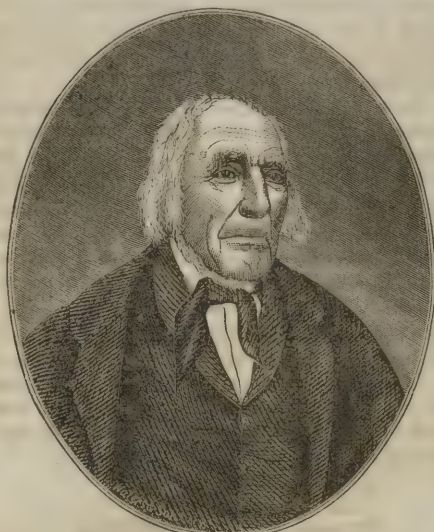
F. W. E.

## PHRENOLOGICAL CHARACTER.

The portrait of this aged man furnishes an interesting study. He has lived a hundred years, and the reader will be curious to know the conditions which combine to produce this extraordinary result. According to the biography, he has been remarkably uniform in his habits; has lived al-

\* This aged man, Mr. Benjamin Smith, ate nothing at the "festival," and drank only a little lemonade. On his way home, returning by the burying-ground, he visited the grave of his departed wife, was taken ill that night, and died July 1st.





PORTRAIT OF DEACON JOHN PHILLIPS.  
ONE HUNDRED YEARS OLD.

ways on the same farm; has rarely been away from it; has lived on a plain diet, taken a sufficient amount of sleep, and been uniformly and steadily industrious and temperate. According to the shape of his head, we infer that his passions have not been of that controlling, energetic character calculated to wear out and enervate the physical system.

He is a man of large frame, measuring six feet in height, and in his prime weighing over two hundred pounds. He has what we call the bilious or motive temperament in predominance. That large nose, those prominent cheek bones, that very broad and long chin, that prominent brow, and great length of head from chin to the crown, all indicate uncommon power of frame. He is rather coarsely made, which indicates the tough, enduring, hardy qualities of constitution; the bones and muscles seem to predominate over the vascular system. That large chin is a sign of a strong, steady circulation. Men with such a chin rarely if ever are known to have heart disease, or to die of apoplexy; while a small, light, short, delicate, diminutive chin is an indication of unsteady circulation, and liability to fevers and inflammatory complaints, and to heart disease and apoplexy. That prominence to the brow, and fullness of the center of the forehead, evince a quick, practical judgment, power of observation, ability to gain knowledge, especially of things, and memory of events and experiences. He has always been fond of reading, and disposed to narrate his experience and the circumstances which have rendered his life interesting. His Language appears to be full, his reasoning powers fair, his Benevolence rather large, his Veneration large, while Firmness is most enormously developed. That particular height in the center of the back part of the top of the head, shows the location and great development of Firmness. He must have been a man of remarkable will-power and a controlling spirit wherever he moved, not so much on account of his great thought-power as on account of his stability, steadiness, practical judgment, and common sense. His head appears to be narrow, and flattened at the sides, showing that Combativeness, Destructiveness, and Alimentive-

ness—which give anger, severity, and appetite—were only medium, while the next range of organs above—including Secretiveness—appear to be small. Frankness is one of his virtues and one of his faults. He has always been too plain and direct in his speech, too positive and absolute in his statements; but being calm, self-possessed, dignified, and reasonable in his disposition, his frankness has generally been in the right direction. He has seldom given away to passion and rash impulse, so as to make his frankness so much a blemish as would be the case in an impulsive, hot-blooded man. His Cautiousness is not distinctly discernible, but appears to be only fair. The signs of the Social nature are comparatively strong.

His leading characteristics are steadiness, perseverance, thoroughness, respect for whatever is sacred and religious, without being superstitious, kindness, practical talent, soundness of judgment, and unconquerable integrity and perseverance.

### TOWNSEND HARRIS.

#### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

##### PHRENOLOGICAL CHARACTER.

THIS gentleman has a most excellent physical system. His brain is large and active, and the quality of his organization is comparatively fine, giving a tendency to thought, study, and mental vigor and activity generally. He has also a large development of the vital temperament, which manufactures nourishment for brain and body, and furnishes the steam-power, as it were, to drive the machinery of life, of thought, and of labor. He is naturally strong, tough, and enduring, but requires uniform habits and temperance, in order to secure the highest results of which his constitution is susceptible. The base of the brain is large. The Perceptives—located across the brows—are very prominent, giving him a ready appreciation of the facts of business, of practical subjects, of those pertaining to science and general knowledge, and also rendering his mind very ready in all the affairs of life. He is not obliged to ponder, meditate, or study in order to come to conclusions. He reaches everything of a practical nature by a ready intuition, which makes him the master of it without the toil and labor of severe study. He has the kind of mind which makes a man well informed without the tediousness of studying things in detail.

Causality—located at the upper portion of each side of the forehead directly above the eyes near the hair—is amply developed, and indicates cultivation, that the mind is becoming more and more active in the direction of philosophy and in the comprehending of large and important ideas. The fullness of the eye indicates splendid talents in language and great conversational ability. His social organs are doubtless fully developed, and, being quick in perception, ready in conversation, fond of amusement, and genial in disposition, he makes friends wherever he goes, and is the soul and center of the circle in which he moves. Besides this, he has a warm temperament, and a cordial outflow of geniality which attracts everybody to him who has a disposition to be amused, entertained, instructed, and made to feel happy and at peace with themselves and all men.

He has a fine development of Imitation and Ideality, which qualify him for adapting himself to the customs and usages of others, even to foreigners, whose manners are all different from his own.

He is remarkable for his faculty of Agreeableness, power to render himself acceptable, and at the same time he has strength of character sufficient to rule and govern those who are brought into his sphere of influence, but he governs in such a way that people feel happy to conform to his wishes, and anxious to serve him. He has excellent judgment of property, of the value and uses of things, as well as of the qualities which give them value. He has mechanical judgment, financiering ability, executive force, and a great degree of kindness and philanthropy joined to integrity and uprightness, pride and ambition. He enjoys the good opinion of his friends, but thinks more of triumphing over difficulties and making himself worthy of respect than he does of receiving the tokens of regard. He has always felt capable of being his own master, of managing for himself, of taking responsibilities; and one of the peculiarities of his character is the readiness with which he forms judgments and the independence, self-reliance, courage, and comprehensive enthusiasm with which he engages to put them into practice.

He is well qualified for a leader—in business or in education; would make a fine orator, an excellent teacher, a first-class lawyer, merchant, diplomatist, or executive officer.

##### BIOGRAPHY.

The name of Townsend Harris, and his personal history at this time, possess a more engrossing interest for the people of this country, and among the governing classes of all the nations of the Old World, than that of any American citizen, with perhaps the single exception of those before the people as candidates for the Presidency of the United States.

This is in a measure due to the recent advent among us of the princely Embassy from Japan, the first deputation of its kind ever sent out from that veiled island empire of nearly 60,000,000 of people, possessing a higher degree of culture and organization than prevails in any other of the Asiatic races.

Mr. Harris was born at Sandy Hill, Washington County, New York, where he received the rudiments of education in the common school, his parents being in moderate circumstances, but unusually intelligent. At the age of fifteen he left his native village, and came to the city of New York, to become a clerk in a dry goods store with his elder brother, where he remained for a year, when he obtained a situation in a large china house. He remained in this until by his energy, integrity, and abundant capacity he became a partner in, and afterward sole proprietor of the establishment, conducting a heavy business with honor and success for a quarter of a century, and surrounding himself with earnest friends from among the most celebrated and high-minded of the merchant princes of New York. The idea and establishment of the Free Academy of this city was entirely due to Townsend Harris. He early saw that if the city was to participate in the literature fund controlled by the Board of Regents,



it must have an institution of academic grade, and submitted his views first to his life-long and tried friend, General Prosper M. Wetmore, who was a member of the Board of Regents. This gentleman sought to dissuade him from the attempt, but in vain. Mr. Harris had fixed upon what he deemed to be the proper line of policy, and immediately commenced a series of labors that would have disheartened a less determined and conscientiously convinced man; and the result, upon an appeal to his fellow-citizens by ballot, was the successful indorsement of his ideas, and the permanent establishment of the Free Academy, designed by him to afford the advantages of a superior theoretical and practical education to the sons of all classes and conditions of the people of the city of New York, upon the single condition of a previous attendance for a year upon one of the ward schools.

Mr. Harris held the position of President of the Board of Education during the years 1846-47, but resigned upon the conclusion of his successful establishment of the Free Academy.

In 1849, soon after the announcement of the discovery of gold in California, Mr. Harris wound up his business, consolidated his means, paid all his indebtedness, and, without consulting with his friends, purchased a bark, loaded her with an assorted cargo, and set sail, unheralded, for the land of gold and brilliant hopes. On his arrival at San Francisco, he disposed of his cargo, realizing a profit of over twenty thousand dollars. He soon afterward took command of his own vessel, and sailed for the Straits of Malacca and the Indian Archipelago. This enterprise proved unfortunate, and he was finally obliged to sell his ship, and was, for nearly two years, lost to his friends, who supposed him dead. At the end of this period a letter from him reached General Wetmore, informing him that he had made the tour of the Eastern Pacific countries and the islands adjacent to the continent of Asia, and that he had, finally, planted himself at Hong Kong. Through the friendship of Governor Marcy, then Secretary of State, he was appointed Consul to the port of Ningpo, at a salary of a thousand dollars per annum. Upon receiving his appointment, he immediately appointed a Vice-Consul, and started to return to the United States. On his way he met Sir John Bowring, the British Envoy, who had just negotiated a commercial treaty with the Empire of Siam. His extensive information and remarkable powers of observation immediately led to a warm friendship with this Envoy, and he soon obtained a copy of the British treaty, which afterward proved of very great service as a guide to our government in preparing its instructions in regard to our present treaty with Siam. On his arrival at Bangkok, he made himself familiar with the capital, the government, and the people of Siam, after which he visited several of the principal cities of British India, where the seeds of the recent bloody rebellion were even then beginning to germinate, and made himself acquainted with the actual condition, power, and influence of the English rule in India by personal observation on the spot. He then returned by the way of London, where he received letters urging his immediate return to the United States, at the instance of Mr. Marcy, who had recommended him to the President to fill the important post of Con-



PORTRAIT OF HON. TOWNSEND HARRIS,  
AMERICAN MINISTER TO JAPAN.

sul-General to Japan. On his arrival home, he immediately called on the Secretary, who found him thoroughly posted in regard to the affairs of the East, and directed him to wait on President Pierce, who very soon decided to give the commission to Mr. Harris, to which soon after was added that of Special Envoy to negotiate a commercial treaty with Siam. Ripe in commercial experience, acquired in the business training of an active mercantile life, with remarkable qualities of observation and judgment; thoroughly acquainted with the principles of international law and practice, with a taste for letters and the love of a linguist for the acquisition of languages and dialects, Mr. Harris was admirably qualified for an intelligent and efficient discharge of the responsible duties confided to him.

It is but another of the many evidences which his countrymen have received of the sound judgment, knowledge of character, and strong common sense possessed by the late William L. Marcy, that the selection of an accomplished merchant, in the person of Mr. Harris, was wholly due to the influence of that lamented statesman. Dur-

ing his stay in New York his portrait was painted by the eminent artist Bogle, at the instance of H. L. Stuart, Esq., and now occupies a distinguished place at the right hand of De Witt Clinton, the first President of the Public School Society, in the hall of the Board of Education. From this portrait we have made our illustration, there being no other of Mr. Harris in the country.

Mr. Harris left New York in October, 1855, and reached Bangkok in the following March, when he succeeded in negotiating a most favorable commercial treaty, from which more than half a million of dollars have been saved to our citizens in tonnage dues alone up to the commencement of the present year. This successful negotiation with Siam was the first step taken in diplomacy by Mr. Harris, and it was a significant opening of his brilliant career in the East.

The treaty negotiated with Japan by Commodore Perry in March, 1854, established relations of amity with that nation, but did not provide in terms for such commercial intercourse as could be rendered available for purposes of trade. The great merit of that treaty consisted in the open-



ing which it made for further advances, and it was therefore a very important step toward more intimate relations. Commodore Perry's success won for him the applause of his countrymen, and his name is identified in history with the progress of civilization in the Eastern World. It is deeply to be regretted that the life of an officer thus distinguished for his achievements in peace, as he had previously been for his conduct in war, could not have been spared to witness the full development of the beneficent work he had commenced.

The Perry treaty provided for the appointment of a consular officer to reside at Simoda. The President, passing aside the numerous applicants for the office, selected Mr. Harris. Having performed his task to the entire satisfaction of the government, he proceeded on his voyage, and arrived at Simoda at the close of August, 1856.

Here we may pause to remark on the somewhat singular fact, that although his labors in Siam were performed while he was receiving no pay for his services in any capacity, his salary as Consul-General not commencing until his arrival in Japan, Mr. Harris has as yet received no compensation whatever from the government for the Siamese treaty, nor any public recognition of the services he had rendered to American commerce by his successful efforts in its behalf in that country.

So far as we can learn, this is the only instance in our national diplomatic history of such neglect of services so efficient and useful. Commodore Perry was munificently rewarded for his treaty with Japan. Congress voted him a gratuity of twenty thousand dollars, although the duty was performed while he was receiving the full pay of his grade as commander-in-chief of a naval squadron. This was just and honorable in the government, and it was equally to the credit of the merchants of New York that they liberally subscribed for a service of plate for that officer. We notice these facts in regard to Commodore Perry with much satisfaction, but the contrast in the case of Mr. Harris is not so pleasant.

Three attempts have been made in Congress to remunerate him for his valuable services during this period, and a bill appropriating ten thousand dollars has this session passed the Senate unanimously, and only awaits the action of the House of Representatives.

Immediately on his arrival in Japan, Mr. Harris entered zealously upon the discharge of his important duties. The existing treaty barely gave him a residence, without the power to advance the objects of commerce, or in any way to promote the wishes of his countrymen to enter into trade with the singular people by whom he was surrounded.

The Japanese are close observers and shrewd judges of character. They soon found that they had among them a stranger who was resolved to make himself at home in his new position. He had provided himself with an excellent interpreter in Mr. Hewson, and long colloquies were daily held in Low Dutch at the consular temple. But a few months elapsed before Mr. Harris had made several distinguished converts to his doctrines of political economy, and within the first year he had secured an important modification of the existing treaty stipulation by which he raised the standard

value of foreign coins in American hands from *thirty-three cents on the dollar* (or sixty-seven per cent. below par) up to ninety-four cents on the dollar. Thus was one great obstacle removed out of the pathway of trade.

Steadily pursuing his objects, and winning his way by slow yet certain approaches, Mr. Harris found himself in the city of Yedo, the capital of Japan, early in the year 1858. On this his first visit to the seat of government he was admitted to the high honor of an interview with the Tycoon, or first Emperor. This distinction had never before been conferred on a foreigner, and it has not since been repeated in the case of any other person. His visit to Yedo was speedily followed by the signing of the Second, or Commercial, treaty with Japan, by which business relations are established, the ports opened to American vessels, and the standard of foreign coinage raised to its par value of the relative weight with the coinage of the country.

In addition to these and other concessions affecting the interests of commerce, Mr. Harris was not unmindful of more important considerations. It was an agreement entered into between the government of Japan and Mr. Harris, that embassies should be sent to America, England, and Russia, but that neither of the two last named should leave Japan until after the first had arrived at Washington. Mr. Harris's sagacity was clearly evinced in this arrangement, which gives to us the advantage of standing first among the nations whom the Japanese are hereafter to regard as their friends, and with such a people the prestige of position exercises a powerful influence.

His treaty provides for the toleration of Christianity, and the right of foreigners to build churches; it also abrogates all penalties against such of the Japanese as shall embrace the tenets of the Christian religion.

These latter provisions were a great advance in civilization. They gave the first introduction of Gospel light into the darkness of a heathen despotism. Its rays were speedily strengthened by the advent of missionaries from most of the Christian churches. These standard-bearers of the Cross award the highest praise to Mr. Harris for his efficient aid in opening for them the way to a benighted people.

Scarcely had the seals been affixed to the second American treaty, when the British Envoy, Lord Elgin, arrived at Simoda. He came flushed with his then recent success in China, and it was openly alleged by members of his suite, as it has since been stated in English publications, that the prestige of the Chinese negotiations had been foreshadowed in Japan, and had contributed mainly to the success of Mr. Harris. This feeling of confidence was, however, of short duration, and Lord Elgin speedily found himself in a dilemma from which he could only be relieved by the aid of Mr. Harris. This aid was promptly and gracefully rendered by the American functionary, and the English treaty was granted on the basis of the terms contained in the American.

The courtesy of Mr. Harris was fully appreciated and handsomely acknowledged by Lord Elgin, and, at his suggestion, it was also recognized by the Queen of England, who caused a fitting testimonial to be forwarded to Mr. Harris in Japan. The consent of the American government having been first obtained, Mr. Harris received a massive gold box bearing the crown and initials of the Queen in diamonds on the lid. The beautiful present is now in this city, having been sent here by Mr. Harris for the gratification of his

personal friends. It is greatly admired for its chaste design and elaborate execution.

So far, therefore, as the opening of the ports of these Eastern empires to the commerce of the world is concerned, we may claim to have been not the last nor the least efficient, as a nation, in producing the beneficent result.

Although Holland had enjoyed the advantages of trade with Japan for more than two centuries, yet Holland had made no attempt to give to other nations the benefit of her influence with the Japanese. The United States, on the contrary, had no sooner secured their own position as a friendly power, than their influence and the personal services and experience of their Envoy were fully and effectually used to place other nations on the same favorable footing with themselves.

This liberal conduct is in accordance with the true spirit of commercial civilization; and it was therefore most fitting that the action of Mr. Harris should be recognized as a noble departure from the official routine and selfish reticence of old-world diplomacy.

Mr. Harris has been advanced to the rank of resident Minister and to full pay. His labors have been herculean, and his health is seriously affected. The late rumor of his death is untrue. We have seen a letter from his physician of a date two weeks later than the departure of Captain Tatnall and the Embassy from Yedo, which says that Mr. Harris is nearly restored to health.

Mr. Harris speaks the principal European languages with fluency, and is also familiar with several of the Eastern dialects. He is able to converse in Japanese without the aid of an interpreter, and has long been in the habit of journalizing from day to day his observations and reflections upon them. This course has placed him in possession of a vast and varied amount of available information upon almost every topic of human interest. His conversational powers are of the highest order, and his judgment of men and things is quick, comprehensive, and accurate. He is the soul of generosity, manliness, and honor.

Mr. Harris is now about fifty-five years old, and in the prime of his fine intellectual powers.

#### ABSENCE OF MIND.

TALKING of absence of mind (said the Rev. Sidney Smith), the oddest instance happened to me once in forgetting my own name. I knocked at a door in London and asked if Mrs. B. was at home. "Yes, sir; pray what name shall I say?" I looked in the man's face astonished—what name? Aye, that is the question—what is my name? I believe the man thought me mad; but it is literally true that during the space of two or three minutes I had no more idea of who I was than if I had never existed. I did not know whether I was a dissenter or a layman; I felt as dull as Sternhold or Hopkins. At last, to my great relief, it flashed across me that I was Sidney Smith. I heard also of a clergyman who went jogging along the road until he came to a turnpike. "What is to pay?" "Pay, sir! for what?" asked the turns pike man. "Why, for my horse, to be sure." "Your horse, sir! what horse? Here is no horse, sir." "No horse! God bless me!" said he, suddenly looking down between his legs, "I thought I was on horseback."

[We have somewhere heard of a merchant absorbed in his correspondence, who asked of his book-keeper in a formal, business-like way, "William, what is John Thompson's Christian name?" "It is John, sir," replied the book keeper. "Ah, yes, so it is; how very odd it is that I should have forgotten it! but, dear me, I have now forgotten John Thompson's surname!" "It is Thompson, sir," responded the faithful clerk, in the same quiet, commonplace tone as before; and the merchant, thankful for the information, was not aware that both his questions were ridiculous, as in the very act of asking he had answered each.]



[CONTINUED FROM PAGE TWENTY-TWO.]

the parents are strong and healthy, the children are easily cured of almost any complaint. I know a gentleman, aged about fifty, the only survivor of a family of six sons and three daughters, all of whom, with the exception of himself, died young, of pulmonary consumption. He is a little man, with a narrow chest, and married a lady of a delicate constitution and bad lungs. She is a tall, spare woman, with a chest still more deficient than his own. They have had a large family, all of whom die off regularly as they reach manhood and womanhood, in consequence of affections of the lungs. In the year 1833, two sons and a daughter died within a period of ten months. Two still survive, but they are both delicate, and there can be no doubt that, as they arrive at maturity, they will follow the rest. This is a most striking instance of punishment under the organic laws."

As to the transmission of mental qualities, I observe, that form, size, and quality of brain descend, like those of other parts of the body, from parents to children; and that hence dispositions and talents, which depend upon the condition of the brain, are transmitted also—a fact which has long been remarked both by medical authors, and by observant men in general.

The qualities of the stock of each parent are apt to reappear in their children. If there be insanity in the family of the father or mother, although both of these may have escaped it, the disease, or some imperfection of brain allied to it, frequently reappears in one or more of their children. The great characteristic qualities of the stock, in like manner, are often reproduced in distant descendants.

While the father's constitution undoubtedly exerts an influence, the constitution of the mother seems to have much effect in determining the qualities of the children, particularly when she is a woman possessing a fine temperament, a well-organized brain, and, in consequence, an energetic mind. There are few instances of men of distinguished vigor and activity of mind, whose mothers did not possess a considerable amount of the same endowments; and the fact of eminent men having so frequently children far inferior to themselves, is explicable by the circumstance, that men of talent often marry women whose minds are comparatively weak. When the mother's brain is very defective, the minds of the children are feeble. "We know," says the great German physiologist Haller, "a very remarkable instance of two noble females who got husbands on account of their wealth, although they were nearly idiots, and from which this mental defect has extended for a century into several families, so that some of all their descendants still continue idiots in the fourth and even the fifth generation."\* In many families, the qualities of both father and mother are seen blended in the children. "In my own case," says a medical friend, "I can trace a very marked combination of the qualities of both parents. My father is a large-chested, strong, healthy man, with a large, but not active brain; my mother was a spare, thin woman, with a high nervous temperament, a rather delicate frame, and a mind of uncommon activity. Her brain I should suppose to have been of moderate size. I often think that to the father I am indebted for a strong frame and the enjoyment of excellent health, and to the mother for activity of mind, and excessive fondness for exertion." Finally, it often happens that the mental qualities of the father are transmitted to some of the children, and those of the mother to others.

It is pleasing to observe, that in Wurtemberg, Baden, and some other German states, there are two excellent laws calculated to improve the moral and physical condition of the people. First, "It is illegal for any young man to marry before he is twenty-five, or any young woman before she is eighteen." Here the human legislator pays much more deference to the Divine Lawgiver than he does in our country. Secondly, "A man, at whatever age he wishes to marry, must show to the police and the priest of the commune where he resides, that he is able, and has the prospect, to provide for a wife and family." This also is extremely judicious.

It has been argued that these prohibitions only encourage immorality. During a residence in Germany, I observed that where the individuals had average moral and intellectual organs, the law gave them the right direction, and produced the best effects. One of my own female servants was engaged to be married to a young man who was serving his three years as a soldier; and nothing could exceed the industry and economy which both practiced, in order to raise the requisite funds to enable them to marry on his discharge. When the organs of the propensities predominated, there, as here, the parties rushed recklessly to indulgence. In this case, in Germany, the intercourse is illicit; in this country, it is often the same; or the substitute for it is an ill-assorted and miserable marriage. The German legislators, by giving their sanction to the dictates of reason and morality, at least discharge their own duty to their people; while our legislators lead us, by their authority, into error.

Another natural law in regard to marriage is, that the mental qualities and the physical constitutions of the parties should be adapted to each other. If their dispositions, tastes, talents, and general habits harmonize, the reward is domestic felicity—the greatest enjoyment of life. If these differ so widely as to cause jarring and collision, the home, which should be the palace of peace and the mansion of the softest affections of our nature, becomes a theater of war; and of all states of hostility, that between husband and wife is the most interminable and incurable, because the combatants live constantly together, have all things in common, and are continually exposed to the influence of each other's dispositions.

The importance of this law becomes more striking when we attend to the fact, that, by ill assortment, not only are the parties themselves rendered unhappy, but their immoral condition directly affects the dispositions of their children. It is a rule in nature, that the effects even of temporary departures from the organic laws descend to offspring produced during that state, and injure their constitutions. Thus—children produced under the influence of inebriety, appear to receive an organization which renders them liable to a craving appetite for stimulating fluids. Children produced when the parents are depressed with misfortune, and suffering under severe nervous debility, are liable to be easily affected by events calculated to induce a similar condition; children produced when the parents are under the influence of violent passion, inherit a constitution that renders them liable to the same excitement; and hence, also, children produced when the parents are happy, and under the dominion of the higher sentiments and intellect, inherit qualities of body and brain that render them naturally disposed to corresponding states of mind. I have stated various facts and authorities in support of these views in the "Constitution of Man," to which I refer. These phenomena are the result of the transmission to the children of the mental organs modified in size, combination, and condition, by the temporary condition of the parents. This law is subject to modifications from the influence of the hereditary qualities of the parents, but its real existence can hardly be doubted.

In my second Lecture I laid down the principle, that man's first duty as an individual is to acquire knowledge of himself, of external nature, and of the will of God; and I beg your attention to the application of this knowledge when acquired. If organic laws relative to marriage be really instituted by the Creator, and if reward and punishment be annexed to each of them, of what avail is it to know these facts abstractly, unless we know also the corresponding duties, and are disposed to perform them? We want such a knowledge of the human constitution as will carry home to the *understanding* and the *conscience* the law of God written in our frames, and induce us to obey it. The sanction of public sentiment, religion, and civil enactments are all necessary to enforce the observance of that law; and we need training also, to render obedience habitual.

Knowledge of the constitutions of individuals about to marry can be attained only by the study of the structure, functions, and laws of the body. If anatomy and physiology and their practical applications, formed branches of general education, we should be led to view this

\* Elem. Physiol. Lib. xxix., Sec. 2, §3.



subject in all its importance, and where our own skill was insufficient to direct us, we should call in higher experience. It is a general opinion, that all such knowledge will ever be useless, because marriage is determined by fancy, liking, passion, interest, or similar considerations, and never by reason. Phrenology enables us to judge of the force of this objection. It shows that the impulses to marry come from the instinctive and energetic action of the three organs of the domestic affections. These are large, and come into vigorous activity in youth, and frequently communicate such an influence to the other mental powers, as to enlist them all for the time in their service. The feelings inspired by these faculties, when acting impulsively and blindly, are dignified with various poetic names, such as fancy, affection, love, and so forth. Their influence is captivating, and not a little mysterious; which quality adds much to their charms with young minds. But Phrenology, without robbing them of one jot of their real fascinations, dispels the mystery and illusions, and shows them to us as three strong impulses, which will act either conformably to reason, or without its guidance, according as the understanding and moral sentiments are enlightened or left in the dark. It shows us, moreover, disappointment and misery, in various forms, and at different stages of life, as the natural consequences of defective guidance; while happiness of the most enduring and exalted description is the result of the wise and just direction of them.

Believing, as I do, that the Creator has constituted man a rational being, I am prepared to maintain that the very converse of the objection under consideration is true—namely, that average men, if *adequately instructed and trained*, could not avoid giving effect to the natural laws in forming marriages. I say average men; because Phrenology shows to us that some human beings are born with animal organs so large, and moral and intellectual organs so small, that they are the slaves of the propensities, and proof against the dictates of reason. These individuals, however, are not numerous, and are not average specimens of the race. If, before the organs of the domestic affection, come into full activity, the youth of both sexes were instructed in the laws of the Creator relative to marriage, and if the sanctions of religion and the opinion of society were added to enforce the fulfillment of them, it is not to be presumed that the propensities would still hurry average men to act in disregard of all these guides. This assumption would imply that man is *not* rational, and that the Creator has laid down laws for him which he is incapable, under any natural guidance, of obeying—a proposition which to me is incredible.

I have introduced these remarks to prepare the way for the observation, that before the discovery of Phrenology it was impossible to ascertain the mental dispositions and capacities of individuals prior to experience of them in actions, and that there was, on this account, great difficulty in selecting, on sound principles, partners really adapted to each other, and calculated to render each other happy in marriage. I know that a smile is sometimes excited when it is said that Phrenology confers the power of acting rationally, in this respect, on individuals who could not be certain of doing so without its aid; but a fact does not yield to a smile.

Not only is there nothing irrational in the idea that Phrenology may give the power of obtaining the requisite knowledge, but, on the contrary, there would be a glaring defect in the moral government of the world if the Creator had not provided means by which human beings could ascertain, with reasonable accuracy, the mental dispositions and qualities of each other, before entering into marriage. He has prompted them, by the most powerful and fascinating of impulses, to form that connection. He has withheld from them discriminating instincts, to enable them always to choose right; and yet he has attached tremendous penalties to their errors in selection. If He have not provided some means, suited to the rational nature of man, to enable him to guide his impulses to proper objects, I can not conceive how his government can be reconciled to our notions of benevolence and justice. We must believe that He punishes us for not doing what He has denied us the capacity and the means of accomplishing.

No method of discovering, prior to experience, the natural dispositions of human beings, has hitherto been practically available. The general intercourse of society, such as is permitted to young persons of different sexes before marriage, reveals, in the most imperfect manner, the real character; and hence the bitter mortification and lasting misery in which some prudent and anxious persons find themselves involved, after the blandishments of a first love have passed away, and when the inherent qualities of the minds of their partners begin to display themselves without disguise and restraint. The very fact that hu-

man affection continues in this most unhappy and unsuccessful condition, should lead us to the inference that there is some great truth relative to our mental constitution undiscovered, in which a remedy for these evils will be found. The fact that a man is a rational creature—who must open up his own way to happiness—ought to lead us, when misery is found to result from our conduct, to infer that we have been erring through lack of knowledge, and to desire better as well as more abundant information.

So far from its being incredible, therefore, that a method has been provided by the Creator whereby the mental qualities of human beings may be discovered, this supposition appears to be directly warranted by every fact which we perceive, and every result which we experience, connected with the government of the world. If God *has* placed within our reach the means of avoiding unhappy marriages, and if we neglect to avail ourselves of his gift, then we are ourselves to blame for the evils we endure. I can not too frequently remind you, that every fact, physical and moral, with which we are acquainted, tends to show that man is comparatively a recent inhabitant of this globe; that, as a race, he is yet in his infancy; and that we have no more reason to be astonished at new and valuable natural institutions, calculated to promote human enjoyment and virtue, evolving themselves from day to day to our understandings, than we have to wonder at the increasing intelligence of an individual as he passes from childhood to youth, and from youth to manhood.

I am equally at a loss to discover any reason why it should be absurd, that the means of discriminating natural qualities should be presented to us through the medium of the brain. Dr. Thomas Brown has justly remarked, that “to those who have not sufficient elementary knowledge of science, to feel any interest in physical truths, as one connected system, and no habitual desire of exploring the various relations of new phenomena, many of the facts in nature, which have an appearance of incongruity as at first stated, do truly seem ludicrous;” but the impressions of such minds constitute no criterion of what is really wise or unwise in nature.

It has been ascertained by measurement that a head not more than thirteen inches in horizontal circumference is invariably attended by idiocy, unless the frontal region be disproportionately large. Dr. Voison, of Paris, lately made observations on the idiots under his care at the Hospital of Incurables in that city, and found this fact uniformly confirmed, and also that, *ceteris paribus*, the larger the head was, the more vigorously were the mental powers manifested.

It is worthy of remark, that—almost as if to show an intention that we should be guided by observation of the size and configuration of the brain—the cerebral development in man is extensively indicated during life by the external aspect of the head; while in the lower animals this is much less decidedly the case. In the hog, elephant, and others, the form and magnitude of the brain are not at all discoverable from the living head. The brutes have no need of that knowledge of each other's dispositions which is required by man: instincts implanted by nature lead them into the proper path; and as it is presumable that a different arrangement has not been adopted in regard to man without an object and a reason, subsequent generations may contemplate Phrenology with different eyes from those with which it has been regarded in our day.

To illustrate the possibility of discriminating natural dispositions and talents by means of observations on the head, I may be permitted to allude to the following cases. On the 28th October, 1835, I visited the jail at Newcastle, along with Dr. George Fife (who is not a phrenologist) and nine other gentlemen, and the procedure adopted was this: I examined the head of an individual criminal, and before any account [of him] whatever was given, wrote down my own remarks. At the other side of the table, and at the same time, Dr. Fife wrote down an account of the character and conduct of the same individual, as disclosed by the judicial proceedings and the experience of the jailer. When both writings were finished, they were compared.

“The first prisoner was a young man about 20 years of age, P. S. After stating the organs which predominated and those which were deficient in his brain, I wrote as follows: ‘My inference is, that this boy is not accused of violence; his dispositions are not ferocious, nor cruel, nor violent; he has a talent for deception, and a desire for property not regulated by justice. His desires may have appeared in swindling or theft. It is most probable that he has swindled; he has the combination which contributes to the talent of an actor.’ The remarks which Dr. Fife wrote were the following: ‘A confirmed thief; he has been twice convicted of theft. He has never shown brutality, but he has no sense of honesty. He has frequently attempted to impose on Dr. Fife; he has considerable intellectual talent; he has attended school, and is quick and apt; he has a talent for imitation.’

[TO BE CONTINUED]



### PICKING TEETH WITH A PIN.

HABIT is second nature; and it is, as children say, "funny" to see what ridiculous habits sensible people will form, and then, against their judgment and the best of resolutions, continue to practice them. One of these pernicious habits is that of picking the teeth continually. We know gentlemen (in every other sense) who will sit and chat for hours, using a toothpick whenever they are listening to responses to their own remarks, and sometimes they talk and pick teeth at the same time, and all this against their well-defined knowledge that teeth-picking, like nail-cleaning and nail-cutting, should be done privately, or in a quiet, retired manner. If persons would use a quill, ivory, or wood pick for the teeth, even the prominent and public use of these could be endured with some show of toleration, but when they use the point of a pocket-knife, or, what is more common, a pin or needle, we lose all patience—it makes the cold chills run over us; and more than this, we are sorry they do not know better than thus to ruin their teeth by using a hard metallic substance calculated to destroy the enamel of their teeth, and thereby causing decay as well as seriously injuring the gums. Let no lady or gentleman who reads this, ever again pick the teeth with a pin, needle, or knife; or bite the nails at any time, or trim or clean them in company; but we would by no means discourage having the nails cleaned, or the teeth properly picked and brushed after every meal, all of which is respectfully submitted.

### TO EVERYBODY.

THOSE who would like to possess a beautiful steel engraving of their favorite candidates for President and Vice-President, will be pleased to learn that the celebrated engraver, Buttre, of this city, has issued the four sets of candidates, viz.: Douglas and Johnson, Lincoln and Hamlin, Breckenridge and Lane, Bell and Everett.

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### PHOTOGRAPHIC ART.

WE distinctly remember when the daguerreian process of art was introduced into this country. It was attended with astonishment on the part of the people, and with envy, prejudice, and wonder on the part of artists who used the crayon and pallet. Then the silver plate was the only basis in taking a picture by Daguerre's process. Since that time, however, the ambrotype, melainotype, halotype, sphereotype, stereoscope, and photograph have been introduced. Discoveries have been made by which a photograph on canvas can be taken in oil colors. There is also an arrangement by which twenty-four correct miniature likenesses can be taken at a single sitting of twenty seconds, and all precisely alike, and for a single dollar.

Mr. J. H. Whitehurst has done as much as, if not more than, any man in this country, and, perhaps, is not surpassed in the world in bringing out discoveries and improvements in the photographic art. He has an establishment in Washington, on Pennsylvania Avenue, and at 213 Baltimore Street, Baltimore. It gives us pleasure to commend Mr. Whitehurst as an artist to all our friends who may reside in or visit Baltimore or Washington.

### PHRENOLOGY IN PHILADELPHIA.

It gives us pleasure to announce that Mr. John L. Capen, of the Philadelphia Phrenological Rooms, is expected to give lectures in that city and vicinity during the approaching autumn and winter, on Phrenology, and its application to human improvement; and we bespeak for him that cordial encouragement and co-operation on the part of the people which his sterling sense, practical experience in the science, and high moral worth so fully entitle him. Those who wish professional examinations and advice, or any of our publications, can obtain them of Mr. Capen, at 922 Chestnut Street.

### To Correspondents.

J. W. Pr. A.—1. Phrenologists say minds are different because brains are different. Do phrenologists suppose that all minds will be similar when, in the future, all shall act independent of brain?

Ans. All phrenologists do not say minds differ *only* because brains are different. The original constitution of different minds may be very unlike, though all are embraced within the boundaries, and are endowed with the qualities which constitute them members of the human species. Whether, as some claim, the mind itself gives development and character to the brain, it may be difficult to settle; but certain it is that, in the present state, the brain is the instrument, and the only instrument, of the mind's manifestation to the *external* world, and that a poor, weak, unhealthy brain can not exhibit a clear and vigorous mind. We believe the brain is to the outworking of mind what the instrument is to music, and that the quality of the mind or the music must be according to the instrument it has to give it voice. The glorious symphonies of Beethoven are not annihilated because the shattered organ and the discordant pipes can not give more than a skeleton and a hint of what the author meant in the composition, and what a better instrument so happily can bring out.

We believe that minds are individualities originally, and will be eternally. How far the bodies, good or bad, and the other circumstances of life, may modify the condition and qualities of the mind and character hereafter, it is not easy to determine. We have no idea that they will be alike in the next life; if so, they might as well flow together and become one, or be absorbed by our father, God.

2d Question. The sides of one who has Wit *large* have never exhibited a tendency to *split* when reading the contents of "Harper's Drawer." How is that?

Ans. This is an assumption that the "Drawer" is necessarily witty and side-splitting. That which is really witty does not always excite laughter. Anything ridiculous like a man with his cravat turned around, or a boot on one foot and a slipper on the other, or a saddle wrong end forward on the horse, would make anybody laugh; but wherein consists the wit, nobody can tell, simply because they contain none. An awkward grimace often provokes more laughter, even among the sensible, than the most polished and elevated piece of real wit that ever was penned. Oddity, drollness, clumsiness, awkward mistakes, are not witty, but very laughable.

J. G. M.—Is the mind of the infant as complete as that of the full-grown intellect? Is the quantity of mind the same in both cases? I do not ask if they are alike in ounces or inches, but in substance and amount—as much mind in one case as in the other.

Ans. It seems to us that this question answers itself. The infant mind is but the germ of the ripe adult mind. A corn of wheat may in one sense be said to contain a thousand successive harvests, because it contains the germ which may be developed and self-multiplied so as to wave as a golden mantle over half a continent. The egg contains the germ of the screaming eagle or the joyous song-bird; but who supposes that the egg, which is but a child's breakfast, is equal "in amount" and character to the eagle, which, by *development*, is able to make a breakfast of the child himself. Mind is placed under circumstances and laws of development, and we have no warrant in say-

ing that earth, the God-given birth-place and school-house of man, is not the very best possible place for the mind to grow and expand. Therefore, if we are taken out of school before we graduate in the regular way, we are no so well qualified to enter the high school above as if we had passed through all the natural stages of training and experience incident to the present state. Infants at death must remain infants until, by experience and development, they are advanced in mental growth. Are not the plans of God perfect? and are not birth, infancy, youth, manhood, ripeness, with all their experiences, the law of man's existence? Death in infancy is not the rule, but the exception. Apple blossoms mean apples—ripe, full-orbed fruit, though some are nipped and fall in the bud.

J. D. M.—The article about faces in this department of the JOURNAL for January last contains the ending causes of a dull face. The best way to obviate a dull face is to sharpen the action of the mind and invigorate the health and tone of the body. Magnetism might wake one up, but would not be a permanent condition. Avoid fat and sweet food, and eat freely of fruit, and exercise abundantly in something manly and useful, and if your face does not glow and your eyes snap, then you may conclude that your constitution forbids it. You can improve, but may not have an organization capable of the best results.

FRENCH'S CONICAL WASHING MACHINE.—One of the most important functions of Phrenology, when intelligently and practically applied, consists in the certainty with which it points out the way for us to avail ourselves of all our faculties to the best advantage. Without the direction of mind, human hands are but blind machines constantly liable to get out of order, and to move in wrong directions.

One of the many causes which have operated to retard social and general advancement among men, has been the inability of the unthinking masses to avail themselves of the aids of mechanical science, as applied to labor-saving devices designed to ameliorate the mindless burden of toil in the direction of the common occupations by which the great body of the people earn their support and maintain their existence.

Since the advent of Phrenology the inventive spirit of our people has received an impetus which promises to bring the whole wondrous array of machinery, long hidden in the arcanes of mechanics, to the aid of the toiling millions. Already the workshop and the manufactory teem with innumerable forms of machinery, performing almost creative miracles of production. Our farms are brought more fully under subjection by the aid of the steam-plow, the mower and reaper, the planter and cultivator, and other labor-saving and improved tools. And lastly, the domain of the household has been invaded by the inventive spirit. Thoughtful and ingenious men have devoted their time and energies to the invention of machines calculated to aid women in the performance of the most wearing and universal of the labors of the household. The merry hum of the sewing machine has brought gladness and redemption to thousands of families, and has held out a lamp of promise to the fainting and overburdened heart of woman in all civilized lands, in all coming time. Labor-saving machines adapted to the work of the dairy have been brought to a high degree of perfection; and lastly, after many trials and failures, the gloom of washing-day begins to lighten up, and "Blue Monday" will soon be numbered with the ugly visions of the past, by the introduction of the washing-machine, the wringer, and the mangle, or ironing-machine. The Conical Washing-Machine, invented within the past year, and now just beginning to be introduced by Messrs. F. & R. French, possesses all of the elements of simplicity, efficiency, and cheapness required in a family washing-machine, and will, doubtless, come into universal use as a standard American household institution.

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## PHYSICAL CULTURE.

A SERMON

BY REV. HENRY WARD BEECHER.

[Preached at Plymouth Church, before the Brooklyn Young Men's Christian Association, Sunday evening, May 6th, 1860. Reported for the *Independent* by T. J. Ellinwood. Published in the PHRENOLOGICAL JOURNAL by permission.]

"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 THESS. v. 23.

[CONTINUED FROM PAGE SIXTEEN.]

We must mention next, as the cause of injury to the health of the community, all influences which tend to exhaust the nervous system. Among those influences is the excitement of city life. If there were such a thing as arbitrary power, I should be in favor of having a registration of the people in the city, and having all those who are nervous turned out into the country. It ought to be against the law for nervous people to go into the city. They are ground to powder here. The bustle of the street, the ceaseless thunder of vehicles, the rush to-and-fro of multitudes of people, is more than many can bear. It keeps, night and day, a fire upon the nerves of many men. The pressure of competition grinds men to a very edge, and kills them. Men of a nervous temperament, without great power of endurance, coming to the city, find the conditions of success to be eternal industry and eternal thought. There are ten men that can succeed in the country, where there is one that can succeed in the city. I do not think that statistics would show any such proportion of failures among men doing business in the country that they do among men doing business in the city. They show that here ninety-five per cent. of business men fail once in their life. The conditions of city life are such that men never do succeed directly—that they succeed only by long painstaking and severe industry. And there are many men that can not bear this competition—this incessant drive. It is unendurable to them.

I dread nothing more than to hear young men saying, "I am going to the city." If, as they often do when I am traveling about the country, they ask me what chances there are for a lawyer in the city, I say, "Just the chance that a fly has on a spider's web; go down and be eaten up!" If they ask me what chances there are for a mechanic in the city, I say, "Good! good! There Death carries on a wholesale and retail business! The mechanic art flourishes finely! Coffin-making is admirable! Men are dying ten times as fast as anywhere else!" If a man's bones are made of flint; if his muscles are made of leather; if he can work sixteen or eighteen hours a day and not wink, and then sleep scarcely winking; if, in other words, he is built for mere toughness, then he can go into the city and go through the ordeal which business men and professional men are obliged to go through who succeed. The conditions of city life may be made healthy, so far as the physical constitution is concerned; but there is connected with the business of the city so much competition, so much rivalry, so much necessity for industry, that I think it is a perpetual, chronic, wholesale violation of natural law.

Excessive occupation, then, is another of the undermining causes that work constantly at men's

health. If I had had time, before coming here, to have counted up the number of men of my acquaintance that during my brief stay here of upward of thirteen years—and it is with wonder that I say that I have been here even as long as that. Why, I am becoming patriarchal! It is a great while, looking one way—if I had had time, I say, to have counted up the number of men of my acquaintance that, during this brief period, I have seen broken down, driven into the lunatic asylum, driven into the hospital, or driven into the grave, by the mere effect of exhaustion, of overtaxation, of incessant labor, I think it would have been one of the most instructive statistical tabulations that could be made. And men are being destroyed by these causes all the time. Even of men that are successful, a large per cent. are destroyed. If I should say that of such men, through insanity, through idiocy, as a result of the softening of the brain, through paralysis, or through nervous exhaustion—a general name for innumerable forms of destruction of the nerves—if I should say that of such men, through these causes, fifty per cent. are destroyed, I should scarcely exceed the bounds of moderation!

As growing out of these, I must also mention what may seem to some to be a matter of little or no importance, but which is a matter of the highest importance—namely, the fact that in the industries of life men are cheated and mulcted in respect to amusement, exercise, and wholesome sleep. Merchants, business men, lawyers, ministers, all sorts of toiling and laboring men, have, in the first place, too little relaxation. We are like a violin going from one concert to another all day long without once being unstrung. We are forever at concert pitch. It is a fact growing, if not out of city life, then out of our American character, that the intensity of our business takes away our relaxation and enjoyment. It takes the health out of the little relaxation and enjoyment which we have. Our very amusements are grim. Men go to amusements on purpose; and it is only another way of seeking business. They mechanically and consciously amuse themselves, instead of falling into amusement naturally and without thought. Laughing, singing, cheer, buoyancy—these, and the various other means by which men rest themselves without volition, are almost unknown to us. We are a world too sober. We are a world too unlaughing. We do not romp enough with our children. We are not children enough ourselves. And we are bringing our children up to be worse than we are in these respects.

A girl is not allowed to be a girl after she is ten years old. If you treat her as if she was one, she will ask you what you mean. If she starts to run across the street, she is brought back to the nursery to listen to a lecture on the proprieties of womanhood. Now it seems to me that a girl ought to be nothing but a girl till she is seventeen. Of course there are proprieties belonging to her sex which it is fitting that she should observe; but it seems to me that, aside from these, she ought to have the utmost latitude. She ought to be encouraged to be much out of doors, to run, to exercise in all those ways which are calculated to develop the physical frame. What is true of boys, in the matter of bodily health, is eminently

true of girls. It is vastly more important that women should be healthy than that men should be. Man votes, and writes, and does business, but woman is the mother and teacher of the world; and anything that deteriorates or adulterates woman is a comprehensive form of plague on human life itself. Health among women is a thing that every man who is wise and considerate for his race should most earnestly desire and seek.

We almost entirely disuse out-of-door exercise. There are here and there men found wise enough to take a portion of every day for some form of exercise—to live for hours in the open air every day. The very sun itself is doctor. I think you might dispense with half your doctors if you would only consult Doctor Sun more, and be more under the treatment of those great hydropathic doctors, the clouds! To be in the rain will do you good, if you only keep stirring. To be much in the open air every day, rain or shine, summer or winter, I consider one of the indispensable conditions of general health.

Now you have money enough to afford to keep a horse. Why, you are worth two hundred thousand dollars, and you can not keep a horse because you are so anxious to be worth three hundred thousand! Being worth three hundred thousand, you are so anxious to be worth four hundred thousand, that you can not spend half an hour a day to ride with your family. Perhaps you do not like to be with your family, anyhow! Well, ride alone! *ride!*

Another thing which is important in health is the use of water. A familiar acquaintance with good water I think is an indispensable element of virtue. Fresh water, and enough of it, should be employed by every one who desires health. Utterly to bathe one's self daily I think materially stands connected with health, as health does with moral or spiritual training.

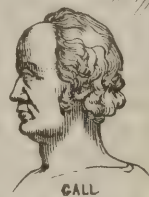
One thing more which is important to health is a proper amount of sleep. Men vary with regard to the need of sleep. A nervous man can get along, perhaps, with from five to six hours' sleep, while perhaps a phlegmatic man requires to sleep from eight to nine hours. The amount of sleep which a man requires depends upon his temperament. It seems strange to some that the most active men sleep the least. Men that work fastest sleep fastest. A nervous man does everything quick; he sees quick, and hears quick, and steps quick, and works quick, and sleeps quick. He does twice as much in an hour as a phlegmatic man, and he only requires half the time in which to do up his sleep-work that the phlegmatic man does. Every man ought, from his own experience, or from the advice of a physician—one who knows something—to determine what amount of sleep he needs, and then take that amount. He that steals necessary sleep from the night steals from the Lord. He commits a theft for which God will visit him with punishment in the shape of suffering and premature age.

[TO BE CONTINUED.]

A GOOD THING.—An invention is just out, called "Portfolio Paper File," for newspapers, periodicals, music, etc., which we regard with special favor. It is, in short, a cover for the paper, and each number is put in as received by a simple process, and is thus bound like a book, from the first number to the end of the volume. They are of various sizes, and must become very popular and be extensively used. One the size of this JOURNAL costs 62 cents, and will last for years. They are for sale at the office of "The Century," New York.



# AMERICAN PHRENOLOGICAL JOURNAL.



CALL

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## THE AGE OF BRAIN.

In America, all people emphatically live on their nerve, although a few are said to "travel on their muscle;" but these may be regarded as exceptions to the rule. In England and in Germany, a man may be said to have stomach. He has a good broad chest, and breathes the air as if he enjoyed it. He has muscle—is stout, brawny, and robust; he also has brain, but it is not on fire. He takes time to think, as well as to eat; but in the United States the order of things seems more or less reversed. Whatever else a man fails to have, he does not fail to have nerve and brain, and a burning excitability in that brain and nerve; hence he is fiery, quick, enthusiastic, intense, and perhaps painfully in earnest in all that he does. This is owing partly to climate, and partly to the fact that America was populated by the ardent, high-spirited, and restless of the Old World. The original settlers were pioneers, men known for their love of liberty, and intense hatred of oppression and persecution, and desire for elbow room for conscience, for enterprise, and for government. The result is, we live too fast, we think too much, are in haste to be rich. When we speak, we must be eloquent; when we act, we must outstrip all other action; when we achieve, we must "cap the climax"—must build a city in a day and belt a continent with



PORTRAIT OF MACDONALD CLARKE.

railroads in a twelve-month. We must have the fastest ships and locomotives; we must have the most and the best of machinery; we must do everything, in short, on the high-pressure principle. The tendency of this is to develop brain and nerve at the expense of the strong and enduring qualities of the human constitution.

When this quality develops itself in literature, we have Edgar A. Poe, who was as miserable as he was brilliant in talent, and who died in the forenoon of life from nervous excitement and exhaustion. True, he drank, but his nervous excitement was the cause of his drinking.

"Poor MacDonald Clarke," who was called the "Mad Poet," found an early grave at Greenwood,

beside the "Sylvan Lake," and near the river "Styx," where his monument, raised by his friends, bears the melancholy inscription, "Poor MacDonald Clarke." His portrait accompanies this sketch. Few were less happy, and fewer still were as brilliant as he. There is really more poetry in these lines of his—

"Now twilight lets her curtain down,  
And pins it with a star,"

than in many a lumbering volume which occupies a place on the library shelves in the "Poet's Corner."

Joseph C. Neal, the brilliant author of the celebrated "Charcoal Sketches," was another of nature's geni, made up of nerve and brain—full of sentiment, wit, wisdom, sympathy, and living an almost wholly mental and spiritual life in a physical world. He was one of nature's favored, yet unfortunate children, made up mainly of head and wings—great pains taken with the brain, while the body was forgotten. He is remembered by his friends as "a bright particular star," but he, too, went out at noon.

Fanny Forester, another of the same category—lively, fascinating, nervous, brilliant, has faded out in the light of another life like a morning star.

Now we deprecate all this precocious mental development. While we light our torches at the flame of their genius, we rejoice; but when, in the light of physiology, we look upon these individuals in their glorious but short career, we are sad. Men and women who ought to live seventy years, find an untimely grave, with Byron and Burns, at thirty-six.

We have a corps of writers of the present day, who, if they lack the brilliancy of some of these just named, still have all the nervous fire and mental excitability which wore out their lives, and we heartily discourage persons of nervous tendencies from reading the writings of these firebrands of our times; not so much because what they say is merely fiction, and may be or may not be true, but because that nervous fever



which inspires their compositions will be sure to awaken a morbid excitement in the reader. We could give a dozen names at a breath, which, in our opinion, come under this category of sensation writers; but we do not wish to be invidious, but merely to state the principle and leave it to the good judgment of parents, guardians, and readers to decide whether to put into the hands of their wards those works which resemble champagne more than the real old wine of ripe and polished literature.

### THE BRITISH POETS:

THEIR LEADING PHRENOLOGICAL ORGANS.

[CONTINUED.]

THE organ of Individuality in Shakspeare was largely developed; its function is well known. It is the collector of isolated facts. United with deficient reasoning powers, its action will be indiscriminate—it will still amass, but with no definite aim or object. In the head of our poet it became the accurate delineator of individual traits, and gave life and body, and definite outline to his inimitable conceptions. Exercised in harmony with Causality and Comparison, it formed the genius for observation, and aided the spirit of induction. His knowledge of man was not confined to general attributes, all his descriptions being remarkable for the most delicate and characteristic distinctions and minute individuality; so much so, that the reader ever feels certain that the portraits so faithful, so true to nature, must surely have had a "local habitation and a name." A writer in the *Edinburgh Phrenological Journal*, in noticing this beauty, justly excepts to the criticism of Dr. Johnson, who says: "The characters of other authors represent *individuals*, those of Shakspeare, *entire classes*." This supposed eulogium has been echoed and re-echoed, from the philologist's time to the present, by all who praise with more zeal than discrimination; but if it were *true*, it would reduce the corporeal presence of Falstaff, the actual tangibility of Hamlet, Lear, and Shylock, to the abstractions of the monomaniacs of Joanna Baillie. Shakspeare's characters smack, indeed, of the common stock, but they are ever so distinctly and beautifully individualized, that it is impossible to confound the revenge of Shylock with that of Iago, or Imogene's love with that of Juliet. In truth, Johnson knew very little about him; he has acknowledged that he never studied him, and that he never appreciated him, his commentations sufficiently prove. Profoundly versed in the scholastic poetry, a better or warmer critic of Dryden and Pope can not be found, nor a more frigid, captious blunderer over the works of Shakspeare.

Language was wonderfully large and active, and was manifested not merely in acquiring foreign tongues, its usual direction when unaccompanied by higher powers, but in creating a just and glowing medium of his own, for all the infinite shades and delicate tracery of thought, and for all those combinations and varieties of human feeling and passion evoked by his other faculties. It is the *creative* power of this faculty we would especially dwell upon which is shown, not in adapting new and peculiar words—for here the grammarian would equal or excel him—but in

that nice and acute perception of the very spirit of his native idioms, and in the manner he has wrought them out into the perfect expression of all the passions which agitate, of all the sentiments which exalt, and of the richest dreams of grandeur, love, and beauty.

Who, acquainted with the real power of the poet in this respect, will not allow that he has effected infinitely more for the English language than all the philologists who have grafted upon the hardy stock of Saxon growth, idioms which as often weaken as they embellish its pristine strength and vigor? Our limits forbid examples, and we can only refer the reader to his works, where he will find the most powerful passages constructed almost entirely from words of Saxon origin, those expressive symbols which, artfully employed, impart so much force, point, and tripping vivacity to the thoughts.

*Comparison*, one of his largest intellectual organs, must have been exceedingly active, and, blended with his great perception, gave to his reasoning all the strength of the most accurate analogy, and to his descriptions all the ornament which the "outward shows of sky and earth" presented to one whose eye was never closed to the beauties of nature.

*Eventuality* stored his mind with the incidents of all nations, ancient and modern, and supplied the rich resources of his historical plays.

*Time* does not seem to have been very energetic, and it may be noticed that *Action* was the only one of the sacred writers of the school he regarded; nor has his contempt of the Aristotelian dogma ever, we believe, been much regretted by those who prefer truth and nature to an adherence to artificial laws, which ought to have been abrogated when the emergency which created them had ceased to exist.

One of the most noticeable instances of the folly of this profound veneration of classic authority may be found in Addison's *Cato*, where the "unit of place" is so rigidly observed as to convert it, though originally designed to add *probability* to the scene, into one of the most *improbable* fictions.

*Veneration*, so largely developed in our author, and acting in harmony with his lofty intellect and towering Benevolence, delights us by its beautiful and appropriate manifestation. Though writing under a monarchy—for such, in fact, was England in the age of Elizabeth—it is astonishing how seldom he perverted this noble endowment to servility and flattery. He venerates only what is venerable, and reserves his homage for the glories of nature, or the divine attributes of its Author. In what page of theology shall we find a more exquisite picture of mercy than that put into the mouth of Portia?

"The quality of mercy is not strain'd;  
It droppeth, as the gentle rain from heaven.  
Upon the place beneath: it is twice bless'd:  
It blesteth him that gives, and him that takes.  
'Tis mightiest in the mightiest; it becomes  
The thronéd monarch better than his crown:  
His scepter shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this scepter'd sway,  
It is enthronéd in the hearts of kings,  
It is an attribute to God himself;  
And earthly power doth then show likest God's

When mercy seasons justice. Therefore, Jew,  
Though justice be thy plea, consider this,—  
That in the course of justice, none of us  
Should see salvation: we do pray for mercy;  
And that same prayer doth teach us all to render  
The deeds of mercy. I have spoke thus much  
To mitigate the justice of thy plea;  
Which if thou follow, this strict court of Venice  
Must needs give sentence 'gainst the merchant there."

In citing passages which may be rather familiar, the intelligent reader must remember our design, which is to illustrate, by well-known examples, the phrenological developments of the bard. It would be easy to select others no less applicable, but which, from being less read, might not appear so well adapted to the subject. Need we add a single word about his ever-active Mirthfulness? We fear even the slightest attempt to display the opulence of this faculty would be accepted somewhat as old Sheridan is said to have received a present of the "Beauties of Shakspeare." "Where," exclaimed the veteran, "are all the other volumes?" We leave the reader, therefore, to wander at his leisure with old Jack Falstaff, his companions, Nym, Bardolph, and Pistol—to revel with Sir Andrew Ague-cheek, and listen to the amusing volubility of Touchstone, only charging him not to leave the latter until the accomplished clown of courts and cities shall have consummated his nuptials with the rustic Audrey. Thus far we have chiefly dwelt upon the intellectual and moral region, so strikingly large in the likeness. For the actual size of other portions of the brain, we must depend upon the relation which generally exists between one portion of the cranium and another, and the appropriate manifestations furnished by his writings. What, but large and active Adhesiveness, could have imparted life and reality to the Imogenes, Juliets, and Desdemonas? What, except Combativeness and Destructiveness, could have created his spirit stirring battle-scenes? Or what, but the blighting force of the latter faculty, completely let loose for the purpose, could have inspired the fitting outburst of the misanthrope Timon, when, rushing from the city of Athens, he thus pours forth his withering curse and sweeping malediction?

"Let me look back upon thee, O thou wall,  
That girdlest in these wolves! dive in the earth,  
And fence not Athens! Matrons, turn incontinent,  
Obedience, fall in children! slaves, and fools,  
Pluck the grave wrinkled senate from the bench,  
And minister in their steads!  
\* \* \* \* \* Bankrupts, hold fast;  
Rather than render back, out with your knives,  
And cut your trusters' throats! bound servants, steal!  
Large-handed robbers your grave masters are,  
And pill by law!

\* \* \* \* \* Son of sixteen,  
Pluck the lined crutch from the old limping sire,  
With it beat out his brains! piety, and fear,  
Religion to the gods, peace, justice, truth,  
Domestic awe, night-rest, and neighborhood,  
Instruction, manners, mysteries, and trades,  
Degrees, observances, customs, and laws,  
Decline to your confounding contraries,  
And yet confusion live! Plagues, incident to men,  
Your potent and infectious fevers heap  
On Athens, ripe for stroke! thou cold sciatica,  
Cripple our senators, that their limbs may halt  
As lamely as their manners! lust and liberty  
Creep in the minds and marrow of our youth;  
That 'gainst the stream of virtue they may strive,  
And drown themselves in riot!"

We must not omit the poet's large Cautiousness and Wonder, which add so much thrilling interest



to the dagger-scene of Macbeth; nor the extraordinary *Imitation* which doubtless directed his energies to the drama; for various as are the objects to which this faculty may appropriately be directed, yet, to one in our author's circumstances, none could be more alluring than the theater, where all the arts conspire

"To raise the genius, and to mend the heart."

Thus we see *all* the organs which go to form a perfectly developed brain—all the propensities, sentiments, and intellectual faculties, were large, vigorous, and active; and supposing the possessor in the enjoyment of average health, any phrenologist would anticipate the magnificent results of such an organization. For though there are many degrees between conception, however complete and perfect the embodiment, in passing through which the poet, painter, and orator find their greatest labor, anxiety, and despondence; though conception is the gift of nature, and embodiment oftener the reward of infinite toil, the ingenious employment of means, and an enthusiasm which no difficulties can abate, no dangers affright, no allurements betray, yet the phrenologist knows that the true heir of genius has entailed upon him with the gift an eager restlessness which forbids all repose until the germ of beauty within him be cultured into bloom—until the materials of the grand and noble be brought into the stately and glorious edifice, which is to be at once the attestation of his obedience to the instinct of his nature and the rich fruit of his industry.

[TO BE CONTINUED.]

## COMBINATIONS OF THE PHRENOLOGICAL ORGANS.

### COMBINATIONS OF SELF-ESTEEM.

SELF-ESTEEM large, joined with predominating Constructiveness, is a harmless combination. It will probably show itself in a minute attention to all the little niceties of personal accommodation in house, furniture, dress, etc. While Love of Approbation and Ideality in ample proportion, joined with Constructiveness, would lead to a showy, splendid taste in all these particulars, Self-Esteem, on the contrary, will, in all its constructive operations, have an eye exclusively to personal convenience, and give rise to that truly English feeling, for which there is no adequate word in any other European language, *comfort*. This corresponds exactly with what we know of the English character, in which observation shows Self-Esteem to be a predominant ingredient. Thus, we conceive that Ideality and Love of Approbation, joined with Constructiveness, have, in dress, given rise to the French invention of *ruffles*. But these, it has been wittily observed, are very much improved by the English addition of *shirts*; which last certainly have proceeded from the constructive faculty, aided by Self-Esteem. This last combination does not regard outward show, but substantial convenience. John Bull evinces this in all his appointments. He wears, perhaps, a snuff-brown coat, but its texture is the best West of England broadcloth. He goes abroad with a slouched hat and gray galligaskins, but his linen is of "Holland, at eight shillings an ell." He can not bear that his toes shall be pinched, in order to give a handsome

shape to his shoe, but insists that his feet shall have full room to expatiate in receptacles well lined with warm flannel socks, and protected from the damp by soles of half an inch thick. He never thinks of subjecting his viscera to the confinement of stays, but protects the protuberance by the folds of his ample doublet. The same regard to comfort, and disdain of appearance, is seen in his house, which, in the outside, has little attraction, and is built in defiance of all the rules of architecture; but enter it, and behold its numerous conveniences; its huge kitchen-chimney, capacious of a fire fit for the roasting of two oxen; its hall table of solid oak, *three inches* thick, and shining like a looking-glass; its ample store-rooms and cellars; its bed-chambers, where heaps of down and sheets of unrivaled whiteness might induce a monarch to repose in them; and you will be ready to exclaim, "What wants this knave that a king should have!" Within proper bounds, this feeling is a highly desirable one, when it leads us no farther than to a just degree of self-respect shown in our attention to personal cleanliness and accommodations. But it is often carried to an excess which is perfectly preposterous and unworthy of a rational creature. The extreme fastidiousness and selfishness, in this particular, of those whose Self-Esteem, originally great, has been fostered by wealth, ease, and the absence of any necessity for exertion, can hardly be conceived by those whose minds are differently constituted, or who have been placed in different circumstances. The English, with many good qualities, are, perhaps, more liable to this fault than any other people, and more instances of its excess occur among them than elsewhere. The superior wealth of the country, as well as the national peculiarity before adverted to, sufficiently account for this.

Self-Esteem large, joined to much Acquisitiveness, makes the acquisitive person more keenly acquisitive. When Acquisitiveness alone is large, the individual may have all the desire to acquire, but he will not be so intent on the selfish application of his riches. With a small Self-Esteem, he will hardly have that grasping and insatiable desire of wealth which constitutes the real miser. When these two propensities are combined, the individual will not only be indefatigable in amassing wealth, but he will be possessed of an engrossing and monopolizing spirit, as if he were desirous of possessing all the wealth in the world. He will be sorely tempted to "covet his neighbor's goods," and to envy those who are possessed of anything he esteems valuable, particularly if he has it not; and if Conscientiousness, or the dread of the law, do not interfere to prevent him, he will be apt to use all means, fair or foul, to possess himself of that which he esteems the ornament of life. When Conscientiousness is in such a proportion as to prevent any unfair means being used to acquire, the self-esteeming acquisitive man will probably show his disposition by an over-anxiety to keep what he has, and rather to accumulate by saving than by wresting property from others. The fortunes that are made in this way, from very slender gains, are such as to surpass all calculation. Some carry this so far as to desire to accumulate money after their death. Mr. Thellusson bequeathed £700,000 to be accumulated until all the male children of his sons and grandsons

should be dead. The world has been puzzled to understand the motive which could have led to such a bequest; but a phrenologist will at once see that it proceeded from an enormous Self-Esteem and Acquisitiveness.

Self-Esteem and Secretiveness large, the superior sentiments not being in proportion, will be extremely apt to degenerate into knavery. A man with this combination predominant (Love of Approbation, Conscientiousness, etc., being deficient) will never reveal anything, unless he thinks it for his interest to do so. He will have no regard for truth or honesty, and look upon those who use them as fools. If brought to trial and convicted, he will never confess, but will die making solemn protestation of innocence. Elizabeth Canning, who was tried for perjury, in giving a false account of what happened to her during a fortnight's absence from her mother's house, and on whose evidence (afterward proved to be false) an unfortunate gipsy (Mary Squires) had nearly been executed, and who afterward herself underwent a long imprisonment, and died at an advanced age, without ever revealing where she had really been during the time of her disappearance before mentioned, must have possessed great Self-Esteem and Secretiveness. But what must these have been in the man who is recorded to have withdrawn himself, without any known cause, from the society of his wife and family, and continued absent from them for many years, during which time he was reputed to be dead, and his property and effects were administered by his relations; when it afterward turned out that he had never moved from the street in which his family resided, but had concealed himself in a lodging opposite to them, from whence he had the satisfaction of seeing them every day, without being discovered himself? This is, perhaps, the most extraordinary instance that ever occurred of a man, without any positive evil or malevolent purpose, enjoying the pure selfish gratification of mere concealment.

If Self-Esteem and Love of Approbation be both large, and are not accompanied with a proportional share of Cautiousness, Conscientiousness, and Veneration (which three last-mentioned powers are necessary ingredients in a modest character), the individual will be arrogant, boastful, and assuming. He can not endure rivalry, and will not merely be desirous of praise, but he will be desirous of engrossing all praise to himself. The praises bestowed on another will be to him gall and wormwood. There are persons of this disposition who can not endure that any one should be commended but themselves. This jealousy of praise shows itself sometimes in the most ridiculous manner, and when all idea of rivalry is out of the question; as when Goldsmith was impatient at the praises bestowed upon a puppet, which was made to perform some curious tricks with great apparent dexterity, and answered to one who was expressing his admiration, "I could have done it better myself."

Self-Esteem joined to Cautiousness, and both predominating, show themselves in an excessive solicitude about the future, in all matters where our own interest is concerned. Such persons are not only sensible of fear, in circumstances of present danger, but are ingenious in inventing probable and possible dangers, with which they



torment themselves and others. Such are your everlasting croakers, who, not satisfied with the maxim, "Sufficient for the day is the evil thereof," are always busying themselves with horrible pictures of evils to come. If they are removed by their situation from the fear of present want, and though, in fact, they are wallowing in riches, and have more of the world's goods than they know what to do with, they are constantly talking of ruin from the fall of stocks, or the fall of rents—the intolerable burden of new taxes, or the horrors of a new war. With them the nation is always on the brink of ruin; and they have constantly before their eyes the terrors of a universal bankruptcy. England, the greatest, and incomparably the richest, country in the world, possesses a greater degree of this spirit of grumbling than any other; and the public journals furnish this spirit with its daily allowance of appropriate food. The motto of such persons is, that "Whatever is, is wrong;" that matters are constantly going on from bad to worse; that the present times are worse than the past, and the future will be worse still. This is a feeling peculiarly English, and proceeds from a constitutional Cautiousness, joined to a full Self-Esteem, which last appears in various ways a national characteristic. In other countries, where the people are really oppressed, discontent is not nearly so prevalent. The Frenchman, lean, withered, and half-starved, sings, and fidules, and laughs under circumstances which would be sufficient to make an Englishman cut his throat; and if he has not a good dinner to-day, expects a better to-morrow; while John Bull, swollen up with good feeding to the size of one of his own hog-heads, sitting in his elbow-chair, with a smoking sirloin and a foaming tankard of ale before him, thinks himself the most unfortunate of the human race, and in the intervals of mastication, groans out his fears of all manner of calamities. If markets are low, our agriculture and trade will be ruined; if high, our manufactures; so that he has "a quarrel to be unhappy" under all possible circumstances. The great prevalence of suicide in England is probably owing to the same cause, the great Self-Esteem and Cautiousness of the English, joined to the Destructive propensity, which is also rather prevalent in the character of that nation.

Self-Esteem joined with Benevolence is rather a discordant sort of combination. In the case of the lower, the selfish and animal propensities, we have seen Self-Esteem to harmonize with them and increase their activity; but it is not so with Benevolence, nor with the other higher sentiments. The benevolence of a self-esteeming man will be very much confined to the members of his own family. His charity, wherever it may end, is sure to begin at home. We hear sometimes of such a person being extremely generous to a sister, or of his making handsome presents to his own wife. When he steps out of this circle to relieve an object of distress, he does it with such an air of condescension, and so complete a consciousness of the merit of his own liberality, as to take away in a great measure the value of the donation, and to forestall the gratitude of the donee. If, however, the benevolence of selfish men is seldom exerted, when once it is truly excited, it sometimes flows with a vehemence and

with an exclusive devotedness to one object which is quite peculiar to them. When the man of great Self-Esteem is generous, he is selfish even in his generosity. His bounty is not dispersed abroad so as to do the greatest sum of good; it flows all in one channel, so as to depart as little as possible from that self which is his idol. When he makes his will, he does not fritter away his estate in legacies to poor relations, but chooses his heir; and this heir being the next thing to himself, he gives him all, and grudges everything which is to diminish his lordly inheritance. In the choice of his heir, too, he is not guided by the consideration of desert or of need: he thinks who will be the representative that will do him the most honor; and he generally chooses to bestow it on one who is already rich.

"Giving his sum of more  
To that which hath too much."

Another selfish way of exercising benevolence is when a man disinherits all his relations, and leaves his fortune to build an hospital. The magnificent endowments of this kind which England possesses, and which are more numerous there than in any other country, are proofs of the great prevalence of Self-Esteem, not less than of Benevolence, among the natives of that country. Sometimes the self-esteeming benevolent man chooses, in his caprice, to draw humble merit from obscurity; and having done so, he is generally a zealous and an efficient patron. "We put a twig in the ground," says Sterne, "and then we water it because we have planted it." But woe be to the unfortunate youth if he dares to owe obligations to any other! The same jealousy of disposition which shows itself in love and in friendship will here display itself in regard to benefits. The man of great Self-Esteem can not brook a rival even in those; and if another interfere with his *protégé* he will abandon him, or become his enemy.

When Self-Esteem is joined with great Veneration, it will show itself in a hankering after rank and greatness, and a desire to associate with those above us, while, at the same time, there will be a natural aversion to that sort of humility and obsequiousness which the great are often fond of in those whom they admit to their presence. Persons of most thorough Self-Esteem, however, will learn to stomach this dislike to serve their own ends, and to "crook the pregnant hinges of the knee where thrift may follow fawning." They will generally, however, endeavor, if they can, to revenge themselves for this on their own inferiors, and to force upon them a double portion of the bitter bolus they have themselves been compelled to swallow. Hence it is observed that they who are the greatest sycophants to those above them (and the selfish ever will be so, in order to serve their own selfish purposes) are often the greatest tyrants to those beneath them. The cause of both is the same—*Self-Esteem* and *Veneration*, both great, exerting their energies alternately. With superiors the latter prevails; with inferiors, the former. When his Veneration takes the direction of religion, the man of great Self-Esteem, if Benevolence and Conscientiousness are not in equal proportion, shows his selfishness even in this. His very devotion is selfish, and is tinged by a too exclusive regard to his own spiritual interests. If it take

the direction of loyalty, or a regard for the royal dignity and state, it will probably show itself in a certain nationality of feeling; not in a devotion to kings in general, but to his own king in particular; and rather in a respect to *the Crown*, as an emblem of national greatness, than in an attachment to the individual who happens to wear it. This seems to be a characteristic in the loyalty of Englishmen. [TO BE CONTINUED.]

## PHRENOLOGY IN BALTIMORE.

IN the month of March last, Mr. Fowler gave a course of lectures in the city of Baltimore, which was attended by a great crowd of the most intelligent and respectable people of that city. The *Baltimore Clipper*, of the 16th March, contained the following editorial notice:

"CRANIOLOGICAL.—The reliability of the science of Phrenology as an index to character, few reflecting minds will question; while the great mass of mankind readily yield it their fullest credence—naturally enough, for despite Shakspeare's assertion, that

'There's no art  
To find the mind's construction in the face,'

it is very certain that no mortal in possession of a proper share of proper sense ever fails to divine at a glance the controlling characteristics of those with whom they are brought in direct contact; whether they are intellectual or animal, benevolent or brutal, poet or prize-fighter. We will merely cite the result as a fact, without attempting to describe the psychological process by which that result is obtained, or whether it is built upon Phrenology or physiognomy, the cranium or the countenance. Conceding, therefore, the existence of Phrenology as a natural science, we commend those who would profit by its teachings, or borrow its aid to the obtaining of a further self knowledge, to consult with Prof. L. N. Fowler, whose long experience, profound insight, and strong natural perception enables him to read with remarkable certainty the phrenological indices of character, and to detect many of its softest shadings; yet so simple is the art that it may be acquired—through the Professor's comprehensive system of tuition—in a very few short lessons.

"The positive business value of such a knowledge is not to be over-estimated. How simple, yet how important in its results, to be able to respond to an appeal to 'put your hand to my paper' with a counter request to be first permitted to apply that organ to the lump of Conscientiousness; to take the mental measure by phrenological rule, of the pure and disinterested patriot who invites you to the widow to 'take something,' and solicits your vote, or yet more desirable, to preface 'the question' you are desirous of 'popping' to the inhabitant of the crinoline sphere who has 'got' you, with a modest demand to quipulate that section of her head which lies (in a local sense) behind the ears; and so we might string out the illustrations *ad infinitum*, but the advantage of the science will, we are convinced, occur to every mind, enabling as it does its professor to dip into first principles; to peer under the glossy assumptions of fraud or fashion at the thing itself, for—

'It isn't all in bringing up,  
Let folks say what they will,  
To silver scour a pewter mug—  
It will be pewter still.

E'en he of old, wise Solomon,  
Who said, 'Train up a child,'  
If I mistake not, tad a son  
Prove rattle-brained and wild.'

"Ergo.—Parents should understand Phrenology."



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

"The next criminal was also a young man, aged 18, T. S. I wrote: 'This boy is considerably different from the last. He is more violent in his dispositions; he has probably been committed for an assault connected with women. He has also large Secretiveness and Acquisitiveness, and may have stolen, although I think this less probable. He has fair intellectual talents, and is an improvable subject.' Dr. Fife wrote: 'Crime, rape. \* \* \* No striking features in his general character; mild disposition; has never shown actual vice.'

"The third criminal examined was an old man of 73, J. W. The remarks which I wrote were these: 'His moral dispositions generally are very defective, but he has much caution. I can not specify the precise crime of which he has been convicted. Great deficiency in the moral organs is the characteristic feature, which leaves the lower propensities to act without control.' Dr. Fife wrote: 'A thief; void of every principle of honesty; obstinate; insolent; ungrateful for any kindness. In short, one of the most depraved characters with which I have ever been acquainted.'"<sup>\*</sup> Many examples of accurate description of natural dispositions and talents from examining the head, by other phrenologists, are on record, and before the public.

The two young men here described were rather well-looking and intelligent in their features, and if judged of simply by their appearance, would have been believed to be rather above than below the average youth of their own rank of life. Yet which of you will say, that if any relative of yours were to be addressed by men of the same dispositions, it would not be more advantageous to possess the means of discovering their real qualities before marriage, and consequently of avoiding them, than to learn them only by experience; in other words, after having become their victim?

I add another illustration. Upward of ten years ago I had a short interview with an individual who was about to be married to a lady with whom I was acquainted. In writing this piece of news to a friend at a distance, I described the gentleman's development of brain and dispositions, and expressed my regret that the lady had not made a more fortunate choice. My opinion was at variance with the estimate of the lover made by the lady's friends from their own knowledge of him. He was respectably connected, reputed rich, and regarded as altogether a desirable match. The marriage took place. Time wheeled in its ceaseless course; and at the end of about seven years, circumstances occurred of the most painful nature, which recalled my letter to the memory of the gentleman to whom it had been addressed. He had preserved it, and after comparing it with the subsequent occurrences, he told me that the description of the natural dispositions coincided so perfectly with those which the events had developed, that it might have been supposed to have been written after they had happened.

I can not here enter into the limitations and conditions under which Phrenology should be used for this purpose; such discussions belong to the general subject of that science. My sole aim is to announce the possibility of its being thus applied. If you will ask any lady who suffers under the daily calamity of a weak, ill-tempered, or incorrigibly rude and vulgar husband, and who, by studying Phrenology, sees these imperfections written in legible characters in his brain, whether she considers that it would have been folly to have observed and given effect to these indications in avoiding marriage, her sinking and aching heart will answer, no! She will pity the flippancy that would despise any counsel of prudence, or treat with inattention any means of avoiding so great an evil, and declare that, had she known the real character

indicated by the head, she could not have consented to become the companion of such a man for life. In fact, we find that sensible men and women, in forming matrimonial alliances, do, in general, avail themselves of the best information which they can obtain as a guide to their conduct; they avoid glaring bodily defects and openly bad characters; and this is a complete recognition of the principle for which I am contending. The whole extravagance of which I am now guilty (if any of you consider it as such) consists in proposing to put you in possession of the means of obtaining more minute, accurate, and serviceable knowledge, than, in ordinary circumstances, you can, otherwise, attain. I am willing, therefore, to encounter all the ridicule which may be excited by these suggestions, convinced that those will laugh best who win, and that attention to them will render all winners, if they be founded, as I believe them to be, in the institutions of nature.

I stand before you in a singular predicament. Lecturers on recognized science are hailed with rapturous encouragement, when they bring forward new truths; and in proportion as these are practical and important, the higher is their reward. I appear, however, as the humble advocate of a science which is still so far from being universally admitted to be true, that the very idea of applying it practically in a department of human life, in which, hitherto, there has been no guide, appears to many to be ludicrous. It would be far more agreeable to me to devote my efforts to teaching you doctrines which you should all applaud, and which should carry home to your minds a feeling of respect for the judgment of your instructor. But one obstacle prevents me from enjoying this advantage. I have been permitted to become acquainted with a great, and, lately, an unknown region of truth, which appears to my own mind to bear the strongest impress of a Divine origin, and to be fraught with the greatest advantages to mankind; and, as formerly stated, I feel it to be a positive moral duty to submit it to your consideration. All I ask is, that you will receive the communication with the spirit and independence of free-minded men. Open your eyes that you may see, your ears that you may hear, and your understandings that you may comprehend; and fear nothing.

## LECTURE VI.

ON POLYGAMY; FIDELITY TO THE MARRIAGE VOW; DIVORCE; DUTIES OF PARENTS TO THEIR CHILDREN.

Polygamy not founded in nature—Fidelity to the marriage vow a natural institution—Divorce—Objections to the law of England on this subject—Circumstances in which divorce should be allowed—Duties of parents—Mr. Malthus' law of population, and Mr. Sadler's objection to it, considered—Parents bound to provide for their children, and to preserve their health—Consequences of neglecting the laws of health.

THE remarks in my last Lecture related to the constitution of marriage. Moralists, generally, discuss also the questions of polygamy, fidelity to the marriage vow, and divorce.

On the subject of polygamy, I may remark that it is pretty well ascertained by statistical researches that the proportions of the sexes born are thirteen males to twelve females. From the greater hazards to which the male sex is exposed, this disparity is reduced, in adult life, to equality; indeed, in almost all Europe, owing to the injurious habits and pursuits of the men, the balance among adults is turned the other way, the females of any given age above puberty preponderating over the males. In some Eastern countries more females are born than males; and it is said that this indicates a design in nature, that there each male should have several wives. But there is reason to believe that the variation from the proportion of thirteen to twelve is the consequence of vicious habits in the males. In the appendix to the "Constitution of Man" I have quoted some curious observations in regard to the determination of the sexes in the lower animals, from which it appears that inequality is the result of unequal strength and age in the parents. In our own country and race, it is observed that when old men marry young females, the progeny are generally daughters; and I infer that, in the Eastern countries alluded to, in which an excess of females exists, the cause may be found in the superior vigor

\* *Phrenological Journal*.



and youth of the females; the practice of polygamy being confined to rich men, who enervate themselves by disobedience to the natural laws, and become, by that means, physically inferior to the females.

The equality of the sexes, therefore, when the organic laws are duly observed, affords one strong indication, that polygamy is not a natural institution; and this conclusion is strengthened by considering the objects of the domestic affections. Harmonious gratification of the three faculties constituting the domestic group, in accordance with the moral sentiments and intellect, is attended with the greatest amount of pure enjoyment, and the most advantageous results; but this can be attained only by the union of one male with one female. If the male have several wives, there is an excess of gratification provided for the cerebellum, and a diminution of gratification to Adhesiveness and Philoprogenitiveness; for his attachment, diffused among a multitude of objects, can never glow with the intensity, nor act with the softness and purity, which inspire it when directed to one wife and her offspring. The females also, in a state of polygamy, must be deprived of gratification to their Self-Esteem and Adhesiveness, for none of them can claim an undivided love. There is injustice to the females, therefore, in the practice; and no institution that is unjust can proceed from nature. Farther, when we consider that in married life the pleasures derived from the domestic affections are unspeakably enhanced by the habitual play of the moral feelings, and that polygamy is fatal to the close sympathy, confidence, respect, and reciprocal devotion, which are the attendants of active moral sentiments, we shall be fully convinced that the Creator has not intended that men should unite themselves to a plurality of wives.

Regarding fidelity. Every argument tending to show that polygamy is forbidden by the natural law, goes to support the obligation of fidelity to the marriage vow. As this point is one on which, fortunately, no difficulty or difference of opinion, among rational persons, exists, I shall not dwell on it, but proceed to the subject of divorce.

The law of England does not permit divorce in any circumstances, or for any causes. In that country, a special act of the legislature must be obtained to annul a marriage, which rule of course limits the privilege to the rich; and we may therefore fairly say that the law denies divorce to the great majority of the people. The law of Scotland permits divorce on account of infidelity to the marriage vow; of non-adherence, or willful desertion, as it is called, by the husband, of his wife's society for a period of four successive years; and of personal imbecility. The law of Moses permitted the Jewish husband to put away his wife; and under Napoleon, the French law permitted married persons to dissolve their marriage by consent, after giving one year's judicial notice of their intention, and making suitable provisions for their children. The New Testament confines divorce to the single case of infidelity in the wife.

The question now occurs—What does the law of nature, written in our constitutions, enact?

The first fact that presents itself to our consideration, is, that in persons of well-constituted minds, nature not only institutes marriage, but makes it indissoluble, except by death; even those lower animals which live in pairs, exemplify permanent connection. In regard to man, I remark, that where the three organs of the domestic affections bear a just proportion to each other, and where the moral and intellectual organs are favorably developed and cultivated, there is not only no desire, on either side, to bring the marriage tie to an end, but the utmost repugnance to do so. The deep despondency which changes, into one unbroken expression of grief and desolation, the whole aspect even of the most determined and energetic men, when they lose by death the cherished partners of their lives, and that breaking down of the spirit, profoundly felt, although meekly and resignedly borne, which the widow indicates when her stay and delight is removed from her forever, proclaim, in language too touching and forcible to be misunderstood, that where the marriage union is formed according to nature's laws, no civil enactments are needed to render it indissoluble during life. It is clear that life-endurance is stamped upon it by the Creator, when he

renders its continuance so sweet, and its bursting asunder so indescribably painful. It is only where the minds of the parties are ill-constituted, or the union is otherwise unfortunate, that desire for separation exists. The causes which may lead married individuals to wish to terminate their union may be briefly considered.

1. If, in either of them, the cerebellum predominates greatly in size over Adhesiveness, Philoprogenitiveness, and the organs of the moral sentiments, there is a feeling of restraint in the married state which is painful.

To compel a virtuous and amiable partner to live in inseparable society with a person thus constituted, and to be the unwilling medium of transmitting immoral dispositions to children, appears directly contrary to the dictates of both benevolence and justice. Paley's argument against permitting dissolution of the marriage tie at the will of the husband is, that "new objects of desire would be continually sought after, if men could, at will, be released from their subsisting engagements. Supposing the husband to have once preferred his wife to all other women, the duration of this preference can not be trusted to. Possession makes a great difference; and there is *no other* security against the invitations of novelty, than the known impossibility of obtaining the object." This argument is good when applied to men with unfavorably balanced brains, viz., to those in whom the cerebellum predominates over the organs of Adhesiveness and the moral sentiments; but it is unfounded as a general rule; and the question is, whether it be desirable to deny absolutely, to the great body of the people, as the law of England does, all available means of dissolving the connection with such beings? It appears not to be so. The husband, certainly, should not have the power to dissolve the marriage tie at his pleasure; but the French law seems more reasonable, which permitted the parties to dissolve the marriage when both of them, after twelve months' deliberation, and suitably providing for their children, desired to bring it to a close.

The same argument applies to the voluntary dissolution of marriage in cases of irreconcilable differences in temper and dispositions. "The law of nature," says Paley, "admits of divorce in favor of the injured party, in cases of adultery, of obstinate desertion, of attempts upon life, of outrageous cruelty, of incurable madness, and, perhaps, of personal imbecility; but by no means indulges the same privileges to mere dislike, to opposition of humors, and inclination, to contrariety of taste and temper, to complaints of coldness, neglect, severity, peevishness, jealousy; not that these reasons are trivial, but because such objections may always be alleged, and are impossible by testimony to be ascertained; so that to allow implicit credit to them, and to dissolve marriages whenever either party thought fit to pretend them, would lead in its effects to all the licentiousness of arbitrary divorces." "If a married pair, in actual and irreconcilable discord, complain that their happiness would be better consulted, by permitting them to determine a connection which is become odious to both, it may be told them, that the same permission, as a general rule, would produce libertinism, dissension, and misery among thousands, who are now virtuous, and quiet, and happy in their condition; and it ought to satisfy them to reflect that, when their happiness is sacrificed to the operation of an unrelenting rule, it is sacrificed to the happiness of the community."

If there be any truth in Phrenology, this argument is a grand fallacy. Actual and irreconcilable discord arises from want of harmony in the natural dispositions of the parties, connected with differences in their cerebral organizations; and agreement arises from the existence of such harmony. The natures of the parties in the one case differ irreconcilably; but to maintain that if two persons of such discordant minds were permitted to separate, thousands of accordant minds would instantly fly asunder, is as illogical as it would be to assert that, if the humane spectators of a street fight were to separate the combatants, they would forthwith be seized with the mania of fighting among themselves.

In point of fact, the common arguments on this subject have been written in ignorance of the real elements of human nature, and are applicable only to particularly constituted individuals. Married persons



### FEAR—A CURIOUS CASE.

A CORRESPONDENT writes us that a lady of his acquaintance "is easily frightened, and when under the influence of this feeling, is unable to command herself sufficiently to enter her room, if the fright was caused by noise in that room, until she has ascertained, by sending some one to the room, that the noise was caused by a cat or by the falling of a book, or something else. She is not, however, devoid of courage. For instance: she was awakened one night, as she thought, by some one entering the room, and on reaching out her hand it came in contact with another hand, which she immediately grasped, calling out to her husband to get up and light the candle quick, as there was somebody in the room, and she had the person by the hand.

"On the candle being lighted, it was discovered that she was holding on to one of her own hands on which her head had been resting until the hand had become 'asleep,' or cold and insensitive.

"She is a lady of more than ordinary intelligence and amiability, and this peculiarity is a source of mortification and regret to herself and friends. Does this arise from a diseased state of the organ of Caution, or from a deranged physical system, as she is often in very delicate health? Your remarks on this case will be read with interest in the PHRENOLOGICAL JOURNAL."

There is, perhaps, no better way to prove the truth of the leading doctrines of Phrenology than by referring to cases of *contradictory* manifestation, or to cases of abnormal, diseased, or excessive manifestation. Insanity itself was formerly regarded as being the work of the devil, instead of being the result of a diseased condition of the brain. Now, the light of Phrenology shows that insanity arises from cerebral disturbance, and those forms of it which are special and peculiar arise from the diseased condition of particular organs of the brain. We have on record cases of diseased Benevolence, and the consequence is that the person is morbidly sympathetic and kind; or Veneration, producing devoutness overmuch; or Self-Esteem, giving an inordinately proud, haughty, and overbearing disposition; or Approbateness, making the person vain, and tremulously sensitive to praise and censure; or Hope, giving unfounded and wild anticipations; or Conscientiousness, giving the most abject self-condemnation and excessive and groundless fear of doing wrong; or Spirituality, causing the person to imagine himself in the misty, ghost-populated fields of dreamland, and possessed by all extravagant fancies; or Cautiousness, giving groundless apprehensions of danger and the most tormenting fears of every real or imaginary evil; or Secretiveness, imparting a sly, mysterious, jealous disposition; or Acquisitiveness, giving a grasping, miserly feeling, with apprehensions of poverty and the poorhouse; or Destructiveness and Combativeness, giving rabid, fierce, and cruel passions, and a captious, quarrelsome spirit; or Parental Love, giving a morbidly tender and anxious solicitude about children; or Amativeness, leading the person to become jealous in matters of love, or at times sensual and feverish in that element of the social nature. Some are music mad; some warped by abstract philosophical speculations.

Such phases of mental aberration are easily explained on the phrenological theory of a plurality of organs in the brain; but no theory of mentality which recognizes the mind as a unit or the

brain as a single organ, can afford the least light on this most interesting subject.

Many abnormal modes of action in the different faculties exist which can not properly be called insanity. A mote irritates the eye and makes sight painful, without materially injuring the correctness of vision; so general disease makes Cautiousness painfully active, depresses Hope, irritates Amativeness, arouses Secretiveness to suspicions, provokes Combativeness to punishment, and makes all the affections and sympathies take on a painful, unhappy mode of action.

We regard the case in point as coming under the latter class. It is a case of very large Cautiousness, rendered morbidly active by infirm health, joined to an exalted condition of the nervous temperament. The fact that she shows courage in the very paroxysms of fear beautifully illustrates the plurality of the mental organs, and shows that fear and courage, or kindness and severity, or love of money and generosity, may exist at the same time in the same individual.

### PHRENOLOGY AMONG THE PEOPLE.

Our science is working its way to the respect and confidence of the people, and individuals and families are trying to avail themselves of its advantages. The following will show what we mean:

"I have had my children's heads examined, and by the advice thus obtained, I have been very much benefited in respect to their training." Thus remarked Alderman Boole in our office recently.

F. K., in a letter on business, remarks: "I would much rather lose my dinner than the JOURNAL. It has done me more good than all the other papers I have ever read, and I am trying to get sub cribers for it. I try to persuade young men and women to read your books and papers.

PROF. FOWLER'S LECTURES.—Last evening, to a most respectable and numerous audience, Prof. Fowler delivered a most interesting lecture on the application of Phrenology to the choice of the most appropriate occupation, or pursuit in life, as pointing out those avocations to which each person is best adapted, and in which he might, or might not, succeed. The lecture was peculiarly interesting, and it seemed to us that at each succeeding effort he makes, Prof. Fowler progresses wonderfully in the power of delineating, illustrating, and communicating information regarding the training, the cultivating, or restraining of the various powers of the human mind. Speaking from what we heard and saw last evening, and not phrenologically, we are bound to accord to the professor a wonderful development of the faculties of language, correct appreciation of human nature, imitation, and a vitality which gives life and expression in a most forcible manner to all he says—whether looking at the fidelity of the gestures and language in which he portrays the characteristics of veneration and high appreciation of the sublime in religion and nature, or those with which he pictures the every-day, mirth-creating occurrences of life. He has in perfection that gift which he so earnestly advocates the cultivation of—natural eloquence. His lecture as a whole was perfect in its combinations, excellent in its illustrations, and wonderfully truthful in its deductions and suggestions. Each evening, too, the number of his audience increases—a marked tribute to his talent—and as the stay of this really fully qualified, mental and practical professor of Phrenology will be but short, we would say to one and all of our readers, do not lose the present opportunity; go, hear, and consult Prof. Fowler, and then judge for yourselves if anything we have said in his favor has been out of place.—*Quebec Gazette, Sept. 16th, 1859.*

### NEATNESS RUN MAD.

INSANITY IN THE ORGAN OF ORDER.

THERE is but little danger that the majority of people will injure themselves by the excessive applications of cold water, neither outwardly or inwardly, or that, like Queen Victoria, they will use only distilled water for their toilets, or imitate the Pharisees in their constant ablutions; still there is an excess to which cleanliness can be carried, though it will very rarely equal that of the Princess Alexandrine, of Bavaria, whose fear of dirt was a genuine monomania. The English Handbook of Etiquette, which describes her melancholy history, says, that at first she was only over-scrupulous. At dinner she would minutely inspect her plate, and if she saw the slightest speck upon it, would send for another. She would then turn the napkin round and round, and examine every corner, often leaving the table because she thought she was not served properly in this respect. At last she believed that she saw dirt in everything. She and everything around her partook of the general taint. She could not be clean enough, and at last became mad and died.

### WILLIAM LYON MACKENZIE.

WM. LYON MACKENZIE was the great agitator and leader in the Canadian rebellion in 1837. Failing in his enterprise, chiefly because Canada was not ripe enough for the change, he was obliged to flee to save himself from governmental penalties of halter or perpetual transportation. He came to New York, and spent twelve years, during which time the change of public sentiment in Canada was such that he was invited to return, and not only was he elected a member of Parliament, but a subscription was started, and ten thousand dollars raised and presented to Mr. Mackenzie as a token of regard, and also as some remuneration for his loss of time and property in the liberal cause. This money he has invested as a foundation to lean on in the evening of life.

He was born in Scotland during the latter part of the last century, and coming early to Canada, he grew up in a love of the largest political liberty, which ripened into the rebellion of 1837. He now, as formerly, is alive with patriotic fire, and though verging on threescore and ten, he publishes a spirited paper, "*Mackenzie's Toronto Weekly Message.*" His great idea is the annexation of Canada and the United States, as a means of benefit to both countries. He ever has been in advance of his age. In '37 his foremost thought was by his government called treason. Fifteen years after, that treason had ripened into patriotism, which in his person was rewarded with public office and trust. Now he advocates annexation to the American Union, and may wait less than fifteen years for that thought to ripen into reality. As a writer and speaker, and in conversation, Mr. Mackenzie is easy, pointed, positive, witty, wise, quaint, racy, piquant, and very entertaining. He says what he believes without stint, fear, or favor. His criticisms are sharp and fearless, and he talks of men and measures with much the same assurance and independence as a cat handles half-grown kittens.

The organization of Mr. Mackenzie is peculiar. His head is twenty-four inches in circumference,





PORTRAIT OF WILLIAM LYON MACKENZIE.

while his body is comparatively small, since he is but five feet five inches in height, and weighs only about 150 pounds. His temperament is very active and excitable, and he lives chiefly through the brain and nervous system. He is eminently an agitator, a critic, and a fault finder. His Combativeness is large; hence he is ready to attack that which he disapproves, and thus stirs up and excites people; and having a large intellectual development, he looks ahead, lives in advance of the time, criticises and ridicules effete institutions and whatever he regards as unsound in idea, law, or usage.

We add his "Appeal to the People of Upper Canada," on behalf of his paper, "the *Message*," written in December last. This will give the reader an idea of his characteristic spirit, and also a glance at his career.

#### "APPEAL TO THE PEOPLE OF UPPER CANADA.

"We are on the eve of 1860; and having been defeated in my long-cherished design of agitating for political independence in Britain by well-known, insurmountable obstacles, I at once fell back, in June last, upon the press. Knowing that my personal experience in your affairs extended over a period of forty years; that many remembered with kindly feelings that I had often assisted in promoting measures for the general good, and in checking proceedings that would have been strongly injurious; that I had been the personal friend and often the adviser of large numbers of our old inhabitants; that I had, as a public servant, been faithful to your interest, often suffering heavy privations and persecutions for your sake; and believing, that although daily

newspapers, owing to the extent of their resources, and the patronage of power and of party, would as a thing of course far surpass political weeklies in size and in the quantity of reading matter; yet, that the advice and opinions of an old friend, whom you upheld till he had retired from the legislature, and has now become the senior or oldest editor of any existing newspaper all over the North American Colonies, would continue to be welcomed once a week at many a happy fireside, during the few months or years yet left him to work; believing, also, that although the *Message* is not large, it may often prove a check upon plausible error, a warning against plausible politicians and their selfish schemes, and always (as heretofore) an earnest advocate of liberty and progress, and whatever will conduce to the growth of Canada in integrity, intelligence, and industry, I now appeal to you

to extend its circulation, by taking this subscription list promptly among your neighbors, and urging them, as I now do, to send in their names.

"I never liked the management of any newspaper, and when I undertook it first in May, 1824, I had to employ riders to carry my numbers round the country; there was not one post-office for twenty-five now; the people were few and scattered far apart; payments were (as now) slow, and often neglected altogether; but I liked the cause I advocated in truth and hopefulness, the rights of the many. I feel warm and hearty in that good cause still. Thousands of miles have I traveled among you lecturing; tons upon tons of documents useful to all did I spread among you in an era when I could better afford it than now. I have ever opposed Land Monopoly, Habitual Intemperance, Tariffs to discourage our Home Industry, heavy Debt, Executive Profligacy and Waste, and every measure calculated to hinder the well-being of mankind. My votes, registered in your legislative journals since 1828, vouch for me—Slavery, as it exists in the States especially, I have ever abhorred.

"I appeal to this generation whether, at a moment of doubt and difficulty like the present, my humble voice ought to be silenced by finance. Wealth I have not cared for; offices in a colony are little to my taste; but ought I to be crushed by faction because I can not descend to be the mere parasite of ambitious partisans and of plausible schemes, to keep or place party hacks in positions where they may do more mischief to Canada. I never liked the Union of 1840, and have not a particle of faith in Mr. Galt's proposition, adopted at the Convention held here last month,

of entering into a still stronger and far more costly league with French Canada, to uphold three, or five, or more governments. Would it give us a wider market, free for sale or purchase? Would it bring back the tide of immigration? Would it lessen the odious tariff that now presses heavy on Canada? Would it not increase our public debt, and check reform and progress? Has the experience of the last nineteen years made a closer union with the hierarchy of Rome, and a people alien to us in feelings, language, manners, and origin, more desirable? My views on such questions are fully expressed in an Almanac for 1860.

"You would not like to see the man who was so often sent to assist in making laws for you—sent from York, Ontario, Peel, Haldimand, the first elective magistrate ever sworn into office in Canada—made a dependent on faction, and on its mouthpiece. I never have been so shackled, and I urge upon you to assist in making my newspaper pay (which it does not), by increasing its subscription list. Do not tell me 'the times are hard,' for if certain others of your public servants had voted with me the wicked bills that have done much evil to Canada, its prosperity would not have probably failed. This request is made to liberals only.

"Of the manner in which the *Message* is got up I say nothing. With those of you who know what I have done and suffered since 1820, the wonder might be that energy enough is left me to conduct a public journal.

"I never have been, never will be, neutral on any great issue that may come before the country. So long as I wield a pen, it shall be for freedom, truth, and justice in mercy.

"Europe is like a volcano, ready to pour forth its lava. North America is convulsed, by means of that accursed Slavery which English Statesmen forced upon her old colonies, and out of which English traders made fortunes, as slave-ship owners; France shows the will to war with Britain; India bears her bonds uneasily; China is intended for a period of foreign bondage; Canada seeks relief from many burdens; Austria clings to popes and emperors; Italy is kept down by priestly power and foreign bayonets.

"Some say the *Message* was at one time irregular in its issues; if you but knew how many are indebted to it, and the way in which its editor is paid by some, you would wonder that in defiance of party leaders and their elastic principles, it exists at all. Not that I believe I have lost public confidence, for who have you elected so often to offices in your gift? Who have you provided with such a generous homestead donation? All I could do to prove gratitude I have done; and as spiritual guides are essential in the mighty concerns of eternity, surely temporal affairs need advisers also; who ought to be upheld on the voluntary principle, in a pecuniary independence, while influencing the people and their rulers, through reason and argument.

"The views I advocate may bring personal discouragement and proscription, with poor supplies, to the sincere editor. When they are about to prevail, however, many of those who now oppose and even mock the real friends of freedom, will be the foremost and most successful in the race after pecuniary rewards.

W. L. MACKENZIE.

"TORONTO, Dec. 24, 1859."



## W. J. A. FULLER.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.\*

You have inherited your temperament and physical constitution, to a great extent, from your mother, and you have her strong peculiarities of disposition. You have considerable of the masculine as connected with your will, pride, independence, positiveness, and force of character; but you harmonize with your mother in sympathy, intuition, social affection, and nearly all the gentler elements of human nature. You are undoubtedly from a long-lived, hardy family—remarkably tough on the father's side, and of uncommon vitality on the mother's. Both branches of the family are long-lived. Your mother's family get fat as they get older, and your father's hard and wrinkled toward the last.

You are known among your business acquaintances for uncommon energy and straightforwardness; for bringing everything to a focus as soon as may be. You are also known for a tendency to conquer difficulties and overcome obstacles. And those of your friends who can get your positive word of promise rely upon its fulfillment as confidently as they would upon an eclipse that had been predicted by a Mitchell.

Among the social group, you are known for great cordiality and pliability, especially toward the young and the feminine. You would make a first-rate family physician, because you would be popular among the women and children. You are naturally interested in schools and in the development of the rising generation.

You are patriotic—are fond of home and home associations. Your idea of riches takes form in a fine home, in all its convenient and elegant appointments—not in bank stocks or Western land speculations—but first and mainly in that which constitutes the home—the table, the library, the horse, the chickens, and children. Nor do you forget the wife—you almost worship woman.

You are not vindictive, though you have thoroughness and executive force; but this is more the result of a steady, strong will than of mere persistency. You are neither extra cautious in action nor circumspect in speech. You generally stride right on to the accomplishment of that which you do; your first impulse is to go straight, though you may sometimes take a course of indirection when you think it expedient.

\* MESSRS. FOWLER AND WELLS—At the suggestion of my friend Colonel Thorpe, I entered your office unheralded and unknown, and had a phrenological examination of my head made by Mr. N. Sizer. My friends who have read the diagnosis of the case, as made by Mr. S., have been so struck with its marvelous fidelity, and I am myself so astounded at the truthfulness of the representation, even to my defects of character, that I feel that I should not do justice either to myself or the science of Phrenology (in which I have hitherto had no more than a vague, shadowy sort of knowledge or belief), did I not make some expression of opinion upon your examination. It is pronounced by my family and friends, and I certainly believe it to be myself, as correct a delineation of my traits of character as it is possible to give.

I do not write this note of acknowledgment for publication, but you are at liberty to make such use of it as you please, if you think it will in any way advance the science of which you are such able and faithful exponents. I have been almost a skeptic in Phrenology, but candor compels me to say now—"I believe."

Very truly yours,

W. J. A. FULLER.

You value property only as it is useful, and if you had a fixed income to supply your wants, as an individual you would be satisfied; then you would cultivate literature, would travel, study sciences, or whatever other culture you desired to follow out. This money-making as a business is rather irksome to you; and in your pursuit you forget the dollar in the effort toward the accomplishment of success.

You can make a strong appeal to the religious feelings of a community; if a stump orator, you would not fail to evoke an enthusiasm among the people by an appeal to their sense of duty to God. But you feel it difficult to accept anybody's creed. You believe in natural religion—in loving and serving God because he is a common father of the race. You reverence whatever is ancient: you know what "woodman, spare that tree," means, and would value a relationship to men of renown and integrity.

You have strong sympathy and kindness—find it difficult to read aloud any touching passage, especially a domestic scene where a child is involved. As a speaker you could play upon the element of sympathy in others by exciting it in yourself; and if a lawyer, and there were anything in a case to call out sympathetic tenderness, you would be sure to find it. But at the same time you have the desire and capacity to whip scoundrelism and castigate rascality "naked through the world."

You have a natural taste for the study of mind and an intuitive judgment of character, and if you follow this first judgment you will rarely have occasion to modify your opinions, and you miss it when you go contrary to your first impressions of character. A man's character is always outlined to your judgment the first ten minutes you talk with him.

You have a talent for discrimination, for sifting the precious from the vile—the appropriate from the inappropriate—the chaff from the wheat. When you are really wrought up you have a condensed and vigorous power of statement, and when you have laid a case out in your best style, the audience or jury understand it as clearly as language can make it.

You can never do anything until you get a plan in your mind. You find it difficult to drop down into a subject and work without order. Still, in many respects, you seem to be lacking in order. You sometimes find it difficult to individualize things because your sight is short; but when things are recognized you sift them thoroughly.

You enjoy pictures, colors, and the beauties of



PORTRAIT OF W. J. A. FULLER.

nature and art, and would make an excellent judge of artistic productions, especially of fine engravings where form is developed by light and shade.

Your Individuality is hardly large enough, hence you frequently fail to recognize at a glance those whom you have known before. If you go into a museum you want to examine one thing at a time; are more likely to be thorough in a few things than to give a casual examination to many.

Your arguments generally have a practical handle, and your chain of discussion a practical hook to connect it with common life. You have an eye for mechanism, but you have not patience to manipulate. You like the daguerreotype because it lays the foundation and puts on the finishing touch at a single effort. Whatever process suits you, is adhered to until it is accomplished.

You are known for criticism, for intuition, knowledge of character, sympathy, respect and reverence, determination, pride, independence, and strong impulses, and your character is centralized on this class of faculties. You are known also for an intense individualism or selfhood. You lean on yourself, not other people. What you are you want to be on your own account, without depending upon others.

You ought to have more faith, more power to imitate, more economy, more Secretiveness and policy, and perhaps a trifle more of Combative-ness and Destructiveness. If you were a magistrate, the weeping wife or the memory of the man's children would be likely to unbend your determination and make you lean too far on mercy's side. But in the heat of the trial you could pursue a criminal to conviction. Your mind



would be better balanced if you had a little more lemon-juice with the saccharine. Men who wish to control you, if they are wise, never put on airs of authority and try to drive you. They appeal to your sympathy and carry their point.

Your Language is large, and you do not need a written preparation. Your best things are said upon the spur of the moment, and when you have once uttered a thought under this inspiration, you can never better it without rubbing off its edge.

#### BIOGRAPHY.

BY T. B. THORPE.

The subject of this memoir is a brilliant illustration of the difficulty which men of character often experience in getting into a position in life suited to their natural abilities. Mr. Fuller was undoubtedly designed by nature for a lawyer, and his rapid success in that profession would seem to indicate that his earliest proclivities would have been in that direction. Ever restless, and impelled by a strong mind and self-sustaining will, he seems to have adopted various kinds of inconsistent pursuits, all the while conscious that he was out of his proper place. The result has been that Mr. Fuller, though still a young man, has an experience of adventure which seldom falls to the lot of those who have nearly reached the end of a long and eventful life.

His ancestors were of the energetic and enterprising race of the Puritans, and if he does not date from the time of the fields of Cressy and Agincourt, he is intimately associated with the equally honorable founders of New England. The earliest representative of his family in Massachusetts was a minister, whose character and abilities were marked in his day, and which shed a luster upon the good name and fame of his descendants. From the sturdy race whence he sprung, he inherited not only a superior mind, but a robust constitution probably never surpassed. His grandfather died at the age of eighty-nine from an accident; was a hale and hearty man, and apparently had in store many years of active life. His father, who was a seafaring man, was drowned at the age of sixty-seven, in the vigor of middle age, while his mother is now living at the ripe age of seventy, and can accomplish more work than most any young woman of the present generation.

Mr. Fuller was born April 8th 1822, in Boston, in whose common schools he was educated, and he is an excellent example of the thoroughness with which the rudimental branches of education are there taught. He graduated at the Public, High, and Latin schools of his native city, and afterward entered Harvard University, and both there and at school was always at the head of his class and bore away the first prizes for scholarship and character. At the age of eighteen, in accordance with the custom of a Yankee boy, he was thrown upon his own resources. His father's calling naturally throwing him into the company of an adventurous class of people, he concluded he would "go abroad." Without any specific purpose, he traveled extensively in Europe and in this country before attaining his majority, and so infatuated was he with the sea, that he then shipped on board of a whaler as a foremast hand, in which capacity he distinguished himself in the performance of the most daring acts of duty, and

protected the sailors on board of his own and other ships from the brutality of ignorant and unprincipled officers. In the "watches below," he would read to his shipmates from instructive books, and to the utter astonishment of the officers, would occasionally interlard his colloquial yarns with Latin quotations. During this voyage he circumnavigated the globe and visited most of the ports and islands of the Pacific. Returned from this rough experience, his mind craving a more intellectually active life than the ocean afforded, he conceived that the West offered inducements to satisfy his ambition, and settled in Milwaukee, Wisconsin. Characteristic of most all of our self-made men, he signalized his advent in this new field of labor by teaching school, which honorable and useful employment he abandoned for the onerous duties of a steamboat clerk on the Western Lakes. Here he frequently distinguished himself by discharging the duties not only of clerk, but captain, mate, deck-hand and ladies' man, and occasionally showed by his discipline on the lower deck that the sympathy he expressed for "poor Jack" partook largely of sentimentality.

His mind gradually developed, and his next phase in life was as editor of the Milwaukee *Sentinel*, at that time the leading Whig newspaper in the Northwest. Gen. Rufus King, son of President Charles King, of Columbia College, was his partner and co-editor. During this period, as a representative of his newspaper, he traveled extensively in different States of the Union, and spent a winter in Washington; and his remarks upon the public men and policy of the day, as correspondent of his own paper, attracted marked attention. As an evidence of the distinguished consideration in which he was held by his party, the administration of Gen. Taylor appointed him a purser in the navy. In consequence of the recklessness which at that time characterized his disposition, he declined the appointment, and disposed of his interest in the *Sentinel*, deeming that the newly opened gold-fields of California were especially suited to his adventurous nature. In common with many others, he found that "distance lent enchantment to the view," and the result was a series of adventures, of small triumphs and large misfortunes, which in the hands of a Marryatt or Cooper would have afforded material for innumerable volumes of graphic interest. He three times visited California: once around the Horn, once across the Isthmus, and once over the plains, returning home by way of Panama, Nicaragua, and Mexico. Several of his adventures from his own pen, striking and perilous in their nature, have embellished the pages of some of our best periodicals and magazines. While in California he edited a newspaper, and was "smart enough to keep a hotel," which last employment can only be appreciated by those who lived in the Golden State soon after the discovery of its auriferous treasures. Possessed with the impression that he had not reached his true position, he finally found himself in the city of New York, the head-quarters of enterprise and intelligence, where he soon formed an association with Col. Hiram Fuller, in the editorial management of the *Mirror*, and was subsequently connected with *Frank Leslie's Illustrated Newspaper*, of which he was associate editor for the first two years of its publication.

The nomination of Col. Fremont for the Presidency, and his intimate personal acquaintance with that distinguished gentleman, inspired Mr. Fuller with a warm political enthusiasm; and in that exciting canvass he was one of the most efficient and practically useful stump speakers of the campaign. His success as a popular orator had determined him to enter upon the practice of law, in which course he was cordially sustained by his friends, who predicted for him eminent success.

Mr. Fuller's mind was now matured. The influence which he exerted over the masses as a public speaker developed a latent power of which he had heretofore been himself unconscious. He resumed his long neglected law studies, and soon found in these so many new charms which were in consonance with his tastes and feelings, that he expressed gratification that he was not incumbered with the onerous responsibilities incident to an office, and that what seemed to him at one time a severe loss, was only a temporary embarrassment, and has proved to be a permanent advantage. Instead of being a "scurvy politician," he is now one of the most promising men of the New York bar.

In 1857 he commenced his practice, and almost immediately received a lucrative offer from Horace H. Day to be his special attorney, and entered at once upon the difficult practice of the famous India-rubber litigation and other patent causes. It was now that Mr. Fuller and his friends discovered that the vicissitudes of his previous career, that the traveler, the sailor before the mast, the hotel keeper in California, the clerk on the Western steamboat, and the professional editor, had all been tutoring his mind with knowledge of men and the ways of the world, which, joined with the discipline of the legal profession, gave him an invincible power. He seemed intuitively to comprehend what was needed to enlighten a judge, or gain the support or sympathy of a jury. Under his treatment the complicated manufacture of India-rubber was explained in the court-room with a precision and clearness rarely before attained, and the result has been that he has succeeded in every patent litigation in which he has been engaged, and in every State in which he has tried a case.

The consolidation of India-rubber interests, withdrew a large amount of business from the courts, and Mr. Fuller finding that his time, heretofore occupied with a specialty, would be but partially employed, very judiciously selected for a partner Leon Abbott, Esq., who for many years had been engaged in the successful prosecution of criminal and civil cases. As a prominent evidence of the appreciation in which they are held by litigants in large and responsible cases, they have been selected to prosecute the Great Eastern for infringing an American patent. This case involves some of the most delicate questions of international law that can affect great commercial nations.

To perfect health Mr. Fuller adds legal acumen, great executive ability, an adamant will, and an unflagging energy. Mr. Fuller's theory in the practice of law is, that legal success depends upon judicious and untiring effort on the part of the attorney for his client, and that that lawyer achieves the greatest success at the bar who not only presents the law to the court in the most clear and concise manner, but who also elucidates his case by felicitous illustrations drawn from the incidents of every-day life.



[CONTINUED FROM PAGE THIRTY-EIGHT.]

may be divided into three classes: First, those whose dispositions naturally accord, and who, consequently, are happy; secondly, those in whom there are some feelings in harmony, but many in discord, and who are in the medium state between happiness and misery; and, thirdly, those between whose dispositions there are irreconcilable differences, and who are, in consequence, altogether unhappy in each other's society.

Paley's views, if applied to persons who are bordering on the middle line of like and dislike toward each other, would be sound. To hold up to such persons extreme difficulty or impossibility in obtaining a dissolution of the marriage tie, will present them with motives to cultivate those feelings in which they agree; while to offer them easy means of terminating it, might lead to a reckless aggravation of their quarrels. But this is only one class, and their case does not exhaust the question. Where the union is really accordant in nature, the facility of undoing it will not alter its character, nor produce the desire to destroy the happiness which it engenders. Where it is irremediably unsuitable and unhappy, the sacrifice of the parties will not mend their own condition; and as the happy are safe in the attractions of a reciprocal affection, the only persons who can be said to be benefited by the example of the inseparability of the wretched, are the class of waverers to whom I have alluded. I humbly think that nature has attached not a few penalties to the dissolution of the marriage tie, which may have some effect on this class; and that these, aided by proper legal impediments to the fulfillment of their caprices, might render the restraints on them sufficient, without calling for the absolute sacrifice of their completely unhappy brethren for the supposed public good.

Such a conclusion is greatly strengthened by the consideration that the dispositions of children are determined, in an important degree, by the predominant dispositions of the parents, and that to prevent the separation of wretched couples is to entail misery on the offspring, not only by the influence of example, but by the transmission of ill-constituted brains—which is the natural result of the organs of the lower feelings being maintained, by dissension, in a state of constant activity in their parents.

The argument that an indissoluble tie presents motives to the exercise of grave reflection before marriage, might be worthy of some consideration, if persons contemplating that state possessed *adequate* means of rendering reflection successful; but while the law permits matrimonial unions at ages when the parties are destitute of foresight (in Scotland, in males at 14, and in females at 12), and while the system of moral and intellectual education pursued in this country furnishes scarcely one sound element of information to guide the judgment in its choice, the argument is a mockery at once of reason and of human suffering. It appears to me that until mankind shall be instructed in the views which I am now advocating (in so far as experience shall prove them to be sound), and shall be trained to venerate them as institutions of nature, and to practice them in their conduct, they will not possess adequate means of acting rationally and successfully in forming marriages. While sources of error encompass them on every side, they ought not to be deprived of the possibility of escaping from the pit into which they may have inadvertently fallen; and not only divorce for infidelity to the marriage vow, but dissolution of marriage by voluntary consent, under proper restrictions, and after due deliberation, should be permitted.\*

Having now considered the general subject of marriage, I proceed to make some remarks on the duties of parents to their children.

\* The Revised Statutes of Massachusetts (Chap. 76, Sec. 5) permit divorce "for adultery, or defect in either party, or when either of them is sentenced to confinement to hard labor in the State Prison, or in any jail or house of correction, for the term of life, or for seven years or more; and no pardon granted to the party so sentenced, after a divorce for that cause, shall restore the party to his or her conjugal rights." This last is a just and humane provision; for it is calculated for the relief of the innocent partner of a confirmed criminal. When will the law of England contain a similar enactment? The class which makes the laws in Britain is not that which supplies criminals to jails or penal colonies, and it is often long before the mere dictates of humanity and justice prompt them to relieve an inferior order from an evil, the pressure of which is not experienced by themselves.

Their first duty is to transmit sound constitutions, bodily and mental, to their offspring; and this can be done only by their possessing sound constitutions themselves, and living in habitual observance of the natural laws. Having already treated of this duty in discussing the constitution of marriage, I shall not here revert to it. It is of high importance; because, if great defects be inherent in children at birth, a life of suffering is entailed on them: the iniquities of the fathers are truly visited on the children, to the third or fourth generation, of those who hate God by disobeying his commandments written in their frames. The empirical condition of medical science is one great cause of the neglect of the organic laws in marriage. Not only do medical men generally abstain from warning ill-constituted individuals against marrying, but many of them deliberately form unions themselves, which, on well-ascertained physiological principles, can not fail to transmit feebleness, disease, and suffering to their own children. It is sufficient here to disapprove of the selfishness of those who, for their own gratification, knowingly bring into the world beings by whom life can not fail to be regarded as a burden.

In the next place, parents are bound by the laws of nature to support, educate, and provide for the welfare and happiness of their children. The foundation of this duty is laid in the constitution of the mind. Philoprogenitiveness, acting along with Benevolence, gives the impulse to its performance, and Veneration and Conscientiousness invest it with all the sanctions of moral and religious obligation. When these faculties are adequately possessed, there is in parents a strong and never slumbering desire to promote the real advantage of their offspring; and in such cases, only intellectual enlightenment and pecuniary resources are wanting to insure its complete fulfillment. Neglect of, or indifference to, this duty, is the consequence of deficiency either in Philoprogenitiveness, in the moral organs, or in both; and the conduct of individuals thus unfavorably constituted should not be charged against human nature as a general fault.

The views of Mr. Malthus on population may be adverted to in connection with the duty of parents to support their families. Stated simply, they are these: The productive powers of healthy, well-fed, well-lodged, and well-clothed human beings are naturally so great, that fully two children will be born for every person who will die within a given time; and as a generation lasts about 30 years, at the end of that period the population will of course be doubled. In point of fact, in the circumstances here enumerated, population is observed actually to double itself in twenty-five years. This rate of increase takes place in the newly settled and healthy States of North America, independently of immigration. To become aware of the effects which this power of increase would produce in a country of circumscribed territory, like Great Britain, we need resort only to a very simple calculation. If, for example, Britain in 1800 had contained 12 millions of inhabitants, and this rate of increase had taken place, the population in 1825 would have amounted to 24 millions; in 1850 it would amount to 48 millions; in 1875 to 96 millions; in 1900 to 192 millions; and in 1925 to 384 millions; and so on, always doubling every twenty-five years. Now Malthus maintained that food can not be made to increase in the same proportion; we can not *extend the surface* of Britain, for nature has fixed its limits; and no skill or labor will suffice to augment the productive powers of the soil in a ratio doubling every twenty-five years. As the same power of increase exists in other countries, similar observations are applicable to them. He, therefore, drew the conclusion, that human beings (in the absence of adequate means of emigration, and of procuring food from foreign countries) should restrain their productive powers, by the exercise of their moral and intellectual faculties; in other words, should not marry until they are in possession of sufficient means to maintain and educate a family; and he added, that if this rule were generally infringed, and the practice of marrying early and exerting the powers of reproduction to their full extent became common, in a densely peopled country, Providence would check the increase by premature deaths, resulting from misery and starvation.

This doctrine has been loudly declaimed against; but its merits may



be easily analyzed. The domestic affections are powerful, and come early into play, apparently to afford a complete guarantee against extinction of the race; but along with them, we have received moral sentiments and intellect, bestowed for the evident purpose of guiding and restraining them, so as to lead them to their best and most permanent enjoyments. Now, what authority is there from nature for maintaining that these affections alone are entitled to emancipation from moral restraint and intellectual guidance; and that they have a right to pursue their own gratification from the first moment of their energetic existence to the last, if only the marriage vow shall have been taken and observed? I see no foundation in reason for this view. From the imperfections of our moral education we have been led to believe that, if a priest solemnize a marriage, and the vow of fidelity be observed, there is no sin, although there may be imprudence or misfortune, in rearing a family for whom we are unable to provide. But if we believe in the natural laws, as institutions of the Creator, we shall be satisfied that there is great sin in such conduct. We know that nature has given us strong desires for property, and has fired us with ambition, the love of splendor, and other powerful longings; yet no rational person argues that these desires may, with propriety, be gratified when we have not the means of legitimately doing so; or that any ecclesiastical ceremony or dispensation can then render such gratification allowable. Why, then, should the domestic affections form an exception to the universal rule of moral guidance and restraint?

Mr. Sadler, a writer on this subject, argues, that marriages naturally become less prolific as the population becomes more dense, and that in this way the consequences predicted by Malthus are prevented. But this is trifling with the question; for the very misery of which Malthus speaks is the cause of the diminished rate of increase. This diminution may be owing either to fewer children being born, or to more dying early, in a densely than in a thinly peopled country or district. The causes why fewer children are born in densely peopled countries are easily traced; some parents, finding subsistence difficult of attainment, practice moral restraint and marry late; others who neglect this precaution are, by the competition inseparable from that condition, oppressed with cares and troubles, whereby the fruitfulness of marriage is diminished—but these are instances of misery attending on a dense state of population. Again, it is certain that in such circumstances the mortality of children is greater; but this also is the result of the confined dwellings, imperfect nutrition, depressed energies, and care and anxiety which, through competition, afflict many parents in that social condition. If the opponents of Malthus could show that there is a law of nature by which the productiveness of marriage is diminished in proportion to the density of the population, *without an increase of misery*, they would completely refute his doctrine. This, however, they can not do. A healthy couple, who marry at a proper age, and live in comfort and plenty, are able to rear as numerous and vigorous a family in the county of Edinburgh, which is densely peopled, as in the thinly inhabited county of Ross. Mr. Malthus, therefore, does well in bringing the domestic affections, equally with our other faculties, under the control of the moral and intellectual powers.

A reflected light of the intentions of nature in regard to man may frequently be obtained by observing the lower animals. Almost all the lower creatures have received powers of increasing their numbers far beyond the voids made by death in the form of natural decay. If we consider the enormous numbers of sheep, cattle, fowls, hares, and other creatures, in the prime of life, that are annually slaughtered for human sustenance, and recollect that the stock of those existing is never diminished, we shall perceive that if every one of these animals which is produced were allowed to live and propagate, in a very few years a general desolation, through scarcity of food, would overtake them all. It is intended that these creatures should be put to death, and used as food. Now man, in so far as he is an organized being, closely resembles these creatures, and in the instincts in question he is constituted exactly as they are. But he has obtained the gift of reason, and instead of being intended to be thinned by the knife and violence,

like the animals, he is invited to increase his means of subsistence by his skill and industry, and to restrain his domestic affections by his higher powers of morality and reflection, whenever he reaches the limits of his food. As the mental organs may be enlarged or diminished in the course of generations by habitual exercise or restraint, it is probable that, in a densely peopled and highly cultivated nation, the organs of the domestic affections may diminish in size and activity, and that a less painful effort may then suffice to restrain them than is at present necessary, when the world is obviously young, and capable of containing vastly more inhabitants than it yet possesses.

The next duty of parents is, to preserve the life and health of their children after birth, and to place them in circumstances calculated to develop favorably their physical and mental powers. It is painful to contemplate the extent to which human ignorance and wickedness cause this duty to be neglected. "A hundred years ago," says Dr. A. Combe, "when the pauper infants of London were received and brought up in the workhouses, amid impure air, crowding, and want of proper food, not above one in twenty-four lived to be a year old; so that out of 2,900 annually received into them, 2,690 died. But when the conditions of health came to be a little better understood, and an act of Parliament was obtained obliging the parish officers to send the infants to nurse in the country, this frightful mortality was reduced to 450, instead of 2,600!" In 1781, when the Dublin Lying-in Hospital was imperfectly ventilated, "every sixth child died within nine days after birth, of convulsive disease; and after means of thorough ventilation had been adopted, the mortality of infants, within the same time, in five succeeding years, was reduced to nearly one in twenty." Even under private and maternal care, the mortality of infants is extraordinary. "It appears from the London bills of mortality, that between a fourth and a fifth of all the infants baptized die within the first two years of their existence. This extraordinary result is not a part of the Creator's designs; it does not occur in the case of the lower animals, and must therefore have causes capable of removal."\* It is the punishment of gross ignorance and neglect of the organic laws. Before birth, the infant lives in a temperature of 98, being that of the mother; at birth it is suddenly ushered into the atmosphere of a cold climate; and among the poorer classes through want, and among the richer through ignorance or inattention, it is often left very inadequately protected against the effects of this sudden change. In the earlier stages of infancy, improper food, imperfect ventilation, deficient cleanliness, and want of general attention, consign many to the grave; while in childhood and youth, great mischief to health and life are often occasioned by direct infringements of the organic laws. In a family which I knew well, two sons, of promising constitutions, had slept during the years of youth in a very small bed-chamber, with a window consisting of a single pane of glass, which was so near to the bed that it could never be opened with safety to their lungs during the night. Breathing the atmosphere of so small an apartment, for seven or eight hours in succession, directly tended to bring down the vigor of their respiratory organs, and to injure the tone of their whole systems. The effect of this practice was to prepare the lungs to yield to the first unfavorable influence to which they might be exposed; and accordingly, when such occurred, both fell victims to pulmonary disease. Similar cases are abundant; and the ignorance which is the root of the evil is the more fatal, because the erroneous practices which undermine the constitution operate slowly and insidiously; and even after the results are seen, their causes are neither known nor suspected. For many years, a lady known to me was troubled with frequent and severe headaches, which she was unable to get rid off; but having been instructed in the functions of the lungs, the constitution of the atmosphere, and the bad effects of improper food and a sedentary life, she removed from a very confined bed-room which she had long occupied, to one that was large and airy—she took regular exercise in the open air, and practiced discrimination with respect to her food; and after these precautions, her general health became good, and headaches seldom annoyed her. This improvement lasted for upward of ten years, when a severe domestic calamity overtook her; brought back the disordered action of the stomach and head, and consigned her at last to a premature grave.

\* Physiology applied to Health and Education.  
[TO BE CONTINUED]



## A LADY'S EXAMPLE.

A YOUNG lady of our acquaintance, in England, Miss Carbutt, though well off pecuniarily, feels that she must do something, and that she has no right to lead a useless life. She has a great taste for teaching as well as the talent for imparting knowledge, and she takes these indications of nature as suggestions of duty. She has, therefore, opened a school, and conducts it with as much interest and faithfulness as if her standing in society and her means of support depended on her success in teaching.

An aged Quaker lady once said to us that "the ornaments of the gay world would comfortably clothe the poor;" and we remark that the unoccupied and wasted talent, time, and knowledge of the idle rich would, if properly applied, educate every poor and ignorant person in any country; and these same unoccupied rich people would find it a new and eminent source of happiness to themselves. The want of something to do, and the consciousness of not being useful, have robbed many thousands of happiness who had all its conditions within their reach. To all then, we say, do something! be useful! Imitate our great, munificent Father, whose very being, like the sun in the heavens, is poured out in ceaseless and limitless profusion of good. Nor does he stop to find the clean, the educated, the rich, the happy, the respectable—but in His boundless mercy bends to the neglected, the lowly, and the vicious, to raise them up and to do them good.

## EXTRAORDINARY PERFORMANCE.

WEIGHT, SIZE, AND ORDER ACTIVE.

A YOUNG man named Leotard, son of the proprietor of a gymnastic establishment at Marseilles, has struck out for himself a new description of exercise of a most daring character. Three trapezes, or pieces of wood about five feet long, are suspended from ropes attached to the extremities, hung from the roof of the circus—one in the center, and the others at about forty feet distance at each side. Leotard ascends to a small platform arranged for him above the place where the musicians sit, over the passage for the horses into the ring. The trapeze nearest to him being put in motion, he catches it as it flies up, and then, after balancing himself carefully, seizes it with both hands and darts into open space. After flying to the utmost extent of the ropes, he comes back with the recoil, and alights in safety on the spot from which he started. When he has done this two or three times, to show that the exercise is mere sport to him, he again launches himself into mid-air, but not this time to return, as before; for when the trapeze has reached its farthest point he suddenly lets go his hold, and, borne on by the impetus imparted, seizes the second trapeze, which in its turn carries him forward to the length of its rope, where he again quits it, springs to the third trapeze, and borne forward by it, alights on another platform on the opposite side of the circus, and in face of that from which he had started. It is quite impossible to describe the effect produced by this wonderful series of aerial flights, all effected with the most perfect nicety and precision. But what follows is still more striking. The performer again seizes the third trapeze, and flinging himself forward as before, flies to its farthest limit, and then quitting

it, springs to the second, which, however, he does not leave, but permits it to fly back toward the third; then as it descends, since his back is toward the trapeze which he quitted the moment before, he all at once lets go with both hands, and turning in the air, seizes it again in time to meet the third, by catching which he again reaches the platform. He performs several other feats of an equally original character, but the last which he effects transcends them all. Once more ascending to the platform above the orchestra, he springs forward hanging by the hands to the trapeze, and quitting it as it approaches the end of its range, he gives a summersault in the air, and seizes the second trapeze as it descends. When it is considered how truly brain, eye, and muscle must respond to each other in these performances, the whole exhibition must be pronounced one of the most extraordinary that has ever been seen of its peculiar description. Leotard, it is said, never before appeared in public, but was accustomed to go through these feats when instructing the pupils at his father's establishment.

## EMPLOYMENT.

AFTER harvest, the dwellers in the country usually enjoy a respite from their more arduous labors, which many improve by selling books. In this way they not only find a pleasant and profitable occupation, but have an opportunity to travel and learn of men and manners from observation.

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We have prepared, for the further instruction of those desiring to set out on such a tour, a circular which will give them more definitely our ideas on the subject, together with a list of valuable, interesting, and popular books, such as will prove of ready sale—which circular we shall be happy to send to any address on application. Address FOWLER AND WELLS, 308 Broadway, N. Y.

CORN IN THE BLADE. Poems, and Thoughts in Prose. By Hammond Kenney. With an Introduction by C. B. Conant. New York: Derby & Jackson. 213 pages.

This first book of the "Boy Preacher," of whom everybody has heard, is a very creditable affair especially when we consider that many of the poetical effusions were written when he was but fifteen years of age. We confess our surprise that the work contains so much that is really elegant in conception and meritorious in composition, and regard this first effort as an assurance of decided excellence in the future. The work contains a beautiful steel engraved likeness of the author, is on the whole handsomely gotten up, and deserves an extended circulation.

SEWING MACHINES.—Whatever tends to lighten physical labor, and especially whatever contributes to lessen the labor of woman, is deserving of our particular attention. This is an age of inventions, and of all the inventions of this inventive age none has done so much to emancipate woman from the thralldom of hard labor as the Sewing-Machine. So essential have they become that no well-organized household is considered complete without one. There are many varieties of this household indispensable, differing in degrees of merit from first-rate to good-for-nothing. Among the first-rates is classed the Grover & Baker Machine, advertised in another column. We have frequently heard it commended by some of our friends who have it in use, who seem to be firmly convinced that it is the best in the world.

## To Correspondents.

R. P. C.—I have a strong constitution, am not very fleshy, but have an undue amount of blood, which is quite oppressive.

1. What kinds of food are most blood productive, and what least? and what should be my habits and mode of living to diminish this sanguinary tendency?

Ans. Your diet should consist chiefly of solid bread and fruit; be careful and not over-eat. Take no more drink than actual thirst demands, and avoid all thirst provoking condiments, as salt, sugar, spices, etc.; especially avoid all greasy articles, coffee, and tea.

2. Would it be advisable for a young man of twenty-two to leave the farm to work in a cotton factory, in order to cultivate moderate Continuity?

Ans. No; for so part of the business, except weaving, would tend to that result. You had better stick to the farm.

J. W. G.—1. What organs will counteract the deficiency of Eventuality?

Ans. None. Hearing, feeling, etc., help a blind man, but do not fully compensate for loss of sight.

2. What temperament is a person with fair hair, blue eyes, and fair skin?

Ans. Any work on Phrenology will tell you the Sanguine or Vival, with the Mental or Nervous temperament, prevails in such.

3. Can a person be a good speaker with large Language, Ideality, and Sublimity, and small Eventuality?

Ans. He would not be a good extemporaneous speaker, because he could not recall facts, incidents, or events with sufficient clearness and rapidly to supply the material for free utterance.

E. M. G.—When an individual is under the influence of mesmerism, can an organ which is small and which has not been cultivated, be brought into active exercise? And if so, could not mesmerism be used with great advantage in cultivating and developing those organs which are small and inactive?

Ans. The mesmeric state is induced by external effort, which being withdrawn lets the person acted upon back to his normal state. The excitement of an organ under such influences makes it more susceptible to normal excitement, but we would not predicate any considerable permanency of influence from such a source. Liquor makes some men loving, others religious, others quarrelsome, but when the steam goes down the excitement subsides.

J. J. L.—1. What temperament had the "great Dr Johnson," and what were his leading phrenological organs?

Ans. Vital-Mental temperament. Intellectual organs, with Firmness and Combativeness prominent.

2. Is bashfulness a commendable trait, or is it rather an indication of the want of harmony among the faculties?

Ans. This trait is becoming obsolete in these days. It is the result of inharmonious developments or exclusion from society. Cautiousness and Approbativeness in excess with moderate Combativeness and Self-Esteem is a common cause of diffidence.

3. In your JOURNAL, and in your oral examinations, you sometimes state of persons that have Secretiveness large that they are transparent. In such statements what is meant by transparency?

Ans. We do not so describe persons, for it could hardly be true. Transparency comes from moderate Secretiveness.

4. Can you describe in your JOURNAL a cheap process whereby any person can make plaster busts?

Ans. We have so done already several times in years past. Any dentist will tell you the outlines, and practice will do the rest. You should not begin with a living subject, but rather learn to take casts of plain, common things.

5. Is not the disease called Hypochondriasis dependent partly on the excessive and deficient development of particular organs? Are not Hope, Destructiveness, etc., small, and Cautiousness large, in such cases?

Ans. Yes, with a nervous, bilious temperament, and generally the addition of dyspepsia.

W. A.—Will you please inform me through your JOURNAL how you ascertain the degree of activity? I believe you have not explained this in any of your works. I first supposed it was determined by the temperament, or the sharpness of the phrenological organs.

Ans. If you will look into the Self-Instructor, under the head of "Activity," old edition, page 19, or new and revised edition, page 45, you will find a pretty full explanation of how to judge of activity. This explanation is more than ten years old, and has been as wide published as anything we ever wrote. Length, spareness, and fineness combined are the conditions which produce activity.



## HINTS TOWARD PHYSICAL PERFECTION;

OR, THE PHILOSOPHY OF HUMAN BEAUTY; SHOWING HOW TO ACQUIRE AND RETAIN BODILY SYMMETRY, HEALTH, AND VIGOR; SECURE LONG LIFE; AND AVOID THE INFIRMITIES AND DEFORMITIES OF AGE. By D. H. JACQUES. New York: FOWLER AND WELLS. Price, \$1.

A new edition of this widely-known and popular work calls for a few words addressed to those who are not already familiar with its design and scope.

Its great aim is to promote the physical improvement and well-being of the race—to show man how to be strong, active, and efficient—in a word, to be manly—and woman how to acquire and retain the freshness, symmetry, beauty, and grace of perfect womanhood. To this end the author has brought to bear upon his subject the highest and most novel truths of physiology, hygiene, mental science, and esthetics, popularizing them, and showing their practical application to the physical regeneration of man.

Beginning by inculcating correct ideas of beauty, our author proceeds to show on what it depends, and how it may be gained or lost—how pre-natal conditions, maternal influences, mental culture, and moral training, the emotions and passions, the fine arts, social conditions and occupations, climate and locality affect human configuration. It is shown that it is as clearly within our power to be beautiful as to be healthy or good—in fact, that beauty is but another name for health, or goodness, of form and perfection of functional action. The secret of beauty, then, is simply the secret of health of body and soul. The means to attain this is laid before us in a lucid manner and in a popular form.

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We most earnestly commend this interesting and remarkable work to all our readers, and especially to young men and young women. Your collection of books, large or small, is incomplete without this. Young man, your learning and talents are vain without health and physical vigor. *Mantiness* in its broadest signification is the only sure basis of success in life or in love. It is yours, if you will but make use of the means within your power to gain it. Young woman, you appreciate the worth of beauty and womanly attractiveness. You desire to possess them, and are not wrong in the desire. This work is especially addressed to you. A single chapter in it will be worth to you a hundred times the cost of the whole. Buy it, read it, study it, practice its teachings, if you would be true to your destiny and accomplish aright your mission as maiden, wife, and mother.

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## PHYSICAL CULTURE.

A SERMON

BY REV. HENRY WARD BEECHER.

[CONCLUDED.]

I AM to speak, next and lastly, of some of the methods by which these evils may be remedied. And let me say, here, that while our Young Men's Christian Associations do well to organize themselves for mutual watch and care; while they do well to minister to the sick; while they do well to encourage debate and reading; while they do well to distribute tracts and religious books, yet nothing comes more properly within the sphere of Christian activity than the application of causes of physical health in the community. I commend this work to the attention of Christian young men.

1. We must promote the study of the human system. We must diffuse knowledge on the subject of human physiology. We are to diffuse a knowledge of Christ as the Saviour of the world, and of his teachings; but we are also, as being intimately connected with this, to diffuse a knowledge of the structure of the human body, of its organs, of their functions, and of the laws of health, which is a part of evangelization. Thousands of men come to the city who have never learned one syllable of the catechism of health. Although as a general thing catechisms have never occupied a very high place in my esteem, yet there are some sort of catechisms of which I decidedly approve. Dr. Spurzheim's work on Health is one of the best catechisms in the world. Although it does not treat directly of grace, yet indirectly it does; and I think it might well be republished. Mr. Combe's book on the Constitution of Man is a book that I think ought to be in every man's house. Every young man ought to read it. And there are various other works of more recent origin that treat of the laws of health and the conditions of life which Young Men's Christian Associations ought to take an interest in, and ought to see colportered through the whole land.

2. We ought also to procure and spread information respecting the various causes of sickness and weakness which are prevalent. If it is well for young men to band together, and, through public sentiment and law, suppress grog shops and gambling dens, is it not better still for them to search out the mischiefs which are ministering to unhealth, and remedy them? To build sewers through the streets of the city is in one sense to preach the Gospel. That is to say, whatever elevates the condition of men physically; whatever makes them live in better houses; whatever makes them wear better clothing; whatever brings them out of darkness, in which there is always temptation; whatever redeems them from overwork or from laziness; whatever in any way improves the human system; whatever does any of these things, is preparing the way for the Gospel. If general health is not religion, if it is not Christ, it is John Baptist; it goes before him.

3. The inspiration and encouragement of sanitary reforms, therefore, should be a part of the object of Young Men's Christian Associations. I would not for the world be supposed to discountenance the things which they do; but there is a spirit of conscientious purism which leads them to

suppose that it is out of their sphere to give their attention to these reforms. But so far from its being out of their sphere, it is directly in their sphere. Means for promoting health have as direct a bearing upon the final Christianization of the community as has the preaching of the Gospel itself. The creation of a public sentiment in favor of right habits with regard to air, water, food, exercise, and sleep, is a fit object for the aim of every Young Men's Christian Association; for air, water, food, exercise, and sleep are the foundations on which God builds sound and healthy men. If you want to know what are the elements in which reside the secrets of happy physical life, I say, "Air, water, food, exercise, and sleep—these are they."

4. It is fit and proper that there should be developed—under no care better than theirs who are the young men of the community—a system of amusements, physical exercises, open to the greatest number, and free from temptations, which shall contribute to the bodily health of men. Any man that has followed a professional life in the city, knows that nothing is so difficult to obtain as healthful exercise. If it were not that I am so much of the time riding through the land in the cars, and that from time to time I come back refreshed and invigorated by various public ministrations, I know not what I should do. I could not endure anything like the amount of labor which I now perform if I were situated as are many less fortunate pastors, who are tied at home, and worn down, not alone by study, but by that which is more exhausting than study—sympathy. Christ perceived that virtue had gone out of him when his garment was touched; and what must be the loss of virtue from a man when the soul itself becomes a garment in which he is clothed, and he is constantly in the midst of men that are in trouble? I can prepare ten sermons easier than I can make one visit to a person in distress. Such a visit of one hour is more exhaustive than the uninterrupted study of ten hours. Preaching is play to me. I always feel better after having preached. If I am sick, I am always well if I can preach. Preaching is no work, no labor. It is soul contact that is work and labor.

And in the city, what chance has a physician, under ordinary circumstances, of obtaining the exercise he needs, unless he is sufficiently endowed with this world's goods to be enabled to keep a horse, which is a very costly luxury, in various ways? He can walk on the pavement, thinking, "I am walking for health" and that will defeat it. If he undertakes to go to the country, his time is up before he gets there, and he has to turn round and come back. He hears no singing birds, and he sees no clouds—for we live between long vertical walls, so that when we look up we only see the zenith, and we know nothing of the ten thousand frescoes which God paints on the horizon in the morning and at evening.

Billiards afford women and men a very gentle excitement and exercise; but a man is a gambler if he goes into a billiard-room! What kind of a reception would I meet with here on Sunday, if it was known that on Thursday I prepared myself for the duties of Sunday by going to a billiard-room?

Playing at ten-pins is one of the most admirable means of physical development, but where can a young man go to participate in this game without being in danger of being more contaminated in his morals than he is benefited in his health? Who are they who keep the places where facilities for engaging in such exercise are afforded? I would not be harsh in my judgment of these men. I would fain hope that they are endeavoring to obtain an honest livelihood. But it is well known that it is not without the greatest danger that a young man can go to avail himself of the benefits of this harmless recreation, where he enters the bowling saloon by the bar, and goes out by the bar. Whatever may be the effect upon him of rolling ten-pins, the devil rolls him down toward perdition!

If a professional man would learn fencing, or wrestling, or boxing, merely for the sake of developing his muscles—in short, if he would engage in any physical exercise that carries with it excitement, enjoyment, social pleasure, where is there a place that he can go and do it, within the bounds of these two great cities, without exposing himself to the most demoralizing influences? I do not know of one. We are pent up. We can not take the exercise we need on our own ground. We are fortunate if we have room enough to build a house like Jacob's ladder, with its foot on the earth, and its top in the heavens, from which our household angels go up speedily! We are fenced out from every manly exercise. I would fain boat, but what chance has a man at boating in the strong tide of the East River? I tried it one day, when I first came here, and it took me three hours to come from the Navy Yard here! I found it unprofitable, and abandoned it. Besides, a man that practiced boating here, would need to make his will every time he went out, in view of the dangers to which he would be exposed in the midst of the multitude of vessels by which the river is constantly covered!

Men need some cheerful exercises in which they can engage during those leisure half hours, or quarter hours, which occur in every man's day. Now to whom shall we look for the organization of such exercises? I think we have a right to look to Christian young men for it. Christian young men, God calls you to be pioneers in this thing. If you would do a work that is original, and civilizing, and Christianizing, do you rear up a system of physical exercises where a man can gain health, or maintain it, without losing his morals or his reputation. Give the widest dissemination to the Gospel, but let there be associated with it abundant elements of physical health. I think a place where a man can play at billiards, roll the ball, and engage in all sorts of gymnastic exercises, would be, if not a direct preaching of the Gospel, yet an auxiliary to the preaching of the Gospel.

I therefore hail the announcement that has been made to me—I trust correctly—that there is in contemplation a movement for the establishment in this city of just such a system of exercises as I have been describing, under the auspices of the Brooklyn Young Men's Christian Association. I would give it not only countenance, but personal support. I commend it to the sympathy of every Christian man—of every man who is rearing up a family of children. Oh, when we begin to have children growing up and taking hold of life, how differently we view things from what we did before we had any such responsibility! The thought as to what is to become of our children, makes us wise men. And to every man that has a household coming up, and values his own health or the health of his children, I commend this subject of the health of men in our towns and cities. Help these young men that mean to help themselves. Give them liberally the means to institute a gymnasium with such a system of exercises that you, and I, and ours may go there without peril and without blame, and come away robust, elastic, enduring—in short, healthy.



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## COMBINATIONS OF THE PHRENOLOGICAL ORGANS.

### COMBINATIONS OF SELF-ESTEEM.

SELF-ESTEEM, combined with Hope, sees everything in the future that suits its own selfish wishes. When Hope is very strong, and intellect moderate, the man of great Self-Esteem has a confidence in his own good fortune which no disasters can abate. His thoughts are fixed upon some object of desire, which he still continues to expect, after a thousand disappointments, and he ever confidently believes that he shall obtain the object hoped for. This was the case with Robert Bruce, who, in the greatest depth of his distress, ever confidently expected to regain the crown, and to recover the liberties of his country; and continued to do so under circumstances which, to a man of deep reflection, must have appeared perfectly desperate. This was the case with Mary M'Innes, who, when she earnestly desired anything, said that it was often "borne on her mind" that she should obtain it; and whatever strong emotions impelled her, whether they were expressed in prayers or imprecations, believed that these had the power to procure her what she desired, as the Sagas of the North, who believed they possessed the power, by their prayers, to procure a wind or to dispel a tempest. A similar trait is related by the late Mr. Nugent Bell, in his

very interesting account of the Huntingdon peerage case. He mentions, that when Captain Hastings, now Lord Huntingdon, was quite depressed by the difficulties that were thrown in his way,

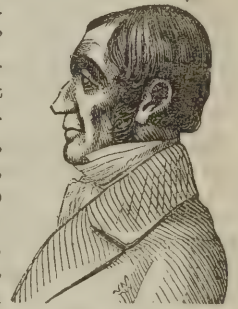


SELF-ESTEEM—SMALL.

and expressed his fears that that young man (meaning Mr. Bell) had been deceived by his too great eagerness to serve him, his wife, Mrs. Hastings, used to say, "Leave that young man alone, and my life on it, he will succeed." Strong Self-Esteem and Hope, dazzled with the prospect of a title, and with a more limited intellect, which rendered her blind to the difficulties, would produce exactly such a manifestation.

Self-Esteem, combined with Ideality, will produce a strong desire to enjoy objects which are remarkable for beauty. The ingredient of Self-Esteem will here show itself in the same engrossing and exclusive spirit which we have seen accompany it in some of the other combinations. It will not only lead the individual to desire the enjoyment of what is beautiful, but he will not be satisfied without the exclusive enjoyment of it. This combination leads to the enormous prices which are sometimes given for pictures and other objects of art, particularly if to any real or supposed beauty in them there be added the enhancing quality of rarity. It is Self-Esteem, in addition to Ideality, which makes us put such a value upon what is extremely rare; for that which is beautiful in itself never can become less so because another person has the same. To the man of great Self-Esteem, however, this makes all the difference in the world. In pictures, it is the pride of the collector to possess so many "undoubted originals." And to the biblio-maniac the possession of a *unique* copy of a work is a treasure above all price. The same combination leads to the inclosing of large tracts of beautiful

scenery, to form a park or pleasure-ground; and although, perhaps, the proprietor does not see it twice a year, the sacred precincts are nevertheless guarded with scrupulous care, and "men-traps and spring-guns" are set to keep the *pro-fanum vulgus* aloof. It must have been a prodigious Self-Esteem, joined to great Ideality, which gave existence to Fonthill.



SELF-ESTEEM—LARGE.

That Self-Esteem, which is so prevalent a feature in the English character, may perhaps account for what seems almost peculiar to this country—the many splendid country residences and parks of our nobility, the care with which they are kept, and, we may add, guarded from profane intrusion. In France and Italy, the chateaux and palazzos of the nobility are almost everywhere falling to ruin, and the gardens that once surrounded them, and which still exhibit some remains of the taste and wealth of their former owners, are become perfectly neglected, and reduced to the state of wildernesses. In these countries Self-Esteem is not so prevalent as in England. The Love of Approbation, which probably with them gave rise to such structures, has now yielded to unfavorable circumstances, or has taken a different direction. To the same cause may be owing the greater ease with which you get admittance abroad to collections of paintings and works of art of all kinds. Privacy and retirement, even in private dwellings, does not seem to be there regarded as a matter of comfort; and you may at any time see

\* SELF-ESTEEM imparts self-appreciation, self-reliance, self-respect, independence, dignity, love of liberty and power, pride of character, manliness, and magnanimity. Its perversion gives egotism, hauteur, tyranny, and superciliousness; its deficiency allows one to feel small, to be diffident and wanting in self-confidence and manly dignity.



the palace of a Roman noble, and walk through every room, from the cellar to the garret, by paying half-a-crown to a domestic. Love of Approbation thus induces them to show what an Englishman, from his great Self-Esteem, engrosses to himself. In this, Self-Esteem, within due bounds, is necessary to respectability.

Self-Esteem, joined to a large Conscientiousness, makes a man to be very tenacious and sticking in regard to the rights and privileges of himself and his fellows, and feelingly alive to any supposed invasion of them. Hence arises, as we imagine, the prodigious irritability of the English nation on the subject of liberty, or what they are pleased to consider as such. The speeches of mob-orators, and the declamations in the radical prints, are perfect marrow to the bones of John Bull, and are exactly calculated to tickle his Self-Esteem through the medium of his Cautiousness and Conscientiousness. The same combination will account for the well-known aristocratical tendencies of the great Whig families of England, and for the apparent inconsistency of their constantly ringing the changes upon the common topics of declamation, as to the rights and liberties of the people, while they are themselves the greatest contemners of that very "people" whose rights they are so fond of talking about. While among the lower orders, Self-Esteem, in the combination just mentioned, excites their indignation against anything like oppression; among the higher, it excites that horror of a vagrant or a poacher which besets so many worthy and patriotic noblemen.

But of all the combinations of Self-Esteem, the most thoroughly untractable is when it is joined to a great Firmness. With this combination, it would require the most enlarged intellect, and the best constitution of the moral powers, to preserve the individual from the imputation of obstinacy.

But as these very seldom meet in entire perfection in one development, the tendency of the combination certainly is to produce this impracticable quality. Cautiousness would be a desirable addition to this combination, in order to prevent the possessor from too rashly committing himself; for when he has once done so, he can not endure the thought of retracting, and he will die, rather than acknowledge his error. It is reported of a great literary character, that the first time he saw asparagus he began to eat the white part, and when told that he should eat the green, and not the white, he replied that he "always ate the white part of asparagus." He, however, did not eat any more; and he was never afterward observed to eat asparagus.

Self-Esteem, combined with Wonder, will produce a desire to excite this sentiment in others, and to astonish them by some display of our own powers or performances. A man with large Self-Esteem, Love of Approbation, and Wonder, with a defective Conscientiousness and limited intellect, is peculiarly fitted for drawing a long bow. He will always be the hero of his own tale; and if you listen to him, he will give you an account of the most incredible exploits and adventures he has gone through. If he has been abroad, there will be no bounds to the wonders he will relate of what he has seen in his travels. He will be a perfect

Munchausen—a liar of the first magnitude. Ferdinand Mindez Pinto was but a type of him. He will tell you

"Of an'tres vast, and deserts idle,  
Rough quarries, rocks, and hills, whose heads touch heaven;  
And of the cannibals that each other eat—  
The anthropophagi, and men whose heads  
Do grow beneath their shoulders."

If he has been in action, Hannibal and Alexander were fools to him. He is fit to stand by "Cæsar and give direction;" and for deeds of desperate valor, his are of such a kind that those of Robert Bruce, Wallace, or Amadis de Gaul are not to be mentioned on the same day. If a battle is lost, he will tell you, had he commanded on the occasion, how he would have avoided the faults of the leader, and converted the defeat into a victory. He would "challenge twenty of the enemy, and kill 'em—twenty more, kill 'em—twenty more, kill them." The man is perhaps otherwise good-natured, quiet, and inoffensive, and if you take his stories with some grains of allowance, may be really a sensible and an amusing companion.

In reference to the intellectual powers, Self-Esteem produces this effect, that however deficient those powers may be that are joined with it, the individual will confidently believe that his abilities are the measure of those of the whole human race, and that no man possesses any powers that are superior to his. If he possesses good knowing powers, with a deficient reflection, he will believe that nothing is certain, or worthy of observation or attention, except facts; and he will treasure up these in endless variety. He will have no confidence in any knowledge which is the result of inference or reasoning. What you can place before him or make obvious to his senses, he will believe, but beyond that all will to him be darkness; and because he does not possess powers which enable him to penetrate it, he will not believe that any other can see farther or more clearly than he does. We have observed that persons with such a combination never become thorough converts to Phrenology. If they admit any part of it to be true, it is merely the coincidence between a certain development of brain and a certain faculty of mind. This they may admit in the case shown, but these they regard as no proof of what will be in other cases; and they are constantly calling for more facts, conceiving that the science is never to be anything but an endless observation of these. With regard to its furnishing a rational account of the diversities of human character, and a consistent and harmonious system of mental philosophy, this is perfectly beyond the scope of their intellectual faculties, and they do not possess the power of discerning or even of imagining it. When you talk to them of this, they can not form a conception of what you mean. The relation among things which are clearly perceived by one who possesses a good Causality, appear to him to be vague and imaginative, and he laughs at one who perceives them as an absurd visionary. You might as well speak to a blind man on the subject of colors; nay, there is more hope of the blind man understanding you than of him, for he feels and knows that you have a sense and a power which the other does not possess; but the man in whom Causality is deficient can never be convinced of this, and the very deficiency

itself deprives him of the capacity of feeling and knowing that such deficiency exists. You talk to him in an unknown tongue, which he does not and never can by any possibility understand.

It is the same with every other description of intellect; and indeed when Self-Esteem is great, the *conceit* of abilities seems generally to exist in the precisely inverse ratio of the possession of them. When the talents are naturally great, then the individual does not seem to arrogate to himself more than his just degree of ability or merit, nor more than every one is willing to allow him. Self-Esteem, then, seems to take the direction of undervaluing the talents of others, rather than of overrating our own; but, in case of limited intellect, nothing can be more ridiculous than the airs of consequence which we see put on in conjunction with the total want of everything that can command our respect. The novelists and writers of comedy have drawn largely from this source of the ludicrous. The absurdity seems to arise from the prodigious incongruity between the solemn dignity of the outward demeanor and the pitiful inanity within. Of this the following may be given as an instance:

"Attached to the king's printing-office there was for many years a singular character, of the name of John Smith, in the capacity of messenger, who died in 1819 at the advanced age of ninety-nine years. During a period of eighty years did this honest creature fill the humble station of errand carrier at his majesty's printing-office. But what was accounted humble became in his hands important; and the 'king's messenger,' as he always styled himself, yielded to none of his majesty's ministers in the conception of the dignity of his office when intrusted with king's speeches, addresses, bills, and other papers of state. At the offices of the secretaries of state, when loaded with parcels of this description, he would throw open every chamber without ceremony. The treasury and exchequer doors could not oppose him, and even the study of archbishops has often been invaded by this important messenger of the press. His antiquated and greasy garb corresponded with his wizard-like shape, and his immense cocked hat was continually in motion to assist him in the bows of the old school. The recognition and nods of great men in office were his delight. But he imagined that this courtesy was due to his character, as being identified with the state; and the chancellor and the speaker were considered by him in no other view than persons filling departments in common with himself; for the seals of the one and the mace of the other did not, in his estimation, distinguish them more than the bag used by himself in the transmission of the dispatches intrusted to his care. *The imperfect intellect* given to him seemed only to fit him for the situation he filled. Take him out of it, he was as helpless as a child, and easily became a dupe to those who were disposed to impose upon him."

The sense of self-importance, which is conferred by this faculty upon persons in the meanest situations, and with the humblest acquirements, seems to be a wise provision of nature. It renders its possessor happy and contented with that "modicum of sense" which has been conferred upon him, who otherwise would be miserable, if aware of his own deficiencies. Some amusing instances of its influence are given in the "Memoirs of P. P., Clerk of this Parish," by the members of the Scriblerus Club.

We shall add but one circumstance more in regard to the feeling of Self-Esteem, namely, that



it seems to be an essential ingredient in eccentricity of character. It leads the possessor in all his pursuits, and in his habits of living and acting, to please himself, in the first instance, without regard to the opinions of others, or to what they may say concerning him. While Love of Approbation would incline us to accommodate our conduct, as far as possible, to the opinions of those around us, Self-Esteem, if predominant in the character, will lead us to set them at defiance, and to follow the bent of our own inclinations, without regard to others. It coincides remarkably with this, that England, where Self-Esteem is a prevailing feature in the national development, is the very hotbed of eccentricity and originality of character; while in France, where Love of Approbation is more prevalent than Self-Esteem, there is much less apparent diversity of character and manners; there is not, as some acute observers have informed us, that kind of angularity and singularity so frequently observed in the minds and manners of our countrymen, but all are worn and rubbed down to one common standard.

We may, perhaps, at a future period, give our readers a similar statement in regard to the effects of Love of Approbation in combination with other predominant qualities. In the mean time, we hope that they have received some pleasure and instruction from our present speculation; and in saying this, we trust we do not exhibit too large an endowment of the propensity which has been the subject of it.

#### THE BRITISH POETS: THEIR LEADING PHRENOLOGICAL ORGANS.

##### COWPER.

If there ever was a man "too full of the milk of human kindness to catch the nearest way," it was the poet of Olney. Destined by his friends to the bar, his peculiar organization wholly disqualified him for success in the legal profession. The stormy struggles of life, of the forum, or the hall were about as genial to his nature as the tornado is to the hare bell, shaken by a breath. In what, then, consisted his unfitness? Neither in intellectual nor moral deficiency—none will believe it of the author of the "Task"—nor yet in want of ambition, that convenient solution in similar cases, for he has written to perpetuate his name, and possessed all a poet's sensibility to applause and censure. He was not without ambition, but, as Lady Macbeth would say, "without the illness should attend it." Phrenology alone can furnish the true key to his character, and open out all his peculiarities, all his weaknesses, and all his virtues. His head was much above the average size, his temperament chiefly nervous, the intellectual and moral region predominant, Cautiousness and Conscientiousness very large, while Hope, Self-Esteem, Combative-ness, and Destructiveness were relatively deficient. Such are the simple data from which, joined with other conditions, a hundred phrenologists, possessing the inductive spirit of their science, would infer the same results. But let us turn to his actual history. He studied, or rather dallied over, law for several years, and was in due time called to the bar. On his first attempt to speak

in public he was seized with such excessive trepidation that he could not articulate, and the failure acting on his sensitive system, produced a severe and dangerous nervous affection. This was not an embarrassment which custom could remove, or even greatly modify, but flowed inevitably from his organization, which disposed him to great timidity, self-distrust, and morbid exaggeration of difficulties. The same deep sense of his unworthiness we see at a later period of his life, where he appears before us in the character of a Christian, entangled in the metaphysical dogmas of theology, overwhelmed with a consciousness of guilt, and shuddering at the prospect of eternal reprobation. Painfully impressed with his inability to practice his profession, he soon entirely abandoned it, and sought peace in obscurity. Buried in the gloom of Olney, he lived for many years in violation of physical and mental laws, vainly endeavoring to find employment for his highly gifted mind in constructing farming utensils, superintending a small garden, and rearing rabbits—useful occupations enough as mere relaxation, but altogether inadequate to supply the demands of a mind such as his. Nor was his social intercourse very nicely adapted to his nature. The amiable family of the Unwins, grateful as every friend of the poet must ever feel for their kindness and care, knew very little of his real character, and were much better calculated to nourish his morbid views than to call forth those energies the due exercise of which has enrolled his name with the famous bards of his nation. A long and painful period passed in this retreat, and with the exception of some slight contributions to a hymn-book and an occasional sonnet, nothing indicated the existence of the poet. But he was visited by those better able to understand and appreciate him than his usual acquaintances. To Lady Austen and his charming cousin, the Lady Hesketh, whose refined manners, lively wit, and brilliant intellect aroused his higher powers, we are chiefly indebted, not only for the "Task," but for many of his best productions. To the influence, also, of these attractive qualities of his accomplished relative, which furnished his mind with the healthful excitement it so much needed, and to the mental labor thus superinduced, he in all probability owed the long exemption subsequently enjoyed, from that religious gloom and melancholy which had been fast gathering like night over his entire moral nature.

This admirably exemplifies the great advantage to health of body and mind, of calling forth the latter by presenting its appropriate objects. A few intelligent friends visiting him for a short time, awakened into wholesome activity faculties which were rusting from disuse, or what was even worse, were employed upon the subtleties of theology, which filled his imagination with horrors. The consequence of this restored vigor was one of the most beautiful poems in our language, several excellent fugitive pieces, and the amusing adventures of John Gilpin. This last, as every reader knows, was composed in one of Cowper's darkest moods, and it may be well to call, in passing, attention to this fact, as one of the thousands totally inexplicable upon any other than phrenological principles. It demonstrates the multiplex character of the mind, and shows that the faculty of "Wit" can be in action, suggesting the most ludi-

crous incidents, even while Cautiousness and some other organs are filling the fancy with these frightful creations. But let us turn more particularly to his cranial developments. The perceptive faculties were very strong, indicated in the likenesses more by the depth than breadth of his forehead. Hence his descriptive power, the graphic vigor of which is equal to Thomson's in accuracy, but, in consequence of his smaller propensities, not in warmth of coloring. Comparing him with the author of the "Seasons," whom he somewhat resembles, we agree with Coleridge in thinking the latter the "born poet." There is commonly greater purity of style, if not more depth of thought, in the "Task," but it lacks the fervor and intensity of the "Seasons." Cowper's temperament was finer, and his Causality probably larger. But the Ideality, Language, and affective faculties of Thomson were much superior. Cowper's productions are usually compact, vigorous, and highly polished. They never offend the most cultivated taste, but often delight it, and on the other hand, seldom move the affections. Thomson seizes the attention, holds it in spite of many faults, rivets it upon the subject, carries his reader right onward in the current of a sweeping amplification, and often in a perfect cataract of words; words, however, which frequently, with singular beauty, advance, expand, and enforce the thought. Comparison, in Cowper, was well developed, and Ideality, though by no means a ruling organ, was not deficient. Language, also, was rather large; in accordance with which he was not only an excellent linguist, but, in our humble opinion, his English style is unsurpassed in precision and purity, and combines to a greater degree strength and beauty with a chastened simplicity than that of any writer of the last or present century with whose works we are familiar. Benevolence, which was powerful, together with his small Destructiveness, created that extreme horror of war, however palliated by the necessity of nations, and that almost morbid sensibility to the infliction of pain upon any sentient being, so often manifested in his writings.

"I would not number in my list of friends,  
(Though graced with polished manners and fine sense,  
Yet wanting sensibility,) the man  
Who needlessly sets foot upon a worm."

Veneration and Wonder, equally large and active, disposed him to see signs and tokens and a special providence in the operations of nature, whenever they deviated from common experience. Philosophical solutions of doubtful causes displeased him, and seemed to him profane.

"Forth steps the spruce philosopher, and tells  
Of homogeneal and discordant springs  
And principles; of causes, how they work  
By necessary laws their sure effects;  
Of action and reaction. He has found  
The source of the disease that nature feels,  
And bids the world take heart, and banish fear.  
Thou fool! wilt thy discovery of the cause  
Suspend the effect or heal it?"

Like all men of high intellectual and moral endowment, he was disgusted with the low standard by which society regulates its actions, and he clung to the pleasing belief of eternal justice manifesting its retributive power in partial and particular instances. Like them, too, he was apt, for the want of a philosophy derived from the nature of things, to confound the physical and moral laws. Thus he beheld, in the great fog which covered Europe in 1783, the workings of an offended Deity. Conscientiousness and Cautious-



ness constitute, both from their size and morbid actions, the most striking points of his religious character. They were the greater part of his life in diseased action, and the source of much of his suffering, which was rendered frightfully intense by his very active temperament. His correspondence, especially that part of it relating to his religious experience, presents a painful picture of the unhealthy action of these organs. Nor is the gloom they leave upon the reader's mind in the slightest degree lessened, by reflecting upon the manner in which some of his friends replied to those communications. The editor of those letters attempts, in his preface, to refute the notion, rather prevalent after the publication of Hayley's life of the poet, that religion, or his views of religion, led to his mental aberrations; but, as we think, unsuccessfully. He states the poet's gloom and hypochondria were entirely produced by his having in early life imprudently checked an erysipelatous affection of the face. That his health might have been thus injured, and his mind, in consequence, slightly affected, is not denied. But it can not be received, in the face of more powerful ones, as an adequate cause of Cowper's insanity. That his peculiar notions of religion exercised a most powerful influence over his mind, can not be contested, since he has himself recorded it. Nor will any unprejudiced inquirer hesitate to acknowledge, after weighing all the circumstances of the case, that that influence was frightfully disastrous. Let us, then, remember his organization—the predominant nervous temperament, the small Hope, moderate Self-Esteem, large Cautiousness and Conscientiousness; and it will at once be conceded that anything calculated to stimulate unduly the larger organs, and encumber the weaker, could not fail to be extremely pernicious. Now, one of the capital points of belief of the sect to which he was attached, is that of the "elect," and the comparative uselessness of good works to secure salvation. One of this persuasion, with a large endowment of Self-Esteem and Hope, will be very apt to think himself one of the chosen, even though his actual vices would make him appear, in the eyes of all others, utterly unworthy of the selection. And on the other hand, one of these same organs small, and believing thus, would, notwithstanding his whole life might have been marked by the severe practice of the higher virtues, fear, in his desponding moments, that he was destined to hopeless punishment. The latter was Cowper's case. But to show more clearly the influence of such views upon one of his organization, let us listen to himself.

TO THE REV. MR. NEWTON.

"MY DEAR FRIEND—My device was intended to represent, not my own heart, but the heart of a Christian, mourning and yet rejoicing, pierced with thorns yet wreathed about with roses. I have the thorn without the rose. My brier is a wintry one, the flowers are withered, but the thorn remains."

Again, some months later :

"I have been lately more dejected than usual ; more harassed by dreams in the night, and more deeply poisoned by them on the following day. I know not what is portended by an alteration for the worse, after *eleven years of misery*."

The eleven years here, makes the time during which he believed himself hopelessly doomed to

future punishment; and thus he continues several years after :

"Adam's approach to the tree of life, after he had sinned, was not more effectually prohibited by the flaming sword, that turned every way, than mine to its great antitype has been now almost *thirteen years*, a short interval of two or three days, which passed about this time twelvemonth, alone excepted. For what reason it is that I am thus long excluded, if I am ever again to be admitted, is known to God only. I can say but this, that if he is still my father, this paternal severity has toward me been such as that I have reason to account it unexampled. \* \* \* If the ladder of Christian experience reaches, as I suppose it does, to the very presence of God, it has nevertheless its foot in the abyss. And if Paul stood, as no doubt he did, on the topmost round of it, I have been standing, and still stand, on the lowest, in this thirteenth year that has passed since I descended. In such a situation of mind, encompassed by the midnight of absolute despair, and a thousand times filled with unspeakable horror, I first commenced author."

In this same letter he alludes to a fear expressed by some of his religious friends—that he might be injured by the gayety of some of the intelligent acquaintances who surrounded him !

"At present, however, I have no connections at which either you, I trust, or any who love me and wish me well, have occasion to conceive alarm. \* \* \* I do not know that there is among them a single person from whom I am likely to catch *contamination*."

A month later, he writes in the same strain of hopelessness :

"The dealings of God with me are to myself utterly unintelligible. More than a twelvemonth has passed since I began to hope that having walked the whole breadth of the bottom of this Red Sea, I was beginning to climb the opposite shore, and I prepared to sing the song of Moses. But I have been disappointed; those hopes have been blasted; those comforts have been wrested from me. I could not be so duped, even by the arch enemy himself, as to be made to question the Divine nature of them; but I have been made to believe that God gave them to me in derision, and took them away in vengeance."

A long letter follows, of exculpation from certain charges of living *too gay a life*, in which he anxiously assures his friend that riding out with Mrs. Unwin in the carriage and company of Lady Hesketh, has not led him into the *dissipation* his friends had feared. There can be but one feeling experienced by every sane mind toward those who would thus have deprived the unhappy poet of the little pleasure within his reach, and that is unutterable disgust.

Our space admits of no more extracts from that painful correspondence, nor do we suppose more to be necessary to convince the reader that whatever happiness others may have found in the tenets he cherished, to Cowper they brought nothing but gloom and misery.

Phrenologists perpetually urge divines, who possess peculiar opportunities for applying its benefits, to study the only true science of mind. Suppose the Rev. Mr. Newton, the poet's friend and spiritual counselor, could have been thus enlightened, and consequently been able to detect the peculiarities of Cowper's organization, its excesses and defects, would he have responded as he did to those gloomy, morbid, hopeless letters? When the poet's fears at length extended even unto the horrid apprehension of eternal punishment—when his overwrought Conscientiousness magnified his venial offenses into crimes too deep

for the infinite mercy of Heaven—could any divine acquainted, as every divine ought to be, with the difference between healthy and diseased manifestations, have balanced—according to all the cold niceties of that merciless creed, which is the offspring of an exterminating spirit, savoring much more of man's destructiveness than of the even-handed justice of God—all the probabilities and improbabilities of such a destiny for his friend, and that friend one who had never injured a human being—no, not a particle of organized matter—one who would not have doomed a Nero or a Caligula to the fate which, with so much self-abasement, he dreaded for himself? Would he have played and tampered with those insane horrors, instead of appealing to that intellect which, even in detailing them, evinced its strength, and to that sense of justice, never blind nor without charity, but when beholding his own frailties—instead of demonstrating, by a force of reason which his unhappy friend could not have resisted, the total impossibility of his ever suffering the frightful punishment he so much feared, but which, in the whole course of his sinless life, he could not have incurred? But the Rev. Mr. Newton was without light; the language which the Author of man has impressed upon the dome of thought had not then been interpreted aright, and the inner mysteries of the sanctuary were yet unsolved.

The melancholy poet, but too prone to observe the darker shades of life, required society the opposite to that which Olney or his religious associations furnished. And the attentive reader of his history can not fail to discover, in the salutary effects which ever followed his occasional intercourse with strong and healthy minds, the absurdity of that philosophy which, by a species of homeopathic treatment, would cure with what created the disease—would substitute the base for the antidote—and attempt to dissipate the mists by extinguishing the sun.

During the five or more years when he was engaged upon the translation of Homer, his health was unusually sound, and his mind proportionately vigorous; but after that work was completed, and all proper excitement withdrawn from his faculties, he unwisely returned again to theological mysticism. His intellect began to wander, and once more became thoroughly overcast; but now, unfortunately, with clouds and thick darkness no more to be completely dispelled, and whence he at last emerged, the dim phantom of himself, with his physical energies utterly sapped, his mind emasculate and shattered—the unhappy victim of religious mania.

[TO BE CONTINUED.]

THE HUMAN BRAIN AND THE PURSE.—A man is but a silly fellow who thinks his purse will win him a bride of sense; for an empty purse is so much better than an *empty brain*, that the lady must be equally silly who would trust herself in his keeping.

A *true woman* will be more captivated by the visible proportions of life and activity in a gentleman than by an invisible pocket-book.

Away, then, with the absurd theory that a lady is content with *little wit and much money*. It is sufficient to say that where one is partially satisfied, one hundred would be miserable, and perhaps deservedly so, if they dared to be so *misguided*.



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

WHEN you study this subject with a view to practice, you will find that the principles which I laid down in the fourth Lecture are of great importance as guides—namely, that each organ of the body has received a definite constitution, and that health is the result of the harmonious and favorable action of the whole. Hence it is not sufficient to provide merely airy bed-rooms for children, if at the same time the means of cleanliness be neglected, or their brains be over-exerted in attending too many classes, and learning too many tasks. The delicate brain of youth demands frequent repose. In short, a practical knowledge of the laws of the human constitution is highly conducive to the successful rearing of children; and the heart-rending desolation of parents, when they see the dearest objects of their affections successively torn from them by death, should be viewed as the chastisement of ignorance or negligence alone, and not as proofs of the world being constituted unfavorably for the production of human enjoyment. In this matter, however, parents should not look to *their own* happiness merely; they are under solemn obligations to the children whom they bring into the world. Improper treatment in infancy and childhood, at which period the body grows rapidly, is productive of effects far more prejudicial and permanent than at any subsequent age;\* and assuredly those parents are not guiltless who willfully keep themselves in ignorance of the organic laws, or, knowing these, refrain from acting in accordance with them in the rearing of their children. The latter have a positive claim (which no parent of right feeling will disregard or deny) on those who have brought them into existence, that they shall do all in their power to render it agreeable.

Perhaps some may think that the importance of obedience to the organic laws has been insisted on more than the subject required. Such an idea is natural enough, considering that an exposition of these laws forms no part of ordinary education, and that obedience to them is enjoined by no human authority. There is no trace of them in the statute-book, none in the catechisms issued by authority of the Church; and you rarely, if ever, hear them mentioned as laws of God, by his servants who teach his will from the pulpit. Nay, even the general tongue of society, which allows few subjects to escape remark, is silent with regard to them. Hence, it is probable that the importance of obeying the organic laws may to some appear to be over-estimated in these Lectures. But the universal silence which prevails in society has its source in ignorance. Physiology is still unknown to nineteen twentieths even of educated persons, and to the mass it is a complete *terra incognita*. Even by medical men it is little studied as a practical science, and the idea of its beneficial application as a guide to human conduct in general, is only now beginning to engage their attention. If to all this we add, that until Phrenology was discovered, the dependence of mental talents and dispositions on cerebral development was scarcely even suspected—and that belief in this truth is still far from being universal—the silence which prevails with respect to the organic laws, and neglect of them in practice, will not seem unaccountable.

On this subject I would observe, that there is a vast difference between the uncertain and the unascertained. It is now universally admitted, that all the movements of matter are regulated; and that they are never uncertain, although the laws which they observe may, in some instances, be unascertained. The revolutions of the planets can be predicted, while those of some of the comets are still unknown; but no philosopher imagines that the latter are uncertain. The minut-

est drop of water that descends the mighty fall of Niagara is regulated in all its movements by definite laws, whether it rise in mist and float in the atmosphere to distant regions, there to descend as rain; or be absorbed by a neighboring shrub, and reappear as an atom in a blossom adorning the Canadian shore; or be drunk up by a living creature and mingle with its blood; or become a portion of an oak, which at a future time shall career on the ocean. Nothing can be less ascertained, or probably less ascertainable by mortal study, than the revolutions of such an atom; but every philosopher, without a moment's hesitation, will concede that not one of them is uncertain.\* The first element of a philosophic understanding is the capacity of extending the same conviction to the events evolved in every department of nature. A man who sees disease occurring in youth or middle age, and whose mind is not capable of perceiving that it is the result of imperfect or excessive action in some vital organ, and that imperfect or excessive action is just another name for deviation from the proper healthy state of that organ, is not capable of reasoning. It may be true that, in many instances, our knowledge is so imperfect, that we are unable to discover the chain of connection between the disease and its organic cause; but, nevertheless, he is no philosopher who doubts that such a connection exists, and that the discovery of it is presented as an important practical problem to the human understanding to solve.

One cause of the obscurity that prevails on this subject in the minds of persons not medically educated, is ignorance of the structure and functions of the body; and another is, that diseases appear under two very distinct forms—structural and functional; only the former of which is considered by common observers to constitute a proper malady. If an arrow be shot into the eye there is derangement of structure, and the most determined opponent of the natural laws will at once admit the connection between the blindness which ensues, and the lesion of the organ. But if a watchmaker or an optical instrument-maker, by long-continued and excessive exertion of the eye, have become blind, the disease is called functional; because the function, from being over-stimulated, is impaired; but frequently no alteration of structure can be perceived. No philosophic physiologist, however, doubts that there is, in the structure, a change corresponding to the functional derangement, although human observation can not detect it. He never says that it is nonsense to assert that the patient has become blind in consequence of infringement of the organic laws. It is one of these laws that the function of the eye shall be exercised moderately, and it is a breach of that law to strain it to excess.

The same principle applies to a great number of diseases occurring under the organic laws. Imperfections in the tone, structure, or proportions of certain organs may exist at birth, so hidden by their situation, or so slight as not to be readily perceptible, but not on that account the less real and important; or deviations may be made gradually and imperceptibly from the proper and healthy standards of exercise; and from one or other of these causes, disease may invade the constitution. Religious persons term disease occurring in this manner a dispensation of God's providence; the careless name it an unaccountable event; but the philosophic physician invariably views it as the result of imperfect or excessive action of some organ or another; and he never doubts that it has been caused by deviations from the laws of the animal economy. The objection that the doctrine of the organic laws which I have been inculcating is unsound, because diseases come and go, without uneducated persons being able to trace their causes, has not a shadow of philosophy to support it. I may err in my exposition of these laws, but I hope I do not err in stating that neither disease nor death, in early or middle life, can take place under the ordinary administrations of Providence, except when these laws have been infringed.

My reason for insisting so largely on this subject is a profound conviction of the importance of the organic laws. They are fundamenta-

\* The principles which should guide parents in the treatment of children are stated and enforced in Dr. A. Combe's work on the Physiological and Moral Treatment of Infancy.

\* I owe this forcible illustration to Dr. Chalmers, having first heard it in one of his lectures.



to happiness; that is, the consequences of errors in regard to them can not be compensated for or removed by any other means than obedience. I daily see melancholy results of inattention to their dictates. When you observe the husband, in youth or middle age, removed by death from the partner of his love, and the other dear objects of his affections; or when you see the mother at a similar age torn from her infant children, her heart bleeding at the thought of leaving them in the hand of the stranger while they most need her maternal care, the cause of the calamity is either that the dying parent inherited a defective constitution in consequence of disobedience by his ancestors to the organic laws, or that he himself has infringed them grievously.

Again, if we see the lovely infant snatched from the mother's bosom by the hand of death, while it caused every affection of her mind to thrill with joy, and fed her hopes with the fondest and brightest visions of its future talent, virtue, and happiness, let us trace the cause, and we shall find that the organic laws have been infringed. If you see an aged man walking with heavy step and deeply dejected mien, the nearest follower after a bier adorned with white, it is a father carrying to the grave his first-born son, the hope and stay of his life, torn from him in the full bloom of manhood, when already he had eased the hoary head of half its load of care. The cause of this scene also is infringement of the organic laws.

Or open the door of some family parlor, where we expect to meet with peace and joy, blessing and endearment, as the natural accompaniments of domestic life, and see discord, passion, disappointment, and every feeling that embitters existence, depicted on the countenances of the inmates. The cause is still infringement of the organic laws. Two persons have married whose brains differ so widely, that there is not only no natural sympathy between them, but absolute contradiction in their dispositions. This discord might have been read in their brains before they were united for life.

Look on still another scene. You may observe several persons of each sex, in middle life, gravely sitting in anxious deliberation. They are the respectable members of a numerous family, holding consultation on the measures to be adopted in consequence of one of their number having become insane, or having given himself up irreclaimably to drunkenness, or to some worse species of immorality. Their feelings are deeply wounded, their understandings are perplexed, and they know not what to do. The cause is still the same; the unfortunate object of their solicitude has inherited an ill-constituted brain; it has yielded to some exciting cause, and he has lost his reason; or he has given way to a headlong appetite for intoxicating liquors, in consequence of one or other of his parents, or some one of their stock, having labored under a similar influence; and it has now become an actual disease. The organic laws have been infringed; and this scene also is the form in which the Creator indicates to his creatures that his laws have been transgressed. If you make a catalogue of human miseries, and inquire how many of them spring directly or indirectly from infringement of the organic laws, you will be astonished at its extent.

If, therefore, we desire to diminish this class of calamities, we must study and obey the organic laws. As these laws operate independently of all others, we may manifest the piety of angels, and yet suffer if we neglect them. If there be any remedy on earth for this class of evils, it is obedience to the laws of our constitution, and this alone. If, then, these laws be fundamental—if the consequences of disobeying them be so formidable, and if escape be so impossible, you will forgive the anxiety with which I have endeavored to expound them.

I might draw pictures the converse of all that I have here represented, and show you health, long life, happiness, and prosperity, as the rewards of obeying these and the other natural laws, and I should still be justified by philosophy; but the principle, if admitted, will carry home these counter results to your own understandings. I beg permission further to remark, that all philosophy and theology which have been propounded by men ignorant of these laws, may be expected to be imperfect; and that, therefore, we arrogate no undue superiority

in refusing to yield the convictions of our own judgments to the dictates of such guides, who had not sufficient data on which to found their opinions. The events of human life, viewed through the medium of their principles, and of the philosophy which I am now expounding, must appear in very different lights. In their eyes many events appear inscrutable, which to us are clear. According to our view, an all-wise and beneficent Creator has bestowed on us, the highest of his terrestrial creatures, the gift of reason, and has arranged the whole world as a theater for its exercise. He has placed before us examples without number, of his power, wisdom, and goodness; prescribed laws to us in external nature, and in our own constitutions; and left us to apply our faculties to study and act in harmony with them, and then to live and be happy; or to neglect them and to suffer. Each of you will approve of that system which appears to be founded in truth, and to tend most to the glory of God. I ask no man to yield his conscience and his understanding to my opinions; but only solicit liberty to announce what to myself appears to be true, that it may be received or rejected according to its merits.

In concluding, it is proper to add one observation. Mankind have lived so long without becoming acquainted with the organic laws, and have, in consequence, so extensively transgressed them, that there are few individuals in civilized society who do not bear in their persons, to a greater or less extent, imperfections derived from this source. It is impossible, therefore, even for the most anxious disciples of the new doctrine, all at once to yield perfect obedience to these laws. If none were to marry in whose family stock, and in whose individual person, any traces of serious departures from the organic laws were to be found, the civilized world would become a desert. The return to obedience must be gradual, and the accomplishment of it the result of time. After these laws are unfolded to a man's discernment, he is not guiltless if he disregard them, and commit flagrant violations of their dictates. We are all bound, if we believe them to be instituted by God, to obey them as far as is in our power; but we can not command all external circumstances. We are bound to do the best we can; and this, although not all that could be desired, is often much; nor shall we ever miss an adequate reward, even for our imperfect obedience.

It is deeply mysterious that man should have been so formed as to err for thousands of years through ignorance of his own constitution and the laws under which he suffers or enjoys; but it is equally mysterious that the globe itself underwent the successive revolutions revealed by geology, destroying myriads of living creatures, and extinguishing whole races of beings before it attained its present state! It is equally mysterious, also, why the earth presents such striking inequalities of soil and climate—in some regions so beautiful, so delightful, so prolific; in others so dreary, sterile, and depressing! It is equally mysterious that men have been created mortal creatures, living, even at the best, but for a season on the earth, and then yielding their places to successors, whose tenures will be as brief as their own. These are mysteries which reason can not penetrate, and for which fancy can not account; but they all relate, not to our conduct here, but to the will of God in the creation of the universe. Although we can not unravel the counsels of the Omnipotent, this is no reason why we should not study and obey his laws. What he has presented to us we are bound to accept with gratitude at his hand as a gift; but in using it, we are called on to exercise our reason, the noblest of his boons; and we may rest assured that no impenetrable darkness will hang over the path of our duty when we shall have fairly opened our eyes and our understandings to the study of his works. There is no difficulty in believing that man, having received reason, was intended to use it—that, by neglecting to do so, he has suffered evils—and that, when he shall duly employ it, his miseries will diminish; and this is all that I am now teaching. It may be inexplicable why we should not earlier have gone into the road that leads to happiness; but let us not hesitate to enter it now, if we see it fairly open before us.

[CONTINUED ON PAGE FIFTY-NINE.]



## TALK WITH READERS.

A SUBSCRIBER, E. W. T., asks certain questions which we answer as follows:

Circus riders and acrobats may have the organ of Weight originally no better developed than thousands of others who have not been led by some accident to adopt a profession in which, balancing is required. So thousands, who are not musicians, have the organ of Tune as large as many who have been trained in music. It is the training of the faculty of Weight, along with the muscle, which gives them skill. And the musician is obliged to train his muscle to act in obedience to his will in order to manipulate the instrument successfully; so that it is in music the cultivation of muscle as well as of the mind, just as it is in other instances the cultivation of the muscle in conjunction with the faculty of Weight. A man with good mechanical talent may not have the intellectual mechanical training requisite to understand all the laws of mechanism, though he will have good ideas respecting it; but if he have the intellectual culture and mental practice, still he is not a thorough mechanic until he has had such experience in the use of tools as to train his muscles to act in obedience to that mechanical mind; then, and not till then, is he fully a mechanic. Most men have a majority of their physical powers in a state of non-education. The billiard-player exercises his muscle, in conjunction with his mind, in a particular manner; the quoit-pitcher, the rider, the mechanic, the musician—all require different and specific kinds of muscular training in order to success, but the mind needs culture and training with the muscle. Persons who perform so much at the circus, doubtless have a good muscular organization to start with, or they would not be led to try their skill, or they would not have succeeded sufficiently to start with to encourage them to proceed. Then the culture, added to the natural endowment, gives the splendid development we see often in those persons. We doubt whether the average of young men could, by any amount of training, equal most of those who perform in public, though they might be cultivated to a very considerable degree of perfection.

It is not all who have equal mechanical culture who are equally skillful, and so of everything else. Some persons have not an original constitution adapting them to a high degree of muscular development. Such persons could be improved, just as small heads could be increased in size, or weak vital organs improved by proper means; still, there is a genius of muscle as well as of mind, and doubtless Blondin, and most of the distinguished performers in gymnastics, are endowed by nature with an aptitude not only muscular, but mental, in that which they excel. But they owe as much, doubtless, to culture as to nature for their high success. Few persons in this world are properly educated in anything, and we shall never know what are the possibilities of humanity till we find in one person as fine an organization in the various parts of the body as any of those parts have ever been represented by one individual. And when we find in our model man every mental organ as highly and perfectly developed as each of them has ever been devel-

oped in any specimens of the human race, and then all these qualities, bodily and mental, educated as well as each has ever been trained; and we ought to add, all this training done under influences as perfect as human nature can give, we shall know what the term human nature means; then, and not till then, shall we understand what are the possibilities of human organism and function.

## INJURIES OF SPINAL CORD.

A few days ago an express cartman, named Lyons, fell from his cart on his head, and by the fall his neck was so bent that the spinal marrow was injured, and now the poor man lies with his whole body, save only his head, motionless and insensible. His recovery is of course impossible.

Just one year ago a young man named Wilson, while riding upon a load of hay, at Hampton Village, met with a similar accident, by falling upon his head and injuring the spinal chord. Since then he has been lying upon his back, without the least sensation in any of his limbs, and wasting away to a skeleton. His appetite is good and his faculties not in the least impaired; but with the exception of the upper part of his body, he has been a *dead man* ever since August last. It is supposed that if his body were twisted, or raised from its recumbent position in the least, death would be instantaneous with him.—*Canada Paper.*

## R. N. RICE.

## PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.

[Dictated to a short-hand reporter without any knowledge of the name or business of the subject.]

You have inherited your physiology from your mother, also the general tone and quality of your mind and character. If you live temperately you will live to be old. I mean that you should do six days' work in the week, properly divided, then eat regularly of healthful food, avoiding excesses in channels ordinarily attending intemperance. In this fast age, men are as apt to be intemperate in over much brain-work as in other respects. You are organized to last, to labor, and to endure, and if you live as you should, you ought to attain your eightieth year, and not only so, but carry your youthfulness with you into the valley.

You are one of the most independent of men; when you want anything done you fall back on yourself, and that which you can do alone you never ask any one to do for you. You are ambitious, and your ambition, courage, independence, and firmness work together. You always expect to triumph, to come out ahead, to do what you seek to do. Your blows are given with a peculiar energy, and your efforts are steady and stanch. You have large Combativeness and Destructiveness, which tend to give you uncommon force, courage, thoroughness, and spirit. You have always been a kind of torpedo; when struck, you strike back; it is a kind of generic recoil. People generally clear the track when they hear your whistle; you are naturally an "express train," and among men you are disposed to take responsibility. You will not tolerate dictation. You can be persuaded to do anything that an honest man may do, but you can not be driven an inch if you know it. You

would go backward over Niagara Falls before you would be driven forward against your ideas of right and propriety.

You are very friendly, have sociability and warmth, and whole-hearted people become attached to you. Toward your friends you are remarkably liberal; you like to carve, and have a long table full of clever fellows under your own roof; and none entertain their friends with more breadth of hospitality than you. You should avoid social dissipation; in other words, do not let your friends lead you away into bad habits.

You love home, and it would be your pleasure and pride to have as good a home as you could afford. Your idea of being rich has always in the foreground a fine mansion, with everything to make it pleasant and desirable—the wife and children, an elegant library, a fine garden, all come in to fill up the picture.

You are known for the desire to keep your word, to do as you agree, and to be just and thorough in your business transactions; in other words, you belong to the honest and punctual class of men. You sometimes show selfishness, and anger, and passion; but men never find you doing that which is mean, base, or dishonest. Your Veneration is too small; you need more of the religious element to give you a better balance of mind, more elevation of feeling, more of the sense of another life, and of a common Father. As you become older, and your business ambition shall be gratified, and your feelings become less strong, your religious disposition will increase in strength. You are more honest than pious; your prayers are short, and if you had a week to make you would be liable to forget the Sunday. You have less respect for religion and sacred institutions than you have for your word, honor, and duty. If you were to be placed where your sympathy was called upon, it would respond readily. Men call you generous, liberal, neighborly, disposed to accommodate, and lend a hand; this you do with a kind, friendly magnanimity which makes the favors bestowed grateful to those who receive them.

You are known intellectually for a clear, distinct, and vigorous mind; you grasp knowledge as by intuition. You are not obliged to wait for slow, logical methods to work out results, but you seem to grasp the truth and make it your own, though it may be surrounded with bushels of chaff. You judge character accurately. You have hardly made a mistake in ten years in estimating the disposition, capacity, and moral qualities of men. You know where to put each individual. You select men at sight who can do certain work and do it well. You have fair mechanical talent, but you can plan better than work, oversee better than execute. You can get more work done in a given time than almost anybody else, because you are right among the men and in the thickest of the business. Your word is electrical upon their efforts. You control men easily. You could go on ship-board, among the sailors, and make every man know his duty and do it.

You talk with considerable readiness, though your vocabulary is not large. You have a clear mind. You come to conclusions quickly, and are generally correct; consequently you are able to tell your thoughts with promptness, that makes





PORTRAIT OF R. N. RICE, SUP'T. MICHIGAN CENTRAL R.R.

people think you talk easily; but you frequently feel at a loss for just the word, and hesitate, unless it is about something with which you are very familiar. You carry just the word, and hesitate, unless it is about something with which you are very familiar. You carry more business in your mind than most men. You allow but little to escape your memory or judgment.

You should encourage more suavity, reverence, and spirituality of mind. Cultivate also Imitation, a copying, conformatory disposition, and keep your hand on your mental "brake." You are apt to go too fast, especially on the down grades, and if you were a conductor or engineer on a road, would get ahead of time. You always want your watch fast, and desire to live up to it.

Your strong qualities are these: power of will, independence, desire to triumph, courage, force, thoroughness, strong social feeling, respect for the truth, and good common sense.

#### BIOGRAPHY.\*

The unobtrusive walks of business life not unfrequently present instances of rapid development, of high attainment, and of resistless energy, which do not suffer in comparison with the more ambitious and demonstrative successes of the bar and the forum. Such an instance is furnished in the person of the present Superintendent of the Michigan Central Railway.

R. N. Rice, Esq., was born in Boston, on the 30th of May, 1814. He received his education in that city, and very early began to fit himself for commercial pursuits. He commenced mercantile business upon coming of age, and prosecuted it until the year 1844, when he entered the employ-

ment of the Fitchburg Railway, in which he continued until September, 1846, when he entered the service of the Michigan Central Railway Company as cashier. Mr. Rice arrived at Detroit, and entered upon the active discharge of his duties in November, 1846, and the best and simplest mode of referring to the manner in which he acquitted himself of his trust, is to state the fact that he has since held every general office in the immediate management of the Road, culminating his brilliant and useful career by unanimous election as general superintendent of one of the most important railways in the Union, and one which under his management has no superior.

It is needless to say that to attain and sustain himself in this position, Mr. Rice has put forth unwearied industry, has displayed the most indomitable energy, and the highest order of executive and administrative talent. These follow by necessary implication in the minds of all persons familiar with the management of railways.

The cause of surprise, in the case of Mr. Rice, is the unusual adaptation with which, having been trained to different pursuits, he seized upon and coped with the formidable features of a business, the intricacy of the details of which are deemed to require a long course of discipline, a studious preparation, and wide elemental attainments; the wonder that a general business man should attain eminence and achieve success in a sphere so widely different from that of his early pursuits, is enhanced by the rapid brilliancy with which that success was attained. From the quiet of the counting-room, and the management of a few clerks, to pass to the control of an army of men, and the executive disposition of a gigantic enterprise, comprising devious and often discordant features, furnishes a type of intrinsic powers

as rare as it is surprising, the development of which, in the case of Mr. Rice, was accidental.

To the rare qualities which have been enumerated above, the subject of this brief notice unites the highest benevolence, the widest liberality, and the most frank, cordial, and popular manners. He possesses the quality of being able to give a denial, which his firmness and judgment often require him to do, or of communicating an unpleasant fact in a manner which softens the office and reconciles the object of it. Hence, while he has fulfilled his duties to the corporation with the most punctilious regard, he has enjoyed the confidence, respect, and gratitude not only of the traveling public, but also of the community and of all parties controlling the practical interests of the vast region of country which is tributary to the railway, as a thoroughfare of transit, and of transportation to and fro. This fact, though silent and unobtrusive, has been of incalculable benefit to the corporation in an almost entire immunity from those numerous and annoying vexations which are so often incident to the relation occupied by a heavy corporation to the public at large and to the classes which are brought in daily contact with its general management and its endless details. He possesses an extraordinary clearness of apprehension in regard to the running of trains, almost instinctively discovering the correct and best method of accommodating their movements to the changing circumstances which occur, so as to meet every exigency with perfect safety and success. To this pre-eminent ability is doubtless to be attributed the almost entire absence of those accidents so much dreaded by the traveler—the time-tables, from the commencement, having been made up *entirely by himself*.

To a character of the most stainless rectitude and morality, Mr. Rice unites the highest order of social qualities and faculties of wit and colloquial advantages, which gild and enrich the circle of private life during those short and rare periods which a sleepless and inflexible industry permit him to enjoy. The onerous and perplexing cares which are incident to his responsible and exciting position are cast off at the threshold, and are never allowed, even by the shade of a thoughtful brow and a preoccupied manner, to disturb the quiet serenity of his own house or of the fireside of his friends. For aught that appears to him, he might well be looked upon at such moments as one whose first and favorite study was to make himself the joyous, congenial, and pleasant companion of a vacant hour.

He is an attached and affectionate husband, a faithful and generous son, a firm and devoted friend—never happier than when surrounded by the objects of his love and esteem.

Many pages might be well filled with details and with generalities which would serve more fully to illustrate the qualities of the man, by which he has secured high success; but the limits of this brief notice will not permit its dilation beyond a bare reference to those characteristics and facts which are intended to give to the public the merest outline by which they may judge of the man, so thoroughly and widely known to the parties interested in the great enterprise, the daily administration of which rests upon his shoulders.

\* Copied by permission from Appleton's *Railway Guide*.



## C. C. TRACY.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.

This gentleman has a most marked and extraordinary organization, as will readily be seen by reference to the portrait. His temperament is strong and enduring, indicating health, vigorous ancestry, and long life. His head is remarkably high and comparatively narrow, and it is also very long from the root of the nose to the back of the head. His social organs, as a class, are well developed, particularly his Parental Love, Inhabitativeness, and Friendship, which are very large; hence he is able to call out the affection and friendship of others, especially of children. Another prominent peculiarity, and one which signals him in his power to exert influence, is the large development of Cautiousness, Approbativeness, Self-Esteem, Firmness, and Conscientiousness, which give enormous elevation about the crown, almost directly over the ears. He is a man of considerable prudence, is ambitious to be known and valued, and can awaken the ambition of others and keep it active. He has also pride, Self-Esteem, and power to govern and control. There are few persons who sway so positive, absolute, and ruling a power as he. His very large Firmness renders him positive in his will and determined in his purposes, while his Self-Esteem and Combativeness, joined to Firmness, impart a spirit of self-reliance and self-possession which never forsakes him. He is just, upright, and stern in his integrity. He is rather hopeful, not extra believing, but frank, open-hearted, and candid. He has respect for things sacred, is naturally religious in his tone of mind, but by no means superstitious.

He has hardly faith enough. He is pre-eminently a man who believes in works of justice and mercy, patient perseverance, and in holding out to the end. His Benevolence is very large; it amounts almost to a deformity in the head. No artist, not a phrenologist, would be willing to paint that part of his head as large as it is; and every person, not a phrenologist, would regard it as a drawback upon the symmetry of his head, as indeed it really is.

There are few men who have so controlling an element of sympathy, joined to so much self-reliance, courage, force, and firmness. He possesses a lion-like force and earnestness and courage, along with uncommon gentleness and sympathy, which such excessive Benevolence and Parental Love impart.

Another extraordinary development is the organ of Human Nature, situated between Comparison and Benevolence, on the middle line of the head. This extraordinary power to judge of character and understand motive aids him in governing and controlling children and others. Such a mind can bring order out of chaos—can reduce to subordination the most restless and disorderly persons, as in a school, a public assembly, or among large gangs of workmen. He can make people afraid of him without inspiring in them anything of bitterness or hatred: they love him, and yet fear to offend and disobey him.

His intellect shows good practical talent, great power of analysis, good memory of particulars and details, and especially a good memory of



PORTRAIT OF C. C. TRACY, SEC'Y. CHILDREN'S AID SOCIETY.

ideas. He has good mechanical talent; enjoys mirth and amusement, imitates well, has good talking talent, excellent powers of description, and uncommon ability to impress people with whom he converses with the truth and importance of that which he says, and generally obtains implicit belief, trust, and confidence.

He needs more love of gain, and more policy. He inclines to live and labor for others more than for himself; and though he has strong sympathy, and is placed in positions which tend to try his sympathy, his patience, and his endurance, yet he is so positive in his feelings, that his duties wear upon him less than similar ones would upon almost anybody else.

## BIOGRAPHY.

CALEB CLAFLIN TRACY was born in Chazy, Clinton County, N. Y., Aug. 20th, 1809, of an old New England stock of skillful mechanics.

He himself was first a farmer, and afterward became a mechanic, working in cabinet-making and piano-forte manufacturing and carpentry. During all his labors at his trade he took a great interest in children, and connected himself with the Sunday schools of New York city, where he showed much tact and ingenuity in his efforts. At length, Mr. C. L. Brace, Secretary of the Children's Aid Society, who was desirous of opening a lodging-house for street children and news-boys, hearing of his success with children, induced him to take the superintendence of this benevolent institution.

His mechanical ingenuity at once came in play in the arrangements and plan of the simple rooms for these poor boys.

The following is the account by Mr. Brace of the working of this institution the first year:

"The upper story of the *Sun* buildings, corner of Fulton and Nassau streets, was taken for the purpose; one part fitted up for a bed-room, with accommodation for about ninety boys; the rest as bath-room, office-room for the superintendent, and school-room. The latter was furnished with seats and desks, given us by the Public School Society from their old furniture. A library, and numerous maps and prints were subsequently presented by various donors. Lodgings were let for six cents a night; the whole was placed under the charge of a superintendent, Mr. C. C. Tracy, to whose good judgment and patient kindness is due the great influence since acquired over the boys and their manifest improvement. At the first opening of the lodging-house it was made the condition of lodging that every boy should take a bath. To this there was some reluctance. Now it is prized as a privilege. Great difficulty was found in the beginning to keep the lads in order, or getting them into classes for the evening school. At certain times the effort was most discouraging, and it seemed useless to try further. But at length, patience, kindness, and good sense prevailed. Mr. Tracy began to get a certain influence. The boys were cleaner, more respectful, and, at least in the rooms, more decent in language. He attended to their bodily ailments; he helped them sometimes (though rarely) when unlucky with their papers, and above all, he brought continuously and carefully to bear on them the strongest conscientious and religious motives.

"To promote economy, he contrived a table in which each boy should have his own money-box



numbered, where his earnings could be deposited; and then, before a general meeting of them, he laid the proposition to close the 'bank,' as it was called, for a certain length of time. It was carried, and the opening of it at the end of the time (two months) astonished the boys with the amount of deposits accumulated. The money was, most of it, usefully spent for clothes for the winter. This has given the first taste of the pleasure of saving.

"As a check to gambling, the game of checkers was introduced with much success, serving to exercise, harmlessly, that incessant mental activity and love of venture peculiar to the class.

"The library has been used by a considerable number, and what is significant, the most instructive books, with experiences of real life, have been the most popular.

"There have been 6,872 'lodgers at the rooms during the year, and 408 different boys. The usual number of lodgers is from 25 to 40. Many come in the evenings who sleep in their homes. The result of it all is very happy. The news-boys are certainly not now 'model little boys,' but they are greatly changed from their condition when we first knew them. They come regularly to our evening school, and the informal religious meeting on Sunday evenings. They wear clean shirts and clean clothes. Gambling and drinking have been much left off by them. Their language and behavior, though of course never to be put into the formalities of better trained children, is respectable. A number have been started in other branches of business. They are more saving, and industrious, and cleanly, and some of them appear to have felt the genial religious influence, which, without technicality of formalism, it has been endeavored to bring about them."

The following extracts from Mr. Tracy's diary will show what the material is with which this benevolent man had to deal:

"Aug. 27, Sunday, P.M.—Passing the *Tribune* office to-day, I saw eight or ten news-boys sitting in the hand-cart and standing around it, all very cosily engaged in conversation. Most of these boys have slept at the lodging-house quite regularly until within the last three or four weeks, and as I came near them they appeared quite restless; but seeing the opportunity too good to be lost, I opened upon them pleasantly by asking a few questions. When I asked where they slept now, one keen little fellow, in a half joking manner, replied, 'We have become retired snoozers now, but somebody has stole our box, and now I don't know what we'll do.' I reasoned with them about the course they were pursuing—stealing papers, picking other boys' pockets, beating and otherwise compelling strangers to yield to their unjust demands, sleeping out, etc. 'It is all wrong, and I have determined to stop it at once. Those who have homes must go to them, and those who have none must find one. I intend,' said I, 'to notify personally every boy before I begin, and then he must not be surprised if at any time, day or night, he is arrested and sent to the House of Refuge.' This lecture was given in a low tone, so as not to attract the attention of others, but still an occasional passer-by would stop to listen; if it was a boy, he soon got a hint, such as, 'Do you want anything?' accompanied with a look and gesture that satisfied him that he had better

leave. A man who inquired, 'What is the matter here?' was told by one of the boys: 'Oh, nothin': sir, he (meaning me) is only a street-preacher.'

"*Evening.*—Four of the ringleaders came in here for lodging this evening, and as one of them was getting into bed, said: 'Ah! Mr. Tracy, this is a little nicer than the box to sleep in.'

"*Aug. 14, A.M.*—A man who is connected with one of the newspaper establishments, and whose duties call him out very early in the morning, told me he saw *twenty-four* boys and men (and among them one police officer) sleeping on and about the corner of Nassau and Ann streets, this morning at four o'clock.

#### A WANDERER RETURNED.

"*Sept. 5, Tuesday Evening.*—One of the prominent characteristics of a news-boy is the love of liberty—liberty to work or not—liberty to sleep, how, when, and where he pleases—liberty to eat or not—liberty to select his own associates and amusements. In short, free, unrestrained personal liberty. A. S., who is a fair specimen of the best class of news-boys, industrious, independent, cheerful, and liberal, was induced by another boy—who had been expelled for unruly conduct—to leave here and take private board and lodging where he might enjoy his inalienable rights unrestrained. After an absence of two weeks, however, he returned to the lodging this evening. As he entered, without turning a glance to the right or left, with a glow of joy in his face, that showed how glad he was to return, he came right up to me, and holding out his hand, said: 'Ah, Mr. Tracy, I am coming back to you again!' After shaking my hand most heartily, he seated himself and gazed around the room, seeming perfectly delighted to get back again.

"*Sept. 9, Saturday Evening.*—The numbers of lodgers has increased during the past week, notwithstanding the hot weather, which has been as fine as 'snoozers and bummers' could desire. These boys always live well when they have the money. This evening, while a number of them were telling each other what they had for supper, I undertook to reason with them about their diet—that they should avoid some of the nice things which they had mentioned, and live more upon plainer food, as that was healthier and cheaper; that they should allow their reason, instead of their appetite, to control them in their selection of their food. 'Ah, sir,' said one boy, 'when a feller is hungry, and has got a good hot dinner smokin' before him, it's no time to *reason*, and I have made up my mind that these ruffled-shirt "quills" (clerks) shan't eat up all the good things, no how.' I concluded to drop the matter for the present, and took another subject.

"*Sept. 10, Sunday, 2 P.M.*—I put on my overcoat, and taking my umbrella, left home for the lodging-house. When I arrived here I found twelve or fifteen of our boys, who had sought a shelter from this cold storm, in our stairway, anxious to get into the rooms. When they saw me coming up stairs, one cried out, 'Here comes Mr. Tracy; now we can get in.' 'That's good,' said another. 'Hurrah for Mr. Tracy!' and many similar expressions. Many of these little fellows, who were poorly clad and badly prepared for weather or storm like this, were wet to the skin,

and without the money they had taken this morning, which was *burning* in their pockets, would be chilled through with the cold. We interested them as well as we could for two hours, and while the boys were away for their supper we put up the stove and made a good fire.

"*Sept. 10—Evening.*—The storm and cold weather have driven in an unusual number of boys this evening. We have twenty-five lodgers, besides several who have spent the evening here and gone home, or somewhere else to sleep. All enjoyed our comfortable fire very much, and while we were teaching two little fellows their A B ab's, another boy was amusing a crowd who were cosily seated around the stove, by telling them how they would do on the cold, snowy nights next winter. Stooping down in front of the stove, with his head turned on one shoulder, and his hands held close to the fire, he said: 'Ah, won't you snoozers like to get up to this fire? Yes you will (with a toss of his head)—yes you will—I know it!'

"*Sept. 11, Monday Evening.*—The cold weather and rain of yesterday begin to make the boys realize that winter is approaching in earnest, and now they begin to feel the force of the counsel I have given them about saving their money and preparing for winter. One boy offered a resolution, 'That no boy be allowed to take any money out of the "bank" until the first of November next,' which, after being fully discussed, was passed unanimously."

After laboring some years in this field, Mr. Tracy was transferred to a more responsible and difficult sphere of 'benevolent labor, the placing the poor children, sent out by the Children's Aid Society, in homes at the West. The Society were now transferring some 800 little ones annually to country homes, and the enterprise needed great care and judgment. Mr. Tracy selected the children from the crowd of applicants in the office of the Association, took them to the cars, kept them in good order on the journey, and then performed the difficult task of choosing suitable homes for the little ones in the town to which he went. He has performed these benevolent and responsible labors now for some years with constant success. All over the West Mr. Tracy's kindly face is well known, and he is considered a kind of "Bishop of the Boys." He has not, to be sure, many ecclesiastical or sacerdotal honors showered upon him, but he has the unspoken gratitude and the sincere affection of thousands of unfriended children who will not easily forget "Father Tracy."

Mr. Tracy, as his head shows, is not a sentimentalist; he has good reflective organs, and a most decided prominence of Firmness, as well as the arch of Benevolence.

The young, and the helpless, and the unfortunate he pities like a mother; but the lazy, and tricky, and older children he blazes against with a fiery wrath, and he is like a rock against their efforts to gain his help.

Mr. Tracy is now one of the unknown benefactors of our country. May he survive many years to help the unfortunate.

The fact that inaction of the organs diminishes their usefulness, is plainly proved by the fishes of the Mammoth Cave, which lose the benefit of using their eyes, by the continual darkness surrounding them.



[CONTINUED FROM PAGE FIFTY-FOUR.]

## LECTURE VII.

DUTIES OF PARENTS TO THEIR CHILDREN—*Continued.*

It is the duty of parents to educate their children—To be able to discharge their duty, parents themselves must be educated—Deficiency of education in Scotland—Means of supplying the deficiency—It is a duty to provide for children—Best provision for children consists in a sound constitution, good moral and intellectual training, and instruction in useful knowledge—What distribution of the parents' fortune should be made?—Rights of parents and duties of children—Obedience to parents—Parents bound to render themselves worthy of respect—Some children born with defective moral and intellectual organs—How they should be treated.

NEXT to the duty of providing for the physical health and enjoyment of their children, parents are bound to train and educate them properly, so as to fit them for the discharge of the duties of life. The grounds of this obligation are obvious. The human body and mind consist of a large assemblage of organs and faculties, each possessing native energy and an extensive sphere of action, and capable of being used or abused, according as it is directed. The extensive range of these powers, a prime element in the dignity of man, renders education exceedingly important. As parents are the authors and guardians of beings thus endowed, it is clearly their duty to train their faculties, and to direct them to their proper objects. "To send an uneducated child into the world," says Paley, "is little better than to turn out a mad dog or a wild beast into the streets."

To conduct education properly, it is necessary to know the physical and mental constitution of the being to be educated, and also the world in which he is to be an actor. Generally speaking, the former knowledge is not possessed, and the latter object is very little regarded. How many parents are able to call up, even in their own minds, any satisfactory view of the mental faculties (with their objects and spheres of action) which they aim at training in their children? How many add to this knowledge an acquaintance with the physical constitution of the human being, and of the kind of treatment which is best calculated to develop favorably its energies and capabilities? Nay, who can point out even a body of professional teachers who are thus highly accomplished? I fear few of us can do so.

I do not blame either parents or teachers for the present imperfect state of their knowledge; because they themselves were not taught; indeed, the information here described did not exist a few years ago, and it exists but to a very limited extent still. Ignorance, therefore, is our misfortune, rather than our fault; and my sole object in adverting to its magnitude is to present us with motives to remove it. While it continues so profound and extensive as it has hitherto generally been, sound and salutary education can no more be accomplished than you can cause light to shine forth out of darkness. Scotland has long boasted of her superior education; but her eyes are now opening to the groundlessness of this pretension. In May, 1835, Dr. Welsh, in the General Assembly, told the nation that Protestant Germany, and even some parts of Catholic Germany, are, in that respect, far before us. The public mind is becoming so much alive to our deficiencies, that better prospects open up for the future. The details of education can not be here entered into; but it may be remarked, that Phrenology points out the necessity of training the propensities and sentiments, as well as cultivating and instructing the understandings of children. For accomplishing these ends, Infant Schools on Mr. Wilderspin's plan are admirably adapted.

The objects of education are—to strengthen the faculties that are too weak, to restrain those which are too vigorous, to store the intellect with moral, religious, scientific, and general knowledge, and to direct all to their proper objects. In cultivating the intellect, we should bear in view that external nature is as directly adapted to our different intellectual powers as light is to the eye; and that the whole economy of our constitution is arranged on the principle that we shall study the qualities and relations of external objects, apply them to our use, and also adapt our conduct to their operation. The three great means of education are domestic training, public schools, and literature or books. The first will be improved by instructing parents; the second by the

diffusion of knowledge among the people at large; while the third is now—through the efforts of those philanthropists who have given birth to really cheap moral and scientific literature (particularly Messrs. Chambers, of Edinburgh)—placed within the reach of every class of the community.

Messrs. Chambers have lately added to their other means of instruction a series of cheap books on education, in which the lights of modern knowledge are brought together to illuminate, and render practical, this interesting subject. Europe is, at this moment, only waking out of the slumbers of the dark ages; she is beginning to discover that she is ignorant, and to desire instruction. The sun of knowledge, however, is still below the horizon to vast multitudes of our British population; but they are startled by a bright effulgence darting from a radiant sky, and they now know that that light is the dawn of a glorious day, which will tend to terminate their troubled dreams of ignorance and folly. Let us help to arouse them—let us lead them to pay their morning orisons in the great temple of universal truth. When they shall have entered into that temple, let us introduce them to nature and to nature's God; and let us hasten the hour when the whole human race shall join together to celebrate his power, wisdom, and goodness, in strains which will never cease till creation pass away; for we know that the sun of knowledge (unlike the orb of day), when once risen, will never set, but will continue to emit brighter and brighter rays till time shall be no more. In eternity alone can we conceive the wonders of creation to be completely unfolded, and the mind of man to be satiated with the fullness of information.

In the present course of Lectures I am treating merely of *duties*; and when I point out to you the foundation and extent of the duty of educating your children, it is all that I can accomplish. I can not here discuss the *manner* in which you may best discharge this obligation. This instruction can be obtained only by a thorough education of your own minds; and the courses of lectures provided by the Philosophical Association are admirable auxiliaries to the attainment of this end. After you have become acquainted with Anatomy and Physiology as the keys to the physical constitution of man; with Phrenology as the development of his mental constitution; with Chemistry, Natural History, and Natural Philosophy as expositions of the external world, and with Political Economy and Moral Philosophy as the sciences of human action, you will be in possession of the rudimentary or elementary knowledge necessary to enable you to comprehend and profit by a course of lectures on practical education, which is really the application of this knowledge to the most important of all purposes, that of training the body to health, and the mind to virtue, intelligence, and happiness. I hope that the direction of this association will hereafter induce some qualified lecturer to undertake such a course, but I beg leave to express my humble conviction, that no error is more preposterous than that which leads many persons to suppose that, *without this preliminary or elementary knowledge*, parents can be taught how to educate their children successfully.

The process of education consists in training faculties and communicating knowledge; and it appears to me to be about as hopeless a task to attempt to perform this duty by mere rules and directions, as it was for the Israelites to make bricks in Egypt without straw. I am the more anxious to insist on this point, because no error is more common in the practical walks of life, than the belief that a parent can learn how to educate a child without undergoing the labor of educating himself. Many parents of both sexes, but particularly mothers, have told me, that if I would lecture on Education, they would come and hear me; because they considered the education of their children to be a duty; and were disposed to sacrifice the time necessary for obtaining instruction how to discharge it. When I recommended to them to begin by studying Physiology, Chemistry, Natural Philosophy, and Phrenology, at least to such an extent as to be able to comprehend the nature of the body and mind which they proposed to train, and the objects by which the mind and body are surrounded, and on which education is intended to enable them to act—they instantly declared



that they had no time for these extensive inquiries, and that information about *education* was what they wanted, as it alone was necessary to their object. I told them, in vain, that these were preliminary steps to any available knowledge of education. They were so ignorant of mind and of its faculties and relations, that they could not conceive this to be the case, and refused to attend these courses of instruction.

If I could succeed in persuading you of the truth of this view, the permanence of this association, and the success of its lectures would be secured; because the industrious citizens of Edinburgh would prize it as a grand means of preparing their own minds for the important duty of educating their children, and would no longer come hither merely to be amused, or to pass an idle hour; they would regard every science taught by this association as a step toward the attainment of the most important object of human life—that of training the young to health, intelligence, virtue, and enjoyment.\*

The next duty of parents is to provide suitably for the outfit of their children in the world. If I am right in the fundamental principle, that happiness consists in well-regulated activity of the various functions of the body and mind, and that the world is designedly arranged by the Creator with a view to the maintenance of our powers in this condition of activity, it follows that a parent who shall have provided a good constitution for his child, preserved him in sound health, thoroughly educated him, trained him to some useful calling, and supported him until he shall have become capable of exercising it, will have discharged the duty of maintenance in its highest and best sense.

It is of much importance to children to give them correct views of the real principles, machinery, and objects of life, and to train them to act systematically in relation to them, in their habitual conduct. What should we think of a merchant who should embark himself, his wife, family, and fortune on board of a ship; take the command of it himself, and set sail on a voyage of adventure, without knowledge of navigation, without charts, and without having any particular port of destination in view? We should consider him as a lunatic; and yet many men are launched forth on the sea of active life, as ill provided with knowledge and objects as the individual here imagined. Suppose, however, our adventurous navigator to use the precaution of placing himself under convoy, to attach himself to a fleet, to sail when they sailed, and to stop when they stopped, we should still lament his ignorance, and reckon the probabilities great of his running foul of his companions in the voyage, foundering in a storm, being wrecked on shoals or sunken rocks, or making an unproductive speculation, even if he safely attained a trading port. This simile appears to me to be scarcely an exaggeration of the condition in which young men in general embark in the business of the world. The great mass of society is the fleet to which they attach themselves; it is moving onward, and they move with it; sometimes it is favored with prosperity; sometimes overtaken by adversity, and they passively undergo its various fates; sometimes they make shipwreck of themselves by running foul of their neighbors' interests, or by deviating from the course, and encountering hazards peculiarly their own; but in all they do, and in all they suffer, they obey an impulse from without, and rarely pursue any definite object, except the acquisition of wealth, and they follow even it without a systematic plan. If you consider that this moving mass called society is only a vast assemblage of individuals, nearly all equally ignorant, and that the impulses which they obey are merely the desires of the most energetic minds, pursuing, often blindly, their individual advantage, you can not be surprised at the strange gyrations which society has so often exhibited. In rude ages, the leaders and the people loved "the pride, pomp, and circumstance of glorious war," they moved to the sound of the trumpet, and rejoiced in the clang of arms. In our day, the leaders steer to wealth and fame, and the mass toils after them as best it may. In one year a cotton mania seizes the leaders, and vast portions of the people are infected with the disease. In another year, a mania for joint-stock companies attacks them, and their followers again catch the infection. In a third year, a fever for railroads seizes on them, and all rush into speculations in stock. In these varying aspects of social movements, we discover nothing like a well-considered scheme of action, adopted from knowledge, and pursued to its results. The leaders and the multitude appear equally to be moved by impulses which control and correct each other by collision and concussion, but

in each of which thousands of individuals are crushed to death, although the mass escapes and continues to move forward in that course which corresponds to the direction of the last force which was applied to it.

It appears to me, that, by correct and enlarged knowledge of human nature, and of the external world, the young might be furnished with a chart and plan of life, suited to their wants, desires, and capacities, as rational beings. If they should subsequently become leaders, this would enable them to steer the social course with greater precision and advantage than has been done in bygone times; or, if they remained humble members of the body-politic, to shape their individual courses, so as in some degree to avoid the collisions and concussions which reckless ardor, in alliance with ignorance, is ever encountering. A young man, if properly instructed, should commence active life with a clear perception of the natural laws by which social interests, and particularly those of the profession which he adopts, are governed; the results to which the various courses of action submitted to his choice are calculated to lead; and the steps by which these results are in general evolved. This advantage, however, is rarely possessed, and the young are left to grope their way, or to join the convoy and sail with the fleet, as they best are able.

Under the present system of impulsive and imitative action, one or other of two errors generally infects the youthful mind. If the parents of a family have long struggled with pecuniary difficulties and the depression of poverty, but ultimately, after much exertion and painful self-denial, have attained to easy circumstances, they teach their children almost to worship wealth; and at the same time fill their minds with vivid ideas of laborious exertions, sacrifices, difficulties, cares, and troubles, as almost the only occurrences of life. They represent expense and enjoyment as closely allied with sin; and young persons thus trained, if they possess well-constituted brains, often become rich, but rarely reap any reasonable satisfaction from their earthly existence. They plod, and toil, and save, and invest; they are often religious, on the principle of laying up treasures in heaven; but cultivate neither their moral nor their intellectual faculties; and at the close of life complain that all is vanity and vexation of spirit.

The second error is diametrically the opposite of this one. Parents of easy careless dispositions, who have either inherited wealth, or been successful in business without much exertion, generally teach their children the art of enjoying life without that of acquiring the means of doing so; and such children enter into trade or engage in professions under the settled conviction (not conveyed by their parents, perhaps, in direct terms, but insensibly instilled into their minds by example), that the paths of life are all level, clear, and smooth; that they need only to put the machinery of business into motion; and that, thereafter, all will go smoothly forward, affording them funds and leisure for enjoyment, with little anxiety, and very moderate exertion. Young persons thus instructed, if they do not possess uncommonly large organs of Cautiousness and Conscientiousness, go gayly on in active life for a brief space of time, and then become the victims of a false system, and of inexperience. They are ruined, and suffer countless privations. The errors of both these modes of training the young should be avoided.

After health, education, and virtuous habits, the best provision that a parent can make for his son is to furnish him with sound views of his real situation as a member of the social body. The Creator having destined man to live in society, the social world is so arranged that an individual, illuminated by a knowledge of the laws which regulate social prosperity, by dedicating himself to a useful pursuit, and fulfilling ably the duties connected with it, will meet with very nearly as certain a reward, in the means of subsistence and enjoyment, as if he raised his food directly from the soil. Astonishing stability and regularity are discoverable in the social world, when its constitution and laws of action are understood. If legislators would cease to protect what they call national, but which are really class interests, and would leave the business world free to its spontaneous movements, enforcing by law only the observance of justice—the laborer, artisan, manufacturer, and professional practitioner would find the demands for their labor, goods, or other contributions to the social welfare, to follow with so much constancy and regularity, that, with ability, attention, and morality on the part of each, they would very rarely indeed be left unprovided for. It is of great importance to press home this truth on the minds of the young, and to open their understandings to a perception of the causes which operate in producing this result, that they may enter into active life with a just reliance on the wisdom and goodness of the Creator, in providing the means of subsistence and enjoyment for all who discharge their social duties; and yet with a feeling of the necessity of knowledge, and of the practice of that moral discipline which enforces activity and good conduct at every step, as the natural and indispensable conditions of success.

[TO BE CONTINUED]

\* The Lectures of the Philosophical Association, after being intermitted for several years, were resumed in the winter 1845-6.



### TRIBUTE TO THE SCHOOLMASTER.

In July, 1835, Lord Brougham was present, by invitation, at the laying of the foundation-stone of the new Mechanics' Institute, at Liverpool, on which occasion he delivered two characteristic speeches. The crowd that came to hear the eloquent champion of education and equal rights was so large, that the dinner, given after the ceremony of laying the stone, had to be taken in the theater. There are several passages in each of these addresses which deserve to be printed in letters of gold. Referring to the taunts with which himself and his fellow-laborers in the great cause were assailed by those who would insist on keeping the people in ignorance, he addressed the immense assembly present, after dinner, as follows:

"We are called schoolmasters—a title in which I glory,\* and never shall feel shame. Our Penny Science is ridiculed by those who have many pence and little knowledge. Our lectures are laughed at, as delivered to groups of what those ignorant people in fine linen and gaudy attire call, after the poet, 'lean, unwashed artificers'—a class of men that should be respected, not derided, by those who, were they reduced to work for their bread, would envy the skill of the men they now look down upon. Let such proud creatures enjoy the fancied triumph of their wit; we care not for their light artillery (if, indeed, their heavy jests can be so termed) half so much as we did for their serious opposition. If they are much amused with our Penny Sciences, I hope before long to see them laugh twice as much at our Penny Politics; because, when the abominable taxes upon the knowledge which most concerns the people are removed—I mean the newspaper stamp—we shall have a universal diffusion of sound, practical knowledge among all classes of the community; and if lectures divert them so mightily now, I can tell them that preparation is making for affording them much more entertainment in the same kind, by a very ample extension of the present system of lecturing, and by including politics in their course!"

A nobler, more eloquent, more truthful, or better deserved tribute than the following to the schoolmaster, which forms the peroration of this admirable speech, has scarcely ever been paid by ancient or modern orator:

"The conqueror moves in a march. He stalks onward with the 'pride, pomp, and circumstance of war'—banners flying, shouts rending the air, guns thundering, and martial music pealing, to drown the shrieks of the wounded and the lamentations for the slain. Not thus the schoolmaster, in his peaceful vocation. He meditates and prepares in secret the plans which are to bless mankind; he slowly gathers round him those who are to further their execution; he quietly, though firmly, advances in his humble path, laboring steadily, but calmly, till he has opened to the light all the recesses of ignorance, and torn up by the roots the weeds of vice. It is a progress not to be compared with anything like a march; but

it leads to a far more brilliant triumph, and to laurels more imperishable than the destroyer of his species, the scourge of the world, ever won.

"Such men—men deserving the glorious title of Teachers of Mankind—I have found laboring conscientiously, though perhaps obscurely, in their blessed vocation, wherever I have gone. I have found them, and shared their fellowship, among the daring, the ambitious, the ardent, the indomitably active French; I have found them among the persevering, resolute, industrious Swiss; I have found them among the laborious, the warm-hearted, the enthusiastic Germans; I have found them among the high-minded, but enslaved Italians; and in our own country, God be thanked, their numbers everywhere abound, and are every day increasing. Their calling is high and holy; their fame is the property of nations; their renown will fill the earth in after ages, in proportion as it sounds not far off in their own times. Each one of these great teachers of the world, possessing his soul in peace—performs his appointed course—awaits in patience the fulfillment of the promises—resting from his labors, bequeaths his memory to the generation whom his works have blessed—and sleeps under the humble but not inglorious epitaph, commemorating 'one in whom mankind lost a friend, and no man got rid of an enemy!'"—*Barnard's Amer. Jour. of Ed.*

### THE TWO CRADLES.

"Won't you make my doll a cradle?"

Said a little girl of six;

"My cousin Tommy made me one,

But that is out of fix,  
And I want to have a nice one,  
Made of little willow sticks."

No mechanic's heart e'er fluttered

With a more exultant throb,  
Than mine did at this order;

And time can never rob  
My heart of its strange ecstasy,  
On taking home the job.

Since then a dozen flowery springs,

In Time's unceasing roll,  
Have laid their hand on Mary's brow—  
Their impress on her soul;  
And I've another cradle made,  
But 'tis not for her doll.

I can not tell you how it was—

I'm sure I never thought,  
When but a boy of ten years old,  
That first rude job I wrought,  
That we should need another one,  
But so it has turned out.

Of the two cradles I and she  
Have oftentimes conversed,  
And she declares the last one made  
Is clumsiest and worst;  
But I believe she likes it better  
Than she did the first.

THE HEAD OF RICHELIEU.—A Paris correspondent, describing the rare curiosities of some of the private collections of Paris, says that in one "is the head of the great Cardinal de Richelieu; not the skull, but the dried head, with its thin lips, its peaked beard, its delicate moustache—such as you see the Cardinal represented in Philippe de Champagne's admirable portrait, which

hangs in the gallery of the Louvre. The nose alone is injured by the grave and by time; it is twisted toward the left, and has slightly fallen upon the cheek. What a sarcasm has hazard expressed in action by this severance of the head and body of the man who consigned so many people to the scaffold! His headless trunk molders away in the church of the Sorbonne, which he built for a family mausoleum, and where his family are to this day buried. Its vaults contain the ashes of the celebrated Marshal Duke de Richelieu, and the Duke de Richelieu, the patriotic minister of Louis XVIII. A splendid monument by Girardin, the sculptor, is to be seen there."

PROPORTIONS OF BOYS AND GIRLS.—President Woolsey, of Yale College, says: "It seems to be an ascertained fact that there is a tendency to produce boys, rather than girls, both when the wife is young and when the husband is considerably older than the woman." He refers to a German physiologist in support of his assertion, and claims that polygamy, contrary to what has been asserted of the Mormons and other polygamists, gives birth to more boys than girls.

THE NEW ENGLAND FEMALE MEDICAL COLLEGE advertises its Thirteenth Annual Term in another column.

SEWING MACHINES.—Among the best is classed the Grover and Baker Machine. For prices, etc., see advertisement in this number.

### To Correspondents.

1st. Have the inferior animals the organ of Tune? We read the story of the musical mice, which were charmed by music, and have heard of a perceivable effect being produced on other animals by music?

Ans. We doubt not many of the lower animals besides the song birds have the sense of music. We knew a dog which would howl in perfect harmony with the changing notes of a stage-horn when blown steadily. Many instances are recorded of wild animals being fascinated with music. We have seen horses, lions, and bears keep time to music, and seem very happy in hearing music.

2d. Does the phrenological organ of Tune, which gives ability to detect discord, distinguish a high or smooth sound from a low or rough one? Does it enable us to hear a lower sound, or understand an individual at a greater distance, or in a lower whisper?

Ans. We think not. Noise is one thing, and a musical noise is something more. Good hearing power may be possessed without any appreciation of the musical qualities of sounds, just as strong vision may be present without the power to discern colors. This is very common.

W. F. J.—The study of Phonography will not injure but improve the power of correct speaking.

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\* To the same purport is Lord Brougham's famous declaration on the omnipotence of popular intelligence—"Let the soldier be abroad, if he will; he can do nothing in this age. There is another personage abroad, a person less imposing—in the eyes of some, insignificant. THE SCHOOLMASTER IS ABROAD; and I trust to him, armed with his primer, against the soldier in full uniform array."



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MAN is a living miracle to man.  
From the past ages when his life began,  
Down to the present time, our pride and boast  
Most studied, and least understood by most.  
Now like an angel from the realms above—  
Now but an animal whose lust is love—  
Now on the ladder Jacob saw in dreams,  
"Half dust, half deity," by turns he seems.  
Such are the thoughts that crowd upon the brain,  
And flash like lightning in the summer rain,  
In this Museum of the human race—  
This grand bazaar of human head and face,  
Peopled with busts and pictures of the past,  
With those who live, and some who live too fast.  
Philosophers, whose busy pens are laid  
Aside, while they are sleeping in the shade;  
Poets, who soared on wings of starry gold,  
Whose hearts seem beating in their busts so cold;  
Speakers, whose souls were fire, whose lips were flame,  
In plaster here, proclaim their love of fame;  
Statesmen, who moulded empires by their skill;  
Soldiers, whose swords obeyed the iron will;  
Preachers, who stood betwixt the altar and the porch,  
To blow the trumpet and to lift the torch,  
Tier upon tier, throng thick the peopled shelves,  
To look at those who go on busts themselves.  
Sir Walter Scott, whose tales the nations read,  
Lifts high his laurel-leaved and sun-crowned head;  
Byron, whose fearful dream of darkness stole,  
Like a black shade, upon his star-lit soul—  
The shadow of whose heart threw an eclipse  
Upon the language of his pen and lips;  
Milton, the mighty bard, whose eyes were sealed,  
Because the glory to his soul revealed  
Could not be seen by any mortal eyes—  
His soul had vision, and transparent skies  
Revealed to him the heavenly song, whose strain  
Proves that our Paradise is found again;  
Shakespeare, the wizard genius of his time,  
Whose name is linked with every thought sublime;  
Franklin, who caught the lightning in the sky;  
Morse, who taught the messenger to fly;  
Field, who stretched its bridge across the stormy sea;  
Fulton, who harnessed waters for the free;  
Channing, the mild reformer of his day;  
Graves, whose sad victim sleeps with him in clay;  
An Indian chief, whose war-whoop shook the hills;  
Ordennaux, the privateer, whose valor fills  
The heart with pride, the public chest with gold;  
Pestalozzi, the teachers' teacher, bold;  
Whitfield, the preacher to the world at large,  
Forgetting sect, he made mankind his charge.  
And here, too, is the mould of Sheridan,  
Though Byron said 'twas broke in forming one such  
Lord Brougham, thunderbolt of eloquence, [man;  
And Silas Wright, whose words were common-sense;  
The witty charcoal sketcher, Joseph Neal,  
Whose head could think, and whose warm heart could  
Be represented on these shelves and walls, [feel,  
Where ages past unto the present calls.  
Here, too, the mummy lifts the withered brow  
That bowed in Thebes three thousand years ago;  
Denuded of each soft and radiant curl,  
The smooth skull of the fair Circassian girl  
Stands where the wild gorillas—savage pair,  
Threaten to crush the gentle maiden there.  
The representative of the Tycoon,  
The Austrian's (not Joseph) queer buffoon  
Is on the shelf, but lo! his jests no more  
Shall please the court or make the people roar.  
Cromwell, who dared the Parliament defy,  
Trusted in God and kept his powder dry.  
Hark! hear ye not that soft and melting strain?  
Here Homer, Virgil, Chaucer, sing again!  
Now fancy hears the speech that can not fail to please,  
Of Cicero and great Demosthenes;  
Here listening parliaments and princes sit,  
Waiting to catch the words of Burke and Pitt;  
Synod, association, conference,  
Speak here again in silent eloquence.

Our presidents and patriarchs of yore  
Meet in mute congress face to face once more:  
Webster, whose forehead "was the forge of thought;"  
Calhoun, whose logic was from lightning caught;  
Clay, the master soul, whose magic tongue  
Through list'ning senates and through nations rung;  
Benton, who climbed with weary steps and slow  
The path of fame from humble life below;  
Adams, the scholar, statesman, diplomat,  
And noble minister to lands afar—  
Shine here to-day with many a living star.  
Great Caesar, emperor of ancient Rome,  
Spurzheim, Caldwell, Fowler, Gall, and Combe,  
Melancthon, Clinton, Jackson, Cuvier, Cook,  
Columbus, Nero, Fremont, Raphael, Brooke,  
Angelo, Luther, Hamilton, and Burr,  
Longworth, Lincoln, Douglas, Seward, Spring,  
Beranger, Paine, Goodyear, Kean, and King,  
Rosa Bonheur, Rose, and Lucretia Mott,  
Cady, McLane, Humboldt, and Winfield Scott,  
Banks, Hyatt, Parker, Emerson, and Fay,  
Cox, Cooper, Lancaster, Carlyle, and Gray,  
Carter, Robinson, Morphy, and Paulsen,  
Lola Montez, and England's noble queen,  
Macaulay, Giddings, Marshall, Gough, and Wright,  
Sayers, Heenan, Morrissey, and all who fight;  
Irving from Sunnyside, the Eva child,  
Willis, the handsome bard of Idlewild;  
Holmes, who dare not be as funny as he could—  
Are here in paint and plaster, bronze and wood.  
The shrewd unwrinkled Sage of Lindenwald,  
Sleek, smooth of cheek, obese, blue-eyed, and bald;  
A finely chiseled mouth, an eagle nose,  
A tongue to hide, or cunningly disclose.  
He, like the martin, comes with summer leaves,  
And finds a welcome 'neath our cottage eaves.  
There sits his son, the royal Duke of York,  
No Irishman, although he's been to Cork—  
A gallant cavalier, who crossed the main,  
Kissed the fair queen, and then came back again,  
Wearing the title and the star of fame,  
A prince in person and a prince in name;  
Brimful of humor, politics, and wit,  
His memory lives in many a happy hit.  
Like some stout oak that's struggled with the storm,  
Broad-shouldered Corwin lifts his stately form,  
Launching the lightning from electric eyes,  
As Jove throws thunder when the tempests rise,  
Pouring the speech from his untutored mouth,  
Like the Ohio, 'twixt the North and South.  
Mason, the statesman, with an air sublime,  
Seems peering into past and future time;  
Hale, genial, witty, humorous at once,  
Cracks jokes and crowns with the same utterance;  
Sherman, the premier of his party's band,  
Whose heart beats audibly within his hand;  
Wise, quick in council, and in battle brave,  
Swift as the wind, and restless as the wave;  
Sumner, the scholar, on whose classic brow  
The rose is quenched in the white lily's snow;  
And here the Apollo of the rostrum stands,  
Crushing a scroll in his uplifted hands,  
His gracious manner and his pleasant face,  
Mark him the courtliest speaker of the race.  
His mouth is sweet as Hybla's luxuries,  
His words as musical as swarming bees;  
His classic speech clean cut, no word to spare,  
Like a chaste statue by some master rare;  
Pure Parian marble, with a pallid face,  
With lightning lips to rouse the human race.  
Aye, Everett's name is carved upon the stone  
We raise above the grave of Washington;  
And when that stone by time is rolled away,  
The soft-winged angel of his fame shall stay.  
There looms a man with dreamy eyes,  
Whose soul has won its lightning from the skies,  
Electric eloquence burns on his tongue,  
And echoes in the hearts of old and young:  
The name of Chapin, like our household words,  
Seems blown by winds and carolled by the birds.  
Beecher, whose heart is broader than his creed,  
Whose life is starred with many a noble deed,  
Is here. No doll in desk of gingerbread  
Is he. His heart beats thoughts into his head.  
Here Tyng, the apostle of our Sunday-schools;  
Bellows, whose wondrous words can move our souls;

And hosts of heroes from each clime and land  
Look from their walls—a noble, famous band.  
Within the bounds of this metropolis  
There is no museum so grand as this;  
And yet the doors are opened widely, free,  
For all to come from every land and sea.  
It is a link in the world's history.  
We see with our own eyes the dome of thought,  
Where genius wove the strains our souls have caught;  
We touch the very skull where murders planned  
Reddened with human blood a human hand;  
We see the pirate, and we feel the bone  
That once was poised above a heart of stone;  
We count the teeth, ranged in the savage jaws  
Of cannibals who laughed at nature's laws;  
We face the grim and bronzed Egyptian there,  
Touch his hard skin and smooth his shining hair;  
And yet he lived when Pharaoh ruled the great—  
Perhaps he was prime minister of state.  
We see the temple and the vacant throne,  
But ruling reason that dwelt there is gone—  
Gone is the spirit, and no words are there,  
The eyeless sockets mock the curious stare.  
And must we all in future years be bound,  
Mere skeletons on shelves, or underground?  
No! our short life will bloom with noble deeds,  
That spring from brains, as flowers sprout from seeds,  
If we but follow the directing chart  
To lead the mind and light the loving heart.  
Here see the workers, uncrowned kings of earth,  
Lords of the land, without the badge of birth—  
Bronzed baronets, red-faced, untitled squires,  
Broad-shouldered dukes, who kindled freedom's fires,  
Who need no coat of arms, no scroll of fame,  
No trumpeter to blow abroad their name.  
They link the lakes and rivers with the sea,  
They fight the grim-on battles of the free,  
They build the tapering spires and rounded domes,  
And the vast cities and our rural homes,  
They swing the ax where the great forests bow,  
And reap the harvest just behind the plow;  
They pave our graded roads with iron bars,  
And granite heap toward the glowing stars;  
The mason who like coral builds the walls,  
Within whose shadow trade and commerce crawls,  
And he who bears the hod, hard-working Pat,  
Who heaps the bricks outside his faded hat;  
The doctor, whose profession is profound,  
Although it runs directly underground;  
The lawyer, statesman, preacher, diplomat,  
The artist, singer, and the wandering star,  
With men of every class, and creed, and name,  
And every phase of fortune, life, and fame,  
Are numerously represented here—  
This picture of our sublunary sphere.

## OUR BABY.

PHILOPROGENITIVENESS.

Did you ever see our baby?

Little Tot:

With her eyes so sparkling bright,  
And her skin so lily white,  
Lips and cheeks of rosy light—

Tell you what!

She is just the sweetest baby  
In the lot.

Ah! she is our only darling!

And to me

All her little ways are witty;  
When she slugs her little ditty,  
Every word is just as pretty

As can be:

Not another in the city  
Sweet as she.

You don't think so? You ne'er saw her—  
Wish you could

See her with her playthings clattering,  
Hear her little tongue a chattering,  
Little dancing feet come patterring;

Think you would

Love her just as well as I do,  
If you should.

Every grandma's only darling,

I suppose.

Is as sweet and bright a blossom,  
Is a treasure to her bosom,  
As cheering and enduring

As my rose.

Heavenly Father, spare them to us  
Till life's close.



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## THE PRINCE OF WALES.

THE Prince of Wales, whom we had the pleasure of seeing on two occasions while in this city, has an interesting phrenological development. The portrait which we give is from an original photograph, kindly loaned to us by that eminent photographic artist, Brady, of this city, whose gallery was visited by the Prince and his suite, for the purpose of securing some specimens of our unsurpassed American photography.

As our picture was photographed on to the block, directly from the original untouched photograph taken from life, the reader may regard this as a perfect likeness, so far as the human features can be transferred by ink impressions to paper.

His complexion is fair, and his hair light brown. His head is narrow for its height, which would indicate a frank, open-hearted, unselfish, amiable, and pleasant disposition.

He has more Cautiousness than Secretiveness, and hence he is more prudent than politic or sly; he has more Combativeness than Destructiveness, hence he is more prompt to defend his interests and rights than to be overbearing or severe; his Approbativeness is larger than his Self-Esteem, hence he is more sensitive about reputation and character than he is haughty or dignified. His Firmness appears to be large, which renders him decided and positive in his disposition.



PORTRAIT OF ALBERT EDWARD, PRINCE OF WALES.

His moral developments as a class are rather large, especially his Conscientiousness and Hope, which lead to a love of justice and to a cheerful anticipating spirit. His Benevolence is largely indicated, and his tendency of mind is sympathetic, kind, obliging, and his Imitation is not a controlling element, hence he inclines to act some-

what independently of the usages of others, and of the forms and customs of society.

His perceptive intellect is strongly developed, hence his mind is very ready in perceiving and understanding facts, incidents, practical subjects and details. His Language being very large, he would succeed well in literature. His Order



appears to be amply marked, hence his mind takes a systematic, orderly direction. The upper part of his forehead is not large, hence he is not so much inclined to think and reason profoundly as to observe phenomena and gain knowledge. The upper, or reasoning part of the forehead, will probably increase in size as he becomes older, thus giving relatively more power to comprehend and understand abstract principles and relations.

We regard him as an amiable, moral, affectionate, friendly, and practical person, adapted to acquire a knowledge of things, of languages, and of literature generally, rather than to be profound on philosophical subjects requiring a strong, broad, and logical cast of mind.

The Prince is of short stature and slightly built. His features are long, his chin retreating, his eyes large and expressive but mild in character. His pleasant air and graceful manner seemed to win all hearts. The immense throng of people who turned out to welcome his arrival in New York appeared to be imbued with the most kindly feeling toward the Prince and toward each other. The gentle manners of the nation's guest, his youthfulness, the reverence felt for his mother, all seemed to conspire to soften the feelings of the crowd and to expand their fraternal sympathies as wide as the extent of humanity. The Prince of Wales, heir apparent to the British throne, is the second child and eldest son of Queen Victoria, and was born 1841.

#### GOOD PARENTS AND BAD CHILDREN.

HUGH MILLER, in his "First Impressions of England," remarks, that "it seems a curious fact that though Lord Lyttleton and his lady were rarely surpassed in England, in the eighteenth century, for intelligence and goodness, that their only son, a boy of many hopes and many advantages, and who possessed a quick, vigorous intellect, should have proved, notwithstanding, one of the most flagitious personages of his age. The first Lord Lyttleton was not more conspicuous for his genius and virtues than the second Lord Lyttleton was for his talents and vices." He adds: "It has become a sort of maxim, that well-dispositioned, intellectual parents produce a well-dispositioned, intellectual offspring, and of course human history is various enough, when personally called, to furnish evidence in support of anything; but where the opposite belief is held, the same various history would be found to furnish as many evidences in support of it as of the other."

It is a little surprising that a man of such varied information, and withal such a vigorous intellect as Hugh Miller, should have permitted himself as he did, in several pages of his work, to argue against the doctrine of the hereditary transmission of qualities. In respect to Hugh Miller, however, it may be said that there were few men of his day distinguished for more relentless prejudices, or subject to more intense ebullitions of impulse, his melancholy suicide forming the climax of this unfortunate tendency of his mind. He goes on to quote David Hume, who, he says, "was better acquainted with history than most men, who gives what seems to be the true

state of the case." "The races of animals," says Hume, "never degenerate when carefully attended to. Horses always show their blood in their shape, spirit, and swiftness, but a coxcomb may beget a philosopher, and a man of virtue may leave a worthless progeny."

Let the reader observe the remark of Hume, just quoted, that "the races of animals never degenerate when carefully attended to." We believe that this remark would be equally true of the human race. Man controls horses, the quality and quantity, and the time of taking their food, their exercise, the time, frequency, and conditions of breeding, and then he controls the progeny not only in its earlier stages but throughout its life. Precisely in the same manner we conduct the raising of fruit. The grape left to grow wild will degenerate, and in gardens, unless properly pruned, it becomes worthless. But when we come to the human race, some of the best of men have exhibited the least of wisdom in all their habits of food, exercise, rest, and also their social habits, and it is a wonder to us that, where so little knowledge is possessed by the human race, that there are so few monstrosities produced. There are, doubtless, in the human race, ten times as many cripples and malformed persons in a thousand births, as can be found in an equal number among the lower animals; and we beg to ask if the Almighty has been less careful in the organization of man than of the lower animals? We claim that if as much attention were paid to the laws of nature, in reference to the human race, its habits and its career, as are bestowed upon the lower animals, we might find certain results follow causes in respect to the human as we find manifested in the lower animals. But it should be remembered that the human race has personal freedom, and when it is perverted by bad habits of various kinds, as it is in many instances, the tendency is one series of violations of natural law.

When we see a man gifted with all the graces of intellect, morality, and scholarship, with a fine body and excellent culture, it is natural to suppose, if he married a woman equal to himself, that his son will be a pattern of virtue, intelligence, and propriety; but it often happens that such a father may engage in a vocation calculated to exhaust his mental forces or his vital functions. He may be a doctor in divinity, and be spending his time and talents in writing sermons or moral essays, until he brings on dyspepsia and a disordered state of the liver, and even of the brain, so that his posterity will inherit a morbid, and even a sensual state of the faculties and passions. Hence, it is sometimes said, that ministers' sons are the greatest rowdies in the land, and when such a son has apparently a good father the world stares, although ninety-nine have been born to other fathers resembling the parent in virtue and vice, or in an average between the two, so that no notice is taken of the many, while the one excites attention and surprise. Men drink coffee, use tobacco, opium, and alcoholic liquors, and dissipate in various other ways. Some of the greatest and best men of England, possibly Lord Lyttleton himself, may have been sitting in a stormy parliamentary debate all night, and possibly attending Court during the day, until his higher and better nature was

exhausted, and perhaps selfish and animal feeling aroused and excited, when the nature of the younger Lord Lyttleton received its impress. One thing is certain, that when a good tree bringeth forth evil fruit, as under some conditions it will, it is natural for us to attribute this apparent variation from a natural law to some intermediate cause. We have known many children who were born to parents, while they were suffering depression of mind in consequence of the loss of friends or property, and this temporary state of the parents had become a predominant action in the child, and the phrenological organs harmonized with his disposition. In the same family we see several kinds of character. One child is born when the parents are hardworking and in humble circumstances, and that child may inherit, in organization and tone of mind, a thrifty, careful, industrious, mercenary, and even selfish and grasping disposition. Another is born when the parents have reached an elevated point of success and wealth, and are striving to gain a high social position, and the child will have embodied in the very texture of his being an aspiring, worldly ambitious, fashionable, money-loving disposition. Another child, born when the parents have their fortune made, and have attained an easy, respectable position in society, will be an easy, luxurious, inefficient, money-spending debauchee. The fruit is according to the condition of the tree at the time of bearing, quite as much as it is according to its original nature. We know a fine-looking boy who is imbecile. His head is large and his face fine, except it lacks expression. His father is a merchant, of large and successful business, and uses up all his brain-power in business, and of course went home every day jaded and mentally exhausted. The mother had a splendid physique and a medium degree of mind; but nearly every day during the year, previous to the birth of her boy, she ate an excessively rich and abundant dinner, drank brandy to stupefaction, and went to bed and slept three hours. The exhausted condition of the intellectual father could do little toward transmitting mental power to the child, though he might take his father's form of brain. The mother, besotted and stupefied by dinner and drink for months, could transmit a large, fair body, but was certainly not in a condition to transmit her own constitutional vigor of body. The result is, the boy has the full habit of the mother, the large, fine head of the father; but his mind is nearly a blank—he is a great, good-looking, good-natured, good-for-nothing simpleton. The neighbors wonder why such a smart father, in the flood-tide of business success, and such a fine-looking, healthy, splendid mother should have an idiotic boy. Those who do not know the parents, wonder why such a stout, rosy, robust boy, with such a good face and large head, should be an idiot. A good tree, in a good condition, will bear good fruit.

We deny, therefore, the position of Hugh Miller, that history furnishes as many examples of violation of the law of hereditary descent as of indorsements thereof, and the very exceptions he states, if they could be properly understood, would doubtless be among the very strongest evidences of the truth of the doctrine.

A good tree, if good at the time of producing the fruit, will always bring forth good fruit. If the doctrine that like does not produce like were not true, who could plant corn or wheat with any hope of receiving a crop of the same kind? or who would attempt to raise domestic animals? If, when the farmer looked for Merino lambs he beheld Southdowns, when he looked for Durham he beheld Devonshire calves, and when he looked for Morgan colts, if mules or scrubby Shetland ponies were presented, then, and not till then, could Hugh Miller's view be accepted as based in truth.



## TALK WITH READERS.

TO FIELDING.—We paid forty cents postage on your communication, and took the time to read it carefully through, and decline giving it room in the JOURNAL for several reasons.

You remark that you do not consider yourself "competent to do the subject justice," in which decision we cordially coincide. If you have a desire to set up a new system of Phrenology, or to pull down the old one, by giving your experience and observation in the matter, the world of type, of paper, and presses, we suppose, is quite open to you. The PHRENOLOGICAL JOURNAL was established to promulgate Phrenology, and its pages contain that which, from a quarter of a century's study and practice, we earnestly believe to be true; and you will therefore excuse us from devoting one half of an entire number to the publication of what we regard as an undigested, vague essay, unsupported not only, but contradicted by our own experience, and, as we think, not very well argued.

You take the position that man has no mental faculty which, according to your views of another life, is not needed in the immortal state, by striking out nearly all the faculties which have to do with physical being—with our life and residence in this planet. You seem to dismantle the human being of nearly everything that qualifies him for the present life, lest, peradventure, he should have been found using faculties on this side of Jordan, for four score years, that might not be necessary for him in the life to come. A man's coat and overshoes are no less a part of his clothing because he does not need them in the parlor, than those garments which lie next the skin. You might as well undertake to argue away the existence of the backbone, because, according to your notion, a backbone will not be needed in the angelic regions.

We have not only quoted the ablest criticisms against Phrenology the world has seen, but we have replied to them. It is not enough for us to publish half a dozen pages of a man's doubts in regard to the existence of an organ, because he has not been able to discover it by practical examination. A thousand men might testify that they did not see a man do a deed, and one that did see it outweighs them all.

In regard to "mapping out the head mathematically, and telling just how many inches and tenths it should be from Causality to Causality, or Constructiveness to Constructiveness," we remark that heads vary in their constitutional form. Men who are tall, smart, and sharp, have long, high heads, and the organs of the side-head appear relatively small; consequently judgment in the mode of estimating must be employed. Hence our remark that it was "not so easy thus to give definite mathematical developments" as a standard for all heads. All styles of beauty, for instance, of faces, will not exemplify the same measurement. You would think it singular if a portrait painter were to measure the different parts of the face, and send them to another painter, and expect him to reproduce the original likeness. Though there are general limits within which the size of each member of a face should fall, yet beauty may exist with a great variety of conformations, which the practiced eye will recognize without measuring with calipers or the rule.

E. W. T.—First, Does not Phrenology prove there is such a thing as disinterested benevolence?

ANSWER.—Yes. If it needed proof, the analysis of this faculty would prove it. Benevolence is just as disinterested in its action as any other of the affections; as Adhesiveness, or Friendship, is when it is disinterested. It is not friendship that stops to ask, How much can I make out of friends, or by being friendly to a man? Such friendship is begotten by pride, vanity, or avarice, or, rather, avarice, pride, and vanity employ friendship as a bait. If a man desire to secure some material good, some profitable speculation, he will frequently use his friendship as a means of securing the co-operation of others to aid him. That might be called avarice which is interested in its own behalf to secure the services of friendship to carry it out. Doubtless, also, sometimes persons may bestow gifts upon others which might be supposed to flow from benevolence, but analysis might prove that that apparent manifestation of simple benevolence was made merely to secure some selfish end, and that it was prompted by the selfish emotions. Undoubtedly the fish feels gratified that somebody has been so generous as to put such a delicious morsel on the end of a line which he sees floating in the stream; and, if fishes are capable of such a mental operation, of feeling thankful to the good fisherman for his kindness in thus suspending such a choice and tempting bit of food for him; and if he were to estimate the act as one of disinterested benevolence he would soon be undeceived when he found that the choice morsel contained a deadly hook; and if the same fish, about expiring in the open air, panting on that same hook, with the same delicious morsel yet in his hungry jaws, could be permitted to moralize, he would probably say, "There is no such a thing as disinterested benevolence; for lo! when I counted the act of the fisherman one of beneficence and kindly regard for me in thus sending me that choice bit of food, it contained a hook which caused my death. There is, therefore, no such thing as a gift of food that contains no hook."

Does not the mother love her child disinterestedly? Does she expect the child will pay for the loving attention she bestows? Does she keep a book account of service rendered, and of smiles and other remuneration returned? By no means; and benevolence is as disinterested in its action as parental love, as friendship, or as any other emotion. But persons who are accustomed to measure everything by dollars, inveigh against the doctrine of disinterested benevolence, and though there have been many theological lances broken and battered in this discussion, it is time it was settled and put to rest. We do not deny that the emotions are often mixed. Few persons have ever set forth the idea of mixed emotions so clearly, or defined them so graphically, as phrenologists, and, we may add, no other writers have ever defined with any satisfactory degree of clearness the individual actions of the different faculties. It is a very base contemplation of the human character to suppose that a man can never do an act unless he has some axe to grind, some interested motive, some feeling of selfishness, some base desire or appetite to gratify, as if a man can not admire beauty except with the eye of a sensualist, or an article of property except with that of avaricious greed.

Second, Do the physiognomical signs and outward forms always correspond exactly with the phrenological developments?

ANSWER.—No, because nothing is more common than for a person to inherit the features and the bodily development from one parent, and the shape of the head from the other. Nay, more; we frequently find a person whose forehead and backhead resemble the mother, while the central portion, from one ear over the top of the head to the other ear, embracing Destructiveness, Secretiveness, Acquisitiveness, Combativeness, Cautiousness, Firmness, Consecutiveness, and Self-Esteem, is like the father, and in such cases it often happens that the eyes and brow, with perhaps the lower lip and chin, are like the mother; while the nose, cheek-bones, and upper lip resemble the father. We have often seen one half of the head, drawing a line from the opening of the ear over the top of the ear, and that lying forward would be like one parent, and that behind like the other parent. Sometimes the front part is too large for the back part, at other times the reverse is true; sometimes a person has much more talent than character, at other times much more character than talent. Where these facts occur, it doubtless generally arises from the inheritance of one portion of the brain from one parent, and the other from the other parent. We might state a thousand variations of this same subject, which would go to show that the physiognomical and phrenological developments "do not always correspond exactly."

Third, What inclines mankind to follow the dictates of their propensities, in opposition to their higher nature?

ANSWER.—If, in Yankee style, we may answer this question by asking another, we ask, Why do twelve ounces ignominiously kick the beam when sixteen ounces are placed in the other scale? Simply because they have more power. It frequently happens that the moral and animal in man are so nearly in equipoise, that a little excitement of one class of faculties turns the scale. There are many men who lead virtuous lives when worse men do not tempt them. If left to themselves, or if placed in the society of men no worse than themselves, they would glide along through the world and never commit an overt act, yet who, when brought into straits of temptation and of difficulty, become excited in their animal feelings and comparatively deadened in their moral, and they live lives of vice and even of crime.

Fourth, What was it in Dr. Kane's nature that gave him such a very strong love of adventure?

ANSWER.—Dr. Kane had a very excitable temperament. He was extremely ambitious, very energetic, self-relying, and hopeful, and he had a fertile imagination, which pictured to him the desirableness and possibility of achievement, and enabled him to create resources, and which served to sustain him in his efforts.

J. A. T.—Are the malar bones always the point by which to determine the size of the perceptive?

ANSWER.—We draw a perpendicular line from the middle of the zygomatic arch, and the length forward of that line determines the length of the anterior or intellectual lobe of the brain. But the perceptive, as well as the reflective, organs are larger when the head is broad as well as long, than when it is narrow. To explain this more fully



to unprofessional readers, we remark that if they will trace from the opening of the ear forward toward the cheek-bone, they will find about half an inch or an inch forward to the opening of the ear, a narrow bone. By pressing the finger under the edge of that bone, which is called the zygomatic arch, there will be a little notch, which notch is formed by the union of the cheek-bone with what we call the temporal bone. The line is drawn perpendicularly from this little notch, and the portion of the brain forward of that line indicates the strength of the intellectual development. In the bare skull this is very distinctly seen, and phrenologists generally take into account this measurement in the examination of all heads.

### THE GOVERNMENT OF THE THOUGHTS.

[The closing portion of a lecture to young men, delivered by the Rev. J. L. Corning, in the First Presbyterian Church of Milwaukee, Wis.]

REPORTED FOR THE PHRENOLOGICAL JOURNAL.

I now pass to a branch of my subject of eminent importance, but one about which I am sorry to say people are for the most part in profound ignorance—I mean the relation of physical to mental hygiene.

There are a few facts that everybody is familiar with in the connection of body with mind. For example, everybody knows that bad digestion breeds low and depressed spirits, that torpid circulation begets melancholies and irritability of temper. But there are very few even among physicians, but least of all among ministers, who generalize upon these facts, and look to a normal physical condition as in any manner or degree related to a healthy mental condition.

Now I make bold to affirm that I can put a man upon a course of bodily habit in respect to food, ventilation, and stimulation, which will make him the victim of mental defilement in spite of all his prayers and other devotional exercises. Our Saviour said, "Watch and pray." There are a good many men who pray, but do not watch their bodily conditions with half an eye. Let me take a man in full health, a high liver, gross and fat in body, accustomed to late suppers, and an habitual user of tobacco, and I do not care if he pray from dawn to dusk—and I was going to say from dusk to dawn again—that man's brain will be a hive where low thoughts and carnal fancies nestle. These thoughts and fancies may never break out into overt action. Cowardice may keep them back, but I tell you, you never can get that man's mind around right till you change his bodily habits. And I will say here, that of all demoralizing, soul-defiling beverages, I think lager beer is about the chief. I know some will say, "Our craft is in danger," but I think more of your souls than of your craft, and therefore I shall tell the truth.

There are no two phenomena in man's history more closely connected than his bodily condition and the involuntary drift and quality of his thoughts. The Apostle Jude speaks of a class of men in his day as "filthy dreamers," a detestable company. Is a man responsible, then, for his dreams? you will ask. I reply, in so far as these may be controlled by temperance in food and drink, and by voluntary contact with pure objects, he is. And when I have said this, I have accused almost

every bad dreamer on earth of being a criminal in the sight of God.

Have you ever thought what was the philosophy of God's institute of fasting to ancient Israel? Old Gregory uttered a truth with which Abraham was fully acquainted when he said, "Semper junium cibus virtutis"—Fasting was always the food of virtue. The Roman Church are far wiser than we are in this particular; and so are the Episcopalians, only they do not keep one half of the fasts which the rubric enjoins; and as for us Presbyterians, when a day of fasting and prayer is appointed we pray, but decline to go hungry. Now, every Christian man ought to know for himself the benefits of fasting in assisting toward high intellectual and moral conditions of mind. For myself, I found out the secret long ago, and I never can write a sermon without fasting to get ready for it (and when they come two a week, almost the whole week is Lent); and it is very rare that I allow myself a breakfast preliminary to the morning service on the Sabbath.

And the cases are not unfrequent, especially with literary men, where a man has to take his choice between a full mind and a full stomach, but to have both is impossible. *In respect to the body as a regulator of the mind, I should lay it down as a rule to preserve personal cleanliness, eat the plainest food with a large mixture of acidulous articles, drink nothing but cold water, sleep on a hard bed, rise with the lark, and take abundance of muscular exercise.* You will find on experiment, my young friends, that each particular of this regimen is the fruit of mature study, besides I will add of personal experience.

And now, in conclusion, I am not going to apologize to you for my great plainness of speech on this topic. I never will apologize for speaking needed truth. Apologies in the pulpit, if ever other than silly impertinences, are fit for those who conceal truth, and for such I believe God admits no apology. They are traitors and cowards, and they themselves know it better than anybody else. I have given you to-night the fruit of years of investigation and reflection, especially in the matter of mental and physical hygiene. These are not trivialities of which I have been speaking, my young friends. Thoughts are not writings on the sea-beach which waves can erase. They are the etchings of a diamond-pointed pen on a tablet of adamant. Thoughts here are things yonder in the future world. There the bodily senses, the windows through which these angels or vultures flew to cleanse or defile the soul—these bodily senses shall have been left behind, and more vividly than ever when the doors of the soul are taken from their hinges, can be seen the work of cursing or of blessing which has been carried on in its secret corridors.

Aeronauts tell us that when they are lifted in a balloon far up into the clouds, they can hear the noises of earth more distinctly than the people below them. The cackle of geese and the clatter of these stony pavements to which our ears have become obtuse, these can be heard by the sky voyager for miles in his lofty flight. God is such a voyager up in the heavens. The things which here distract our attention from the whisperings of the soul are not present in the calm empyrean where God sits. "Guard well thy thoughts, thy thoughts are heard in heaven," was a sentiment

that we used to scrawl in our copy-books at school. Audible thoughts, yes, terrifying truth, thoughts which breathe not a zephyr breath in the ear of men, yet ring like bugle blasts in the cupola of the upper temple.

History tells of a Roman prisoner placed with a companion in a vast hall, at whose farther end sat concealed the tyrant who enslaved them. And there they sat together whispering dark plots of revenge and escape, while the syllables rolled round the arched hall and were transcribed by the royal auditor. Oh, friends, life is such a whispering gallery of thought; and timid fancies of guilt half uttered here go ringing up to the star canopy with the reverberation of thunderbolts. As God is therefore the auditor of thought, and as thought is the architect of character as deathless as His own eternity, I recommend to you, as the grand regulator of a defiled and distempered mind, a daily communion with God. Communion with creation is not unimportant, but communion with the Creator is the grand desideratum of the soul, of mortal life, of eternal cycles of being. The Bible as a text-book, and secret prayer as a daily resource, these are the two anchors of the soul, the one under the bow and the other under the rudder. Slip either of the cables, and the other may fret itself in twain in the restless billows of allurements. Part both these cables, let the Bible lose its grapple on the conscience, and God neglected at the mercy-seat say, "He is joined to idols, let him alone," and all the angels have written you down alien from goodness and the fellowship of the blessed.

### SCOTCH STABILITY.

MR. GOUGH, at his farewell entertainment in Belfast lately, told the following story: He spoke at one time at a meeting of outcasts in Dundee. The meeting was got up by Lord Kinnaird and his lady; it was aided and promoted by local missionaries and others; and it was a meeting full of the filth, nakedness, and drunkenness of Dundee. A woman sat during that remarkable meeting by his side. She was known as "Hell-fire" in Dundee. She was known as "fire" in the streets; and as she passed through the streets, the little boys pinned dirty paper to her ragged dress, and cried out—"There goes 'fire'! 'fire'!" When gentlemen saw her on the street they dived down some lane or alley to avoid "He'll-fire," for if they did not give her money, she was certain to invent some scandal concerning themselves or their families. Well, that woman sat in front of him (Mr. Gough) during the lecture, and as he proceeded she would exclaim, "It's a' true, sir; and I ken a' about it." There she sat, with her red, blazing face, and when at the conclusion of the lecture she said she would sign the pledge, some persons laughed and sneered at it, saying, "It's all very well, but she'll be drunk before she goes to bed." He (Mr. Gough) asked this wretched, miserable, uncared-for woman to sign the pledge. She said, "I will;" and he said, "I know you will, and when you will, I know you will keep it." She said, "I will," and she signed the pledge. Two years afterward he visited Dundee, and his old friend again sat before him, and he introduced her to Lord Kinnaird, not as "Fire," but as Mrs. Aickin, with her white cap and black cape, presenting the appearance of as fine a woman as was in Scotland. (Applause.) He visited her in her home, and learned from her daughter that that woman, in the midst of her sleep, dreamed that she was drunk, and would rise in the midst of the night, and till day dawned would continue in the prayer—"God keep me." That woman was taken out of the streets, and her daily aspirations were that God would promote and aid the glorious movement in which they were engaged.



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

In our own country, the duty of teaching sound and practical views of the nature of man as an individual, and of the laws which regulate his social condition, to the young, has become doubly urgent since the passing of the Reform Act. Under the previous system of government, only the wealthy were allowed to exercise the political franchise; and as education was a pretty general concomitant of wealth, power and knowledge (so far as knowledge existed) were to a great degree united in the same hands. Now, however, when great property is no longer indispensable to the exercise of political influence, it is necessary to extend and improve general education. The middle classes of this country have in their own hands the power of returning a majority of the House of Commons; and as the Commons hold the strings of the national purse, and, when nearly unanimous, exercise an irresistible influence in the state, it is obvious that those who elect them ought to be educated and rational men.

In past ages, government has been conducted too often on short-sighted empirical principles, and rarely on the basis of a sound and comprehensive philosophy of man's nature and wants: hence the wars undertaken for futile and immoral purposes; hence the heavy taxes which oppress industry and obstruct prosperity; hence, also, the restrictions, protections, and absurd monopolies which disgrace the statute-book of the nation; all of which are not only direct evils, but are attended by this secondary disadvantage—that they have absorbed the funds, and consumed the time and mental energy, which, under a better system, would have been dedicated to the improvement of national and public institutions. Henceforth the government of this country must be animated by, and act up to, the general intelligence of the nation; but it will be impossible for it to advance to any considerable extent beyond it. Every patriot, therefore, will find in this fact an additional motive to qualify himself for expanding the minds, and directing the steps, of the rising generation, that Britain's glory and happiness may pass, untarnished and unimpaired, to the remotest posterity of virtuous and enlightened men.\*

The question next arises, What provision in money or land is a parent bound to make for his children? To this no answer, that would suit all circumstances, can be given. As parents can not carry their wealth to the next world, it must of course be left to some one; and the natural feelings of mankind dictate that it should be given to those who stand nearest in kindred and highest in merit in relation to the testator. With respect to children, in ordinary circumstances, this can not be questioned; for it is clearly the duty of parents to do all in their power to make happy the existence of those whom they have brought into the world. But difference of customs in different countries, and difference of ranks in the same country, render different principles of *distribution* useful and proper. In Britain, a nobleman who should distribute £100,000 equally among ten children, would do great injustice to his eldest son, to whom a title of nobility would descend, with its concomitant expenses; but a merchant who had realized £100,000, would act more wisely and justly in leaving £10,000 to each of ten children, than in attempting to found a family by entailing £82,000 on his eldest son, and leaving only £2,000 to each of the other nine. I consider hereditary titles as an evil to society, and desire

\* The remarks in the text apply with still greater force in the United States of America. There the supreme political power is wielded by the mass of the people. No rational person will maintain that one ignorant man is a proper ruler for a great nation; but additions to numbers do not alter the species. Twenty, or a hundred, or a thousand ignorant men, are not wiser than one of them; while they are much more dangerous. They inflame each other's passions, keep each other's follies in countenance, and add to each other's strength. If the United States, therefore, desire to avoid anarchy and ruin, they must educate the mass of their people.

their abolition; but while they are permitted to exist, the distribution of wealth should bear reference to the expenses which they necessarily entail on those who inherit them. The United States of America have wisely avoided this institution: and by the laws of most of these States, an equal distribution of the family estate, real and personal, among all the children, ensues on the death of the parents. This practice appears to me to be wise and salutary. It tends to lessen that concentration of all thought and desire on themselves and their families, which is the besetting sin of the rich; and it teaches them to perceive that the prosperity of their children is indissolubly linked with that of their country. As a general rule, parents ought to make the largest provisions for those members of their families who are least able, from sex, constitution, capacity, or education, to provide for themselves.

In the lower ranks of life, where both sexes engage in labor, an equal distribution may, other circumstances being equal, be just; in the middle ranks (in which it is the custom for males to engage in business, but in which females, in general, do not), if the parents have a numerous family and moderate fortune, I should consider the sons amply provided for by being furnished with education and a calling; while the property of the parents should be given chiefly to the dependent daughters. It is impossible, however, as I have already hinted, to lay down rules that will be universally applicable.

It is a grave question whether the indefinite accumulation of wealth should be allowed; but, however this may be determined, there should be no restriction on the power of spending and disposing of property. Entails are a great abuse, introduced by Self-Esteem and Love of Approbation acting apart from Benevolence and Conscientiousness. Reason dictates that wealth should be enjoyed only on the condition of the exercise of at least average discretion by its possessor; yet the object of entails is to secure it and its attendant influence to certain heirs, altogether independently of their intelligence, morality, and prudence. Laws have been enacted by which estates may be transmitted unimpaired from sire to son, through endless generations, although each possessor, in his turn, may be a pattern of vice and imbecility. But the law of nature is too strong to be superseded by the legislation of ignorant and presumptuous men. The children of intelligent, virtuous, and healthy parents are so well constituted as to need no entails to preserve their family estates and honors unimpaired; while, on the other hand, descendants with imbecile intellects and immoral dispositions are prone, in spite of the strictest entail, to tarnish that glory and distinction which the law vainly attempts to maintain. Accordingly, many families, in which superior qualities descend, flourish for centuries without entails; whereas others, in which immoral or foolish minds are hereditary, live in constant privation, notwithstanding the props of erroneous laws; each immoral heir of entail mortgages his life-rent right, and lives a beggar and an outcast from his artificial sphere of life.

Obedience to the organic laws affords the only means of maintaining family possessions undissolved; and until men shall seek the aid which they present, in order to secure a great, virtuous, and flourishing posterity, they will in vain frame acts of Parliament to attain their object.

Parents have *rights* as well as *duties* in relation to their children. They are entitled to the produce of the child's labor during its nonage; to its respect and obedience; and, when infirm, to maintenance, if they be in want. These rights on the part of parents imply corresponding duties incumbent on children. The obligation on children to discharge them, flows directly from the dictates of Veneration, Conscientiousness, and Benevolence. It has been objected to Phrenology, that it presents no organ of filial piety; but it points to these three organs as contributing to the fulfillment of duty to parents. Veneration dictates reverence, respect, and obedience; Conscientiousness dictates gratitude, or a return for their care and affection; while Benevolence impels to the promotion of their happiness by every possible means. Adhesiveness binds old and young in the bonds of reciprocal attachment.

In the lower and middle ranks of life, parents often complain of want of respect and obedience on the part of their children; but a common



cause of this evil may be found in the deficient knowledge, harsh dispositions, and rude manners of the parents themselves, which are not calculated to render them really objects of respect to the higher sentiments of their children. The mere fact of being father or mother to a child is obviously not sufficient to excite its moral affections.\* The parent must manifest superior wisdom, intelligence, and affection, with a desire to promote its welfare; and then respect and obedience will naturally follow. The attempt to render a child respectful and obedient by merely telling it to be so, is as little likely to succeed as the endeavor to make it fond of music by assuring it that filial duty requires that it should love melody. We must excite the faculty of Tune by pleasing strains; and in like manner the moral sentiments must be addressed by their appropriate objects. Harsh conduct tends naturally to rouse the faculties of Combativeness, Destructiveness, and Self-Esteem; while the Moral Sentiments can be excited only by rational, kind, and just treatment. As reasonably might a father hope to gather figs from a thorn tree as to gain the love and respect of his children by maltreating or neglecting them. If a parent desire to have a docile, affectionate, and intelligent family, he must habitually address himself to their moral and intellectual powers; he must make them feel that he is wise and good—exhibit himself as the natural object of attachment and respect; and then, by average children, the reciprocal duties of love and obedience will not be withheld.

If parents knew and paid a just regard to the natural and reasonable desires of the young, they would be far less frequently disobeyed than they actually are. Many of their commands forbid the exercise of faculties which in children pant for gratification, and which nature intended to be gratified; and the misery and disappointment consequent on balked desire have an effect very different from that of disposing to affection and obedience. The love of muscular motion, for instance, is irrepressible in children, and physiology proves that the voice of nature ought to be listened to; yet the young are frequently prohibited from yielding to this instinct, that the family or teacher may not be disturbed by noise; tasks unsuitable to their age and dispositions are imposed; their health and happiness are impaired; and when peevishness, unpalatable to the parents, ensues, the children are blamed for being cross and disobedient!

A friend, who is the father of several intelligent children, told me that before he studied Phrenology and the natural laws, he taught his children the Shorter Catechism, and required their obedience on the strength of the fifth commandment, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," assuring them that God would punish them by premature death if they disobeyed this injunction. God, he said, had power of life and death over all, and, as he was just, he would enforce his authority. The children soon learned, however, by experience, that this consequence did not follow: they disobeyed, and were threatened; but, finding themselves still alive, they disobeyed again. He was not successful, therefore, by this method, in enforcing obedience.

After becoming acquainted with the natural laws, he still taught them the commandment, but he gave them a different explanation of it. You see, said he, that there are many objects around you, dangerous to your lives: there is fire that will burn you, water that will drown you, poison that will kill you; and, also, there are many practices which will undermine the constitution of your vital organs, such as your heart, your stomach, or your lungs (explaining uses of these at the same time), and cause you to die—as you have seen John and Janet, the children of Mrs. Wilson and Mrs. Brown, die. Now, because I am old, and have listened to my parents, and have studied and observed a great deal, I know what will injure you, and what will not, better than you know yourselves; and I am willing to communicate

my knowledge and experience to you, that you may avoid danger and not die, if you choose to listen to and obey me; but, if you prefer taking your own way, and acting on your own ignorance, you will soon discover that God's threat is not an empty one; you will come home some day, suffering severely from your own rashness and self-will, and you will then learn whether you are right in your disobedience; you will then understand the meaning of the commandment to be, that if you obey your parents, and avail yourself of their knowledge and experience, you will avoid danger and live; while if you neglect their counsels, you will, through sheer ignorance and self-will, fall into misfortune, suffer severely, and perhaps die. He said that this commentary, enforced from day to day by proofs of his knowing more than the children, and of his ability to advise them to their own good, was successful; they entertained a higher respect for both the commandment and him, and became more obedient.

It is a common practice with nurses, when a child falls and hurts itself, to beat the ground, or the table, against which it has struck. This is really cultivating the feeling of revenge. It gratifies the child's Self-Esteem and Destructiveness, and pacifies it for the moment. The method of proceeding dictated by the natural law is widely different. The nurse or parent should take pains to explain the cause of its falling, and present it with motives to take greater care in future. The suffering would thus be turned to good account; it would become, what it was intended by Providence to be, a lesson to lead the child to circumspection, patience, and reflection.

In exacting obedience from children, it should never be forgotten that their brains are very differently constituted from each other, and that their mental dispositions vary in a corresponding degree. The organ of Veneration, besides, is generally late in being developed, so that a child may be stubborn and unmanageable under one kind of treatment, or at one age, who will prove tractable and obedient under a different discipline, or at a future period. The aid which parents may derive from Phrenology can hardly be overrated. It enables them to appreciate the natural talents and dispositions of each child, to modify their treatment, and to distinguish between positively vicious tendencies (such as deceit, lying, dishonesty) and other manifestations (such as stubbornness and disobedience), which often proceed from misdirection of faculties (Self-Esteem and Firmness) that will prove extremely useful under moral guidance in the maturity of the understanding. The reason for watchfulness and anxiety is much greater in the former than in the latter case; because dishonesty, falsehood, and pilfering betoken not only over-active organs of Secretiveness and Acquisitiveness, but a native deficiency of the controlling moral organs, which is a more serious evil. When the moral organs are adequately possessed, the perceptions of children regarding right and wrong are naturally active and acute; and although individuals with a large development of the organs of the higher sentiments may, under the impulse of the propensities, commit errors in youth, they will certainly improve as age and experience increase. Where the moral organs are very defective, the character tends to deteriorate in mature life. After the restraints imposed by parental authority are withdrawn, and respect for the world is blunted, persons deficient in the faculties are prone to become victims to their inferior feelings, to disgrace themselves, and to bring sorrow on their connections.

As some individuals are really born with such deficiencies of the moral organs as incapacitate them for pursuing right courses of action, although they possess average intellectual power, and are free from diseased action of the brain; and as there is no legal method of restraining them unless they commit what the law accounts crime; great misery is often endured by their relatives in seeing them proceed from one step of folly and iniquity to another, until they are plunged into irretrievable ruin and disgrace. The phrenologist who discovers that the source of the evil lies in an imperfect development of the moral organs, views them as patients, and desires that physical restraint should be applied to prevent the abuses of their lower propensities,

[CONTINUED ON PAGE SEVENTY-FOUR]

\* An American clerical reviewer objected to the text, that it acts aside the Bible, which commands children to honor their father and mother without regard to their qualities. He forgot that the Scriptures require parents to adorn themselves with all the Christian virtues, and that the fifth commandment obviously implies that they shall have fulfilled this duty, as the condition of receiving the reverence of their children.



### GRAPE CULTURE.

DOMESTIC comforts often cost less than the inconvenience of doing without them. We have a word to say to people who live in cities and compact villages, on the subject of raising grapes. There are tenement houses in the city where there is no chance for raising grapes, at least no convenient opportunity for any individual to have his own vine, with any probability that it will be undisturbed; but all who live in houses by themselves have room enough for one or more good grape-vines, and there are few city lots on which there is not yard-room enough to raise from one to ten bushels of grapes, neither is the process of culture a difficult one to learn, nor does it require much labor or time to attend to grape-vines.

As this is the right season of the year to plant vines for the next year's growth, we recommend everybody to select a convenient spot in the yard, dig a large, deep place, and fill it with rich mold or manured earth, and plant a healthy young vine before the frost closes the season. By planting in the fall instead of the spring considerable time will be gained. An abundance of wood and some grapes may be expected the first year by this method of fall planting, instead of waiting till mid-summer for a leaf from one planted late in the spring. Since a vine may be fastened to a fence, or the side of the house, or any kind of arbor, it may be made to flourish in places apparently unfavorable for everything else to grow. It is not absolutely essential that the sun strike the roots of the grape at all, but where this is not the case, the vine must be allowed to run high up, so as to get the sun and air at the top, as is the case where it grows in the forest and seeks the sun in the tops of the highest trees.

A good, warm, sunny exposure of both top and roots is doubtless a more favorable position for the prosperity of the grape, and in most yards in the city a good exposure to the sun, even at the root, can be obtained in a portion of every day. Suppose you do leave your present residence the first of May next, the fact of planting a vine for other people's use will certainly do you no harm, and will help to create a fashion—a universal desire—for the culture of the grape. And if everybody, whether permanently located or expecting to move in half a year, would plant vines, their culture and its consequences would become general, and everybody would be blessed with this healthful and luxurious article of diet, the grape.

In Spain it is the custom for every one when he eats an apple, peach, pear, or plum by the wayside, to dig a hole with the heel of the shoe and cover the pit or seed, as an offering to future generations as a token of gratitude to the former generation that planed the tree whose fruit has just regaled the weary traveler. The result of this custom is that the public roads are fringed with fruit-trees of all kinds, from which the traveler may eat freely and be satisfied. Let us emulate this custom by planting grape-vines, even though another may own the soil and other hands than our own may pluck the fruit.

DISCOVERY OF LARGE HUMAN SKELETONS.—E. G. Buck, Esq., of Dresbach, in the southern part of Winona County, sends us the following:

"*Editor Winona (Minnesota) Republican*—A. L. Jenks, of this place in prospecting in one of those mounds that are so common in this Western

country, discovered at the depth of five or six feet the remains of seven or eight people of very large size. One thigh bone measured three feet in length. The under jaw was one inch wider than that of any other man in this city. He also found clam shells, pieces of ivory or bone rings, pieces of kettles made of earth, and coarse sand. There were at the neck of one of these skeletons teeth two inches in length by one half to three fourths of an inch in diameter, with holes drilled into the sides, and the end polished, with a crease around it. Also an arrow, five inches long, by one and a half wide, stuck through the back, near the back bone; and one about eight inches long, stuck into the left breast. Also the blade of a copper hatchet, one and a half inches wide at the edge, and two inches long. This hatchet was found stuck in the skull of the same skeleton. The mound is some two hundred feet above the surface of the Mississippi, and is composed of clay, immediately above the remains, two feet thick; then comes a layer of black loam; then another layer of clay, six inches thick; all so closely packed that it was with difficulty that it could be penetrated. There are some four or five different layers of earth above the remains. There is no such clay found elsewhere in this vicinity.

### REMBRANDT PEALE.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

#### BIOGRAPHY.

REMBRANDT PEALE, born in Bucks County, Pennsylvania, on the 22d day of February, 1778, came of good stock. His father, Charles Wilson Peale, was not only one of the best patriots of the Revolution, but also a portrait painter of great excellence, and one of the Fathers of Arts in America. A sketch of the life and labors of the son would be incomplete without a proper reference to the father—to whose love of Art and eminence in his profession his son, Rembrandt, owes much of his success.

The "times that tried men's souls" were not congenial to the culture of Art. War absorbed all energies that, in times of peace, might have been turned with success into the great channels of Commerce, Education, Mechanics, and Fine Arts. The claims of country were paramount to all others. Hence we find the artist, the lawyer, the clergyman, the statesman, the farmer, and the mechanic, all in the ranks, doing battle for that freedom which is now our blessed inheritance. Charles Wilson Peale, though giving extraordinary promise as an artist, did not shrink from his country's call, but girded on his armor and followed the fortunes of Washington, until victory gave the weary patriots rest. Mr. Peale was born at Chester, on the Eastern Shore of Maryland, April 16th, 1741, thus being three years the junior of West and Copley. His genius was of a very versatile character, "being," as his biographer says, "harness-maker, and clock and watchmaker, silversmith, painter in oil, crayon, and miniature; molded the glasses, and made the shagreen cases for the latter; was a soldier, legislator, lecturer, and preserver of animals, whose deficiencies he supplied by making glass eyes and artificial limbs; constructed for himself a violin and a guitar; modeled in clay, wax, and plaster; and was the first dentist in this country who made sets of enamel teeth." Not until twenty-six years of age did he turn his attention to oil painting. En-

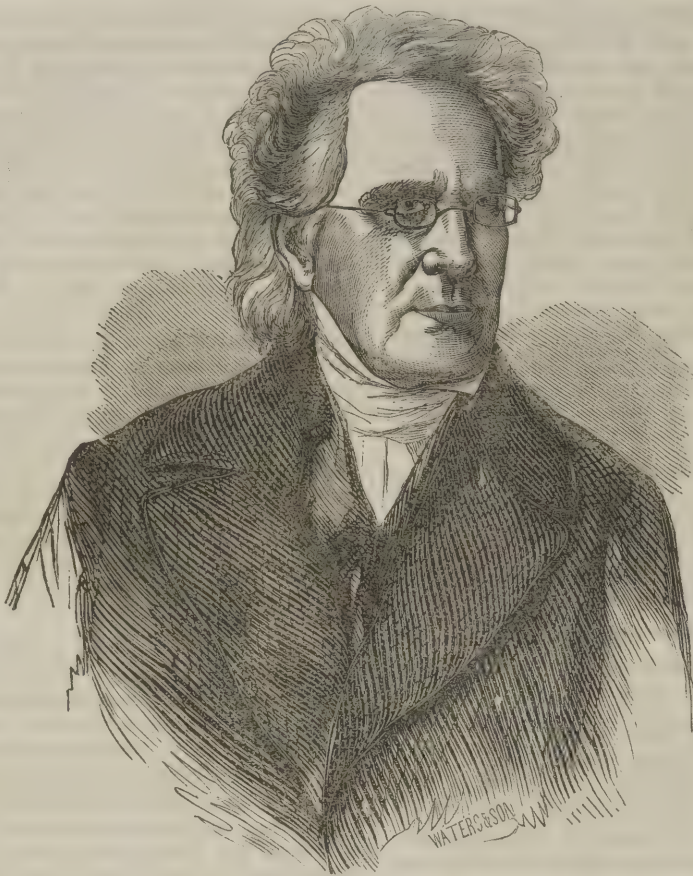
couraged by the material aid of several gentlemen of Annapolis, he was enabled to proceed to London, and pursued his studies in the Royal Academy during the years 1770 and 1771, under the direct tuition of Benjamin West, who ever took so much interest in his countrymen. Returning home, he pursued his profession (and the art of war) with great success, painting portraits of many of the great men of that great era, which are now regarded as almost priceless legacies by his countrymen. After the close of the war, Mr. Peale painted assiduously in Philadelphia, and in 1785 commenced the great Museum which still bears his honored name. In 1791, he made the first effort ever made in America to found an Academy of Design, where native artists might study, and their productions be placed on exhibition for the public good. Though his first attempt did not prove a success, the tireless worker again tried, and in 1809 succeeded so far in his plans as to see the establishment of the Philadelphia Academy of Fine Arts, and lived to see it become a noble monument to his memory. He contributed to seventeen exhibitions of the Academy, closing his extraordinary and useful life in 1827.

From association with such a father, the son could but attain to eminence. Born when the parent was with Washington, enduring the sufferings of Valley Forge, Rembrandt's first years were passed under the care of his admirable mother. He early showed his taste for Art, and was with his father constantly, after the close of the war. When the elder Peale painted "the best portrait of the Father of his Country," young Rembrandt—then eight years of age—was at his father's side, studying those noble features which he himself in a few years was to have the privilege of limning from life.

It was in September, 1795, that Washington gave the "boy-painter" three sittings, of three hours each. The punctual visitor came at seven, always holding his watch in his hand; and it is needless to say he ever found the young artist ready for him. Moved by innate modesty and awe, Rembrandt induced his father to be present at the sittings, to paint the subject at the same time. The success of Rembrandt was of course but partial, though admirable as the work of one so young. But the study of the face of Washington made him familiar with its every line and expression, and enabled him in after-life to produce the portraits of the great man which are now so highly prized.

At eighteen years of age, Rembrandt opened his studio in Charleston, S. C. He remained there painting with success until 1801, when he visited England, to study under West at the Royal Academy. His studies were pursued with great ardor, and induced great changes in his style and coloring. At this time he published his "Memoirs of the Mammoth"—a little work which attracted the attention of Cuvier. Returning to America, he practiced his profession in Philadelphia. In 1807, he visited Paris, for study and to paint eminent Frenchmen. He found sitters in many savans and military men, whose portraits afterward were a great center of attraction in the museum of the elder Peale in Philadelphia. Returning home, he remained in Philadelphia until 1809, when he again went to Paris, accompanied by his family.





PORTRAIT OF REMBRANDT PEALE.

Here he remained for fifteen months an ardent student of the great masterpieces in the public galleries, and zealously painting at his "Gallery of Eminent Frenchmen" of the time.

Returning to Philadelphia, he pursued his portrait painting with great success; and found time to work up his "Roman Daughter," which was first exhibited at the Academy in 1812. This really great picture did not escape all kinds of criticism, but passed the ordeal successfully. It was purchased by Mr. Savage, of Boston.

The long cherished design of establishing a museum and fine-art gallery in Baltimore was carried out at this time. He remained in that city nine years busy with sitters, and also finding time to paint the "Ascent of Elijah," "Court of Death," et., etc. The last named was exhibited throughout the Union, and with great success to the artist's fame and resources. It is on a canvas twenty-four by thirteen feet, and contains twenty-three full-sized figures.

From 1822 to 1829, Mr Peale painted portraits in Boston, New York, and Philadelphia. In 1829, together with his son, he again visited France, extending his studies into Italy, remaining abroad sixteen months. His "Washington," which he exhibited at the Academy in Florence, and in other cities, attracted much attention. On his return home, he published a volume on Italy and Art, which proved a great success, and showed the artist to be an acute critic as well as shrewd observer. The portrait of Washington, after his return, was purchased by Government, and now adorns the United States Senate Chamber. This

portrait was his first study, improved by diligent and most careful scrutiny of all the busts and portraits of Washington which fell under his observation. It is regarded as one of the best and most life-like of all the busts and portraits of the "Father of his Country" ever painted, and received the encomiums of Chief Justice Marshall, Judge Washington, Lawrence Lewis, and other personal friends and relatives of the great patriot.

In 1832, the subject of this notice again visited England. Previous to this time, as early as 1825, he had experimented successfully in the just discovered art of lithography, and took a medal from the Franklin Institute, Boston, for his lithographic impressions. His trip to England was to introduce his improvements in the art to the British.

In 1834, Mr. Peale opened a studio in New York, painting eminent subjects with much success. He also produced his work on the principles of drawing, which contained much useful information.

Since that time Mr. Peale has practiced his profession chiefly in his old home in Philadelphia. He has produced several portraits of Washington of inestimable value, as being painted by the only living artist to whom the great subject sat. One of these portraits it has been the good fortune of the Cosmopolitan Art Association to secure.

A visitor thus describes the appearance of the artist: "There appeared little of the octogenarian in his voice, step, or manner. His whole being seemed to glow with the enthusiasm of hopeful youth as he talked of Art, its charms to the practitioner, the divinity of its origin and character, and its humanizing influence upon society.

"In figure Mr. Peale is of medium height, well proportioned, and not at all bent by the weight of years. His hair—his 'plumes,' as he playfully called his locks—is white and abundant; the expression of his face is exceedingly pleasant, for it beams with benignity and earnestness; and his mild blue eyes were brilliant with the glow of feeling as he spoke with much emotion of the portrait of Washington, which he had been permitted to paint from the living face."

We copy by permission the biography from the *Cosmopolitan Art Journal* for 1857.

Mr. Peale died in Philadelphia on the 4th of October, 1860, aged 83 years.

#### PHRENOLOGICAL CHARACTER.

The late Rembrandt Peale is well represented in the portrait annexed, with the exception, perhaps, that the portrait gives an idea of his being a tall, powerful man, whereas he was only of medium height, and probably did not weigh over one hundred and forty-five pounds.

His head, as the portrait indicates, was long, high, and narrow, evincing a strong predominance of the moral and intellectual over the selfish and animal. His intellect was one of sagacity, power of criticism, capacity to acquire and use knowledge to advantage, and ability to remember facts, details, and ideas with remarkable tenacity. He had a full share of Language, and his style as a speaker, writer, or conversationalist was appropriate, pertinent, and happy. He had rather large reasoning intellect, especially large Comparison, which enabled him to illustrate, classify, make nice distinctions and resemblances, and to criticise with clearness and sagacity. His knowledge of character was immense; he could read the mind of a person through and through, and if in his portrait any one quality of his character is evinced more than another, it is in the fact that he seemed to grasp the spirit of his subject and to embody it in the likeness. The portrait of George Combe—which Mr. Peale painted of him while in this country in 18—, and which now hangs in our office—seems to embody the very life and soul of the original, and looks as if it would answer you, were you to speak to it. In this particular Mr. Peale had few superiors as an artist.

His moral and religious organs, as the portrait evinces, were predominant, and his whole life was colored by the inspiration of the moral elements. And to hear him speak of his portrait of Washington, and describe with fervor his early acquaintance with him, evinces powerful activity of the faculty of Veneration, and also of the knowledge of human character. Some three years ago we heard him lecture on his portraits of Washington, and as he opened the lecture and uncovered the portrait of the Father of his Country, his first remark was: "This is my original portrait of Washington, for which he sat to me in 1795." The manner of this statement, the venerable white-haired man whose spare figure was before us, that voice tremulous with 80 years and softened by veneration, was a treat which we shall never forget.

The narrowness of his head shows child-like frankness, and that amiable and peaceful disposition for which Mr. Peale was noted. He was not without pride and self-reliance; he had Firmness, strong social affection, and every quality requisite to make him a valuable companion and friend.



## ILLUSTRATED BIOGRAPHIES—No. 2.

## ANDREW JACKSON.

NEVER was head on human trunk more strongly marked; never was a character more strikingly individualized, than the head and the character of Andrew Jackson, whose portrait we are happy to present to our readers. That head admirably tallies with that character, as read and explained by Phrenology. His biographer thus speaks of him in the "*American Portrait Gallery*:"

"The hero of New Orleans! The incorrigible, the impracticable, the indomitable, the incorruptible! Headstrong, but always honest; rash, but ever patriotic; he may have erred, to his country's detriment at times, but treason had no place in his breast, and his highest aim, next to his duty to his Maker, was his country's good. Fear he knew not, either on the battle-field or before that terrible power, PUBLIC OPINION. His purpose once taken, no threats of his enemies, no persuasions of personal friends, no personal considerations of fear and favor could shake it. \* \* \* Accordingly, few men have been so defied or damned, as friends or foes have spoken."

On looking at his head, the uppermost and overshadowing feature is firmness. This sometimes degenerated into willfulness, but much more rarely than one would expect from a character so strongly marked. His whole life was an exposition of this trait. It is said by his teachers that he was very easily controlled, except where he thought himself abused. Left an orphan very early in life, he, together with an elder brother, decided upon the law; but just as he was fourteen years of age there came the call of patriotism from his oppressed and afflicted country for a defense of her liberties. Although of tender age, he did not hesitate to buckle on the sword. He soon, however, fell into the hands of his foes, and was compelled to submit to the trials of imprisonment and the imperious commands of his captors. He bore every imposition cheerfully, and performed every menial duty so long as it did not compromise his honor. But there was a point to which his dignity could not descend. His captors seem to have been of a character scarcely deserving the name of *men*, and took delight in imposing the most humiliating drudgery. One day an English officer commanded him to perform some menial duty which he did not think compatible with even the dignity of a *prisoner*. Of course he flatly refused, when the sword-bearing brute severely wounded him with the rapier he disgraced.

"In the early part of the war of 1812," says the biography from which we have already quoted, "Congress having voted to accept fifty thousand volunteers, Jackson appealed to the citizens of Tennessee, and there responded at once to his call twenty-five hundred brave men, who enrolled their names, and presented themselves to Congress, with Jackson at their head. They were accepted, and ordered to Natchez to watch the operations of the British in lower Mississippi. Not long after he received orders from head-quarters to disband his men and send them to their homes. To obey, he foresaw would be an act of great injustice to his command, and with his accustomed independence and sense of justice, he at once resolved to disobey his high orders. He accordingly

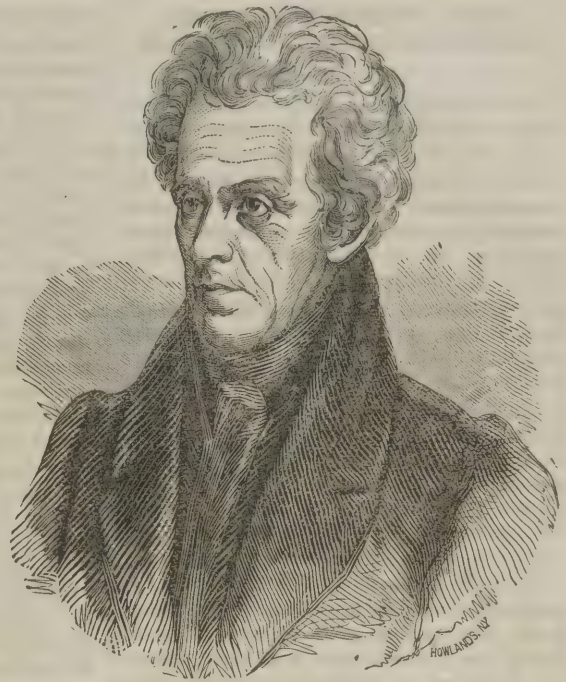
broke up his camp and returned to Nashville, bringing all his sick with him, whose wants on the way were relieved by his own private means, and there disbanded his troops in the midst of their homes."

Few men would have had the courage to set thus at naught the authority of the highest tribunal in the land, and fewer still would have been prompted to this high-handed disobedience from so manly a sense of duty to his soldiers. That one act, although an act of open rebellion, while it illustrates the remarkable *firmness* of his character, covers the *soldier* with more glory than the most triumphant feat of arms, and the *man* with an eternal halo of mercy and justice.

One other act of his official life we can not omit, as illustrative of his towering independence and self-reliance. We allude to the famous "*Removal of the Deposits*." In this act he had few supporters, and the more timid of his own party remonstrated with him on so presumptuous and high-handed a measure. "*I take the responsibility*," was his ready reply. No act of any official in the whole history of the Republic was so productive of fierce and hot discussion. The Whig party unitedly condemned—the Democratic with equal unanimity defended it. Not a whit did he swerve from the line of what he termed his duty, but amid the roaring terrors of the tempest he had raised, he went fearlessly and calmly forward to the end.

The firmness of this man scarcely exceeded his stern piety and strict honesty. It may sound strange to some ears to hear Gen. Jackson's name associated with religion, yet he was a man of deep religious reverence and love of truth. He was a member of a Presbyterian church, and he adorned his profession "by a well-ordered life." He was no hypocrite himself, and scorned the canting profession of those whose lives were a blot on the escutcheon of the Church. True, in hours of severe outward pressure, he swore "by the Eternal"—his only oath; but so have the wisest and best men, under equal provocation, fallen from their high estate; the hot but noble spirit of Peter, and the calm soul of the sainted Washington, together with a host of others worthy of our respect and love, although of lesser name. But he had almost a superstitious respect for the man who wore the seals of God's ambassadorship, often relieving their necessities, and helping forward their plans for the promotion of virtue and the enlargement of the bounds of the visible Church. His house was a free home for Christian ministers, and the missionary was often found at his table in times of peace, and became an occupant of his tent in seasons of war.

Jackson was a fierce soldier, but had a due respect for the rights of his foes. No captive ever received, at his hands, the dastardly bearing to which he was made to submit when himself a



PORTRAIT OF ANDREW JACKSON.

prisoner. At the treaty of the "Hickory Ground," where his long and often-tried patience and generalship won for him the title of "Old Hickory—a nickname of which he was ever proud—his nobleness shone out in a most remarkable and unusual manner. The Indians, finding themselves hemmed in on all sides, determined upon a surrender, and sued for peace. One of the oldest and most respectable chiefs accordingly presented himself at "Old Hickory's" head-quarters, and, with the lofty bearing of his tribe and a dignity rarely equaled in civilized life, offered himself as a propitiatory sacrifice, and supplicated grace for his people. The noble old hero was struck with the fallen dignity and noble bearing of the prostrate chief, and determined not to be outdone by this *savage of the woods*. In a brief and characteristic speech, in which he enforced on him the utter futility of resistance, he bade him seek his own people unstripped of a single feather, but assuring him if again he fell into the hands of his present captors, his life should pay the forfeit. It was mainly through the intervention of this liberated chief that the savages were persuaded to throw down their arms and sign the treaty of peace drawn up by Gen. Jackson's own hand.

His administration, conducted in the stormiest times of our country's history, was a complete corroboration of his phrenological development. Fearless, firm, and unswerving from what he believed to be the patriot's duty, untrusting by his friends, and most shamefully abused by his enemies, he moved like a noble ship across the troubled waters, whose billows could not hinder or turn from its course.

Already, so near to the scenes of his stirring life, all men (nearly) rise up and call him blessed, and bless the very acts which his contemporaries—not yet passed away—were so loud in censuring. So truly does that man live who acts up to his honest convictions and pursues his equal course in an unflinching trust in his own better instincts, and takes evermore the cue of action from a noble and upright heart.



### THE BRITISH POETS: THEIR LEADING PHRENOLOGICAL ORGANS.

SHELLEY.

WERE we to yield to the spirit of any of the moods into which reflections upon Shelley's character has often thrown us, and let it dictate the present article, we might fill pages with by-gone notions of the human soul—its manifold mysteries, its strength, its weakness, and its unaccountable contradictions. We might find pleasure, if only from association, in groping once more through the dim caverns of metaphysics. There appeared so much depth in those elevated abstractions, some were really so beautiful, they rendered all experience so useless, and all careful observation of nature, and were withal so plainly the reveries of no common dreamer that although we have discovered them to be as baseless as more cherished visions, we could still recall them with interest. By the brilliant theories of Plato, we might endeavor to ascertain what portion of the ethereal and eternal intelligence was enshrined, during a brief career, in the material personality of Shelley; or by the severer methods of Germany, measure the degree of his *centralization* or his realization of the mighty I, or not much more intelligibly descant in good set terms concerning poetic temperament, genius, and vivid imagination—terms which appear to impart so much, and yet, as commonly employed, mean nothing. But to neither of these methods are we permitted to resort. Our science requires us to use such words only as have definite ideas annexed to them; and pleasing as it would be to indulge in speculation, while portraying him who so loved to speculate himself, and in fancy, while describing one who was "of imagination all compact," we must, notwithstanding, restrict ourselves to sober truth, and an humble transcription of the simple language of nature.

His character, as manifested in his life and writings, will be found in striking harmony with his phrenological conditions. The quality of his whole organization was of almost feminine fineness, and yet possessed a degree of strength seldom united with a delicacy of structure peculiar to the other sex. This, for the rough race of life, and all its coarse and grinding cares, was far from favorable; but for the intellectual ideal world in which he loved to live, and move, and have his being, admirably adapted. This temperament, blending in different degrees the bilious, sanguine, and nervous, with the last rather predominant, and not a portion of lymphatic, gave intensity and keenness, life and spirit, to a brain of superior size, in which intellect and the sentiments reigned supreme. His habits were well calculated to preserve and invigorate these constitutional qualities. Severely temperate, taking much exercise in the open air, giving free play to his feelings and passions in accordance with nature, rather than subduing them in opposition to her laws, and constantly cultivating his mind, he enjoyed health and regularity in all his functions to an extent seldom known by the studious and sedentary. A few general remarks upon the direction of his faculties will not be out of place.

Phrenologists are often assailed for assuming that nature does everything, and art comparatively nothing; that, for instance, an individual endowed with large reflecting organs, a large and

active brain, will reason, analyze, generalize, and combine synthetically, although he may never have read a treatise on logic; and that one possessing Ideality, Language, and some other organs, in great development, can write poetry, though Aristotle's rules and Horace's art of the same are to him sealed books. There is not the slightest force in the objection. The scholar knows that Aristotle's laws are only deductions from the Iliad, which was written without, perhaps, any further reference to laws of any kind than such as genius makes for its own guidance in compassing its objects and completing its conceptions. But the phrenologist does not deny that true art is essential to perfection, but concludes that in proportion to the native strength will be the effort to improve it. To illustrate this. Zerah Colburn had an extraordinary development of the organ of Number, and manifested the appropriate function before any special care had been given to his education. His father's attention was accidentally called to the fact, by hearing him whispering with great rapidity, and readily solving all kinds of arithmetical problems. This aptitude was then encouraged—this natural fondness stimulated. The boy seized with avidity, and quickly mastered, treatises upon his favorite science. But this he did because they furnished appropriate objects for his organ of Number, already vigorous and active, and craving its natural element. The same holds good with regard to all the intellectual organs. Shelley as naturally, we might say as irresistibly, sought to gratify his higher powers, as did Zerah Colburn. Endowed with large Causality and Comparison, he mingled minds with such as were in like manner gifted. Having strong perceptions, he toiled in the fields of knowledge, while reflection enabled him to sift the grain from the chaff. Possessing powerful Ideality, he turned for sympathy to "the quire that can not die," and searched the works of nature for that harmony and perfection which delight and inspire even more this faculty, and teach it how to create. He passed through the usual routine of collegiate instruction, but by the force principally of his native powers attained mental independence. Despising all petty displays of verbal ingenuity, dignified by the name of reasoning, he inquired elsewhere than in college halls for truths which the place-men of learning have never been paid to teach.

"And from that hour did I, with patient thought,  
Heap knowledge from forbidden minds of lore,  
But nothing that my tutors knew or thought,  
Cared I to learn; but from that secret store  
Wrought linked armor for my soul."

He early saw that our minds are little strengthened and enriched by being made mere recipients, and that the simplest truth discovered and revolved by ourselves, expands the intellect far more than the highest exercise of memory. To phrenologists, the reason is plain. [For merely receiving and recording an idea, or retaining the relation of things, ordinary activity of perceptive intellect will suffice. Whereas, to discover one, not only must those organs be more intensely excited, but reflection and the superior powers summoned to their appropriate work to perceive, compare, classify, and deduce. The whole mind is thus put in harmonious action, which constitutes its true labor—"the labor it delights in," and which "physics pain."

Comparison, Language, and Ideality, all large in his head, manifest their proper functions, throughout his writings with great vigor; illustrating with happy and varied imagery, clothing with rich and choice expressions, and adorning with chaste beauty some of the loftiest conceptions, the product of his ample Causality, to be found in modern literature. Marvelousness was

but indifferently developed; and accordingly we find little of the peculiar character it impresses on an author's style, and which abounds in the works of Scott. Perhaps the inactivity of this organ was a defect in Shelley's character, and made him too prone to reject whatever could not be tested by his senses or demonstrated by his reason. Approbativeness was not deficient, but its undue action was restrained by his higher powers. As this sentiment covets praise indiscriminately, indifferent to its quality and source, whether it shall inspire its possessor with manly ambition or make him the victim of mere fugitive vanity, depends, of course, on the development of other organs, and activity of their functions. In civilized society, no one is more liable to be abused; and unless governed by vigorous intellect, it completely enslaves and prostitutes the mind. Whoever suffers it to become his ruling impulse, may talk of moral courage and mental freedom, but does not possess them—knows not what they are. Its unrestrained action made Goldsmith often ridiculous, Byron sometimes a quack and mountebank, and Rousseau a madman. What, then, must be its pernicious effects upon weaker minds? In the common mind, if uncontrolled, it creates truckling, time-serving mendacity—makes him fear censure from the most worthless, and resort to all kinds of servility to avail it. To politicians, professors, writers, and preachers, it perpetually whispers expediency, and prevents them from uttering what they know to be truth. He, therefore, who would exercise the prerogatives of manhood, and possess the very soul within him—who, shuddering at the thought of slavery infinitely worse than that of the body, would employ his best faculties in nobler service than in pandering to others' prejudices, must learn betimes to curb this sentiment, and subject it to the government of reason. This smile-seeking, frown-fearing propensity did not blur the brilliant mind of Shelley. He was inspired by a lofty ambition, but had no "canine love of applause." Hence the unshackled exercise of his powers, his intellectual freedom, and the manly dignity of his character.

Who, acquainted with his history, does not know that benevolence was as characteristic of the man as genius of the author? Any authentic likeness will show the organ correspondingly large. Conscientiousness was not less striking in development and manifestation; and to know what was right, and fearlessly pursue it, formed the noble philosophy of his youth. Destructiveness and Combativeness were but moderately developed; and though some of the incidents of his life supplied them with abundant stimulus, they were ever restrained from all improper action.

To preserve our benevolence in all its original freshness and fervor, while floating over the gentle streams of life, when the winds are all prosperous, and the untired heart responds in its enthusiasm to the "all good" of the Creator when he gazed upon Paradise, is not difficult, requires no magnanimity, merits no praise. But it is far different, and bespeaks a lofty mind, enlightened by the philosophy that can not hate and dare not condemn, to cherish kindness and good-will toward all—to desire melioration of the mass, and rejoice in individual happiness, when our own course has been, and promises still to be, through the quicksands, shallows, and miseries of existence. Shelley received the due quantum of abuse ever meted out to such as not only think for themselves, but act in accordance therewith. But the different effect of calumny upon him and Byron is worthy of notice, as marking a nice distinction in their characters. In Byron, it opened a fountain of bitterness which poured itself forth in satire and malediction. Shelley it filled with more of sorrow than anger, pained and wounded Benevolence, but did not destroy it. Byron's Self-Esteem and Approbativeness were deeply offended; Shelley's Conscientiousness, Benevolence, and Intellect. Byron felt abuse chiefly when aimed at himself; Shelley, whoever was the victim. The one cursed it as an encroachment on his rights; the other bewailed it as an outrage on justice.



[CONTINUED FROM PAGE SEVENTY.]

which they have not sufficient morality to command.\* But there is no law authorizing their relatives to treat them in this manner against their inclinations. In some other countries this defect is supplied. At the village of Horn, near Hamburg, there is a house of refuge for juvenile offenders for both sexes, named Das Rauhe Haus. It consists of several plain inexpensive buildings, situated in a field of a few acres, without walls, fences, bolts, bars, or gates. It is supported by subscription, and the annual cost for each individual in 1837, when I visited it, was £10 4s. sterling. It then contained 54 inmates, of whom 13 were girls. A portion of them were offenders who had been condemned by the courts of law for crimes, and suffered the punishment allotted to them in the house of correction, and who afterward, with the consent of their parents, had come voluntarily to the institution for the sake of reformation. Another portion of them consisted of young culprits apprehended for first offenses, and whose parents, rather than have them tried and dealt with according to law, subscribed a contract by which the youths were delivered over for a number of years to this establishment for amendment. And a third portion consisted of children of evil dispositions, whose parents voluntarily applied to have them received into the institution, for the reformation of their vicious habits. Among this last class we saw the son of a German nobleman, who had been sent to it as a last resource, and who was treated in every respect like the other inmates, and with marked success. The inmates are retained, if necessary, till they attain the age of 22. There is a master for every twelve, who never leaves them night or day. The plan of the treatment is that of parental affection, mingled with strict and steady discipline, in which punishments are used for reformation, but never with injurious severity. The teachers are drawn chiefly from the lower classes of society; and the head manager, Candidat Wicher, an unbeneficed clergyman, himself belonged to this class, and thus became thoroughly acquainted with the feelings, manners, and temptations of the pupils. When I visited the establishment,

\* A writer in the New York Review stigmatizes the doctrine in the text, as being "calculated to weaken our sense of accountability, or shake our confidence in moral distinctions." He quotes from the "Reports" of these Lectures the following words: "Extensive observation of the heads of criminals, and inquiry into their feelings and histories, place it beyond a doubt, that in many of them conscience is, and always has been, either very defective, or had literally no existence." "It is extremely questionable whether society should punish severely those who err through moral blindness arising from deficiency of certain parts of the brain." The reviewer does not propose to inquire whether this statement be borne out by facts or not; but at once assumes that it is not, and proceeds thus: "This is, indeed, 'a revelation,' and there can be little doubt that at Sing-Sing and Auburn it would receive a most cordial reception." As my motto is "*res non verba*" (facts not arguments), I submit the following narrative to the consideration of the reviewer, and of other persons in a similar frame of mind to his. On the 22d October, 1839, I visited the State Prison of Connecticut, at Wethersfield, accompanied by the Rev. Mr. Gallaudet, the Rev. Principal Totten, Dr. A. Brigham, and four or five other gentlemen, who had attended my course of Lectures on Phrenology, then nearly concluded at Hartford. I had illustrated the doctrine in the text by the exhibition of numerous casts, and impressed on their minds the peculiar forms of development which distinguish the best from the worst constituted brains. Mr. Pillsbury, the superintendent of the prison, brought a criminal into his office, without speaking one word concerning his crime or history. I declined to examine his head myself, but requested the gentleman who accompanied me to do so, engaging to correct their observations, if they erred. They proceeded with the examination, and stated the inferences which they drew, respecting the natural dispositions of the individual. Mr. Pillsbury then read from a manuscript paper, which he had prepared before we came, the character as known to him. The coincidence between the two was complete. The prisoner was withdrawn, another was introduced, and the same process was gone through, and with the same result in regard to him. So with a third, and a fourth. Among the criminals, there were striking differences in intellect and in some of the feelings, which were correctly stated by the observers.

These experiments, I repeat, were made by the gentlemen who accompanied me, some of whom were evangelical clergymen of the highest reputation. They inferred the dispositions from actual perception of the great deficiencies in the moral organs, and the predominance of the animal organs. This combination was strikingly seen in those individuals whom Mr. Pillsbury pronounced to be, in his opinion, incorrigible, for the question was solemnly put to him, by Dr. Brigham, whether he found any of the prisoners to be irreclaimable under the existing system of treatment; and he acknowledged that he did. One of the individuals who was examined had been thirty years in the State Prison, under four different sentences, and in him the moral region of the brain was exceedingly deficient. I respectfully pressed upon the attention of the reverend gentlemen, that the facts which they had observed were institutions of the Creator, and that it was in vain for man to be angry with them, to deny them, or to esteem them of light importance.

he possessed unlimited authority, and shed around him the highest and purest influences from his own beautifully moral and intellectual mind. He mentioned that only once had an attempt at crime been projected. A few of the worst boys laid a plan to burn the whole institution, and selected the time of his wife's expected confinement, when they supposed that his attention would be much engaged with her. One of them, however, revealed the design, and it was frustrated. There are very few attempts at escape; and when the reformed inmates leave the establishment, the directors use their influence to find for them situations and employments in which they may be useful, and exposed to as few temptations as possible. The plan had been in operation for four years, at the time of my visit, and I understand that it continues to flourish with unabated prosperity. An institution in some respects similar to this one, named "La Colonie Agricole et Penitentielle de Mettray," in France, is described in the *Phrenological Journal*, vol. xviii., p. 206, which also has been successful.

Similar institutions are much wanted in this country, and they should be established, and aided by the law. I know of numerous and most distressing examples of young persons going to utter and irreclaimable ruin in property, health, and character, who by no human means, if not by such institutions, could have been saved.

If parents have transmitted to their children well-balanced and favorably developed brains, and discharged their duty in training, educating, and fitting them out in the world, they will rarely have cause to complain of ingratitude or want of filial piety. Where the brains of the children are ill constituted, or where training and education have been neglected or improperly conducted, the parents, in reaping sorrow and disappointment from the behavior of their offspring, are only suffering the natural consequences of their own actions; and if these are punishments, they should read in them an intimation of the Divine displeasure of their conduct. In proportion to the development and cultivation of the moral and intellectual faculties, are gratitude and filial piety strongly and steadily manifested by children. By the well-principled and respectable members of the middle and lower ranks, parents are scarcely ever left in destitution by their children, if they are at all capable of maintaining them; but among the heartless, reckless, and grossly ignorant, this is not uncommon. The legal provision established for the poor, has tended to blunt the feelings of many individuals in regard to this duty; yet great and beautiful examples of its fulfillment are frequent, and we may expect that the number of these will increase as education and improvement advance.

Among the domestic duties I might enumerate the reciprocal obligations of masters and servants; but as the general principles which regulate the conduct of men as members of society apply to this relationship, I shall not enter into them at present.

## LECTURE VIII.

## FORMATION OF SOCIETY.

Theories of philosophers respecting the origin of society—Solution afforded by Phrenology—Man has received faculties the spontaneous action of which prompts him to live in society—Industry is man's first social duty—Labor, in moderation, is a source of enjoyment, and not a punishment—The opinion that useful labor is degrading examined—The division of labor is natural, and springs from the faculties being bestowed in different degrees of strength on different individuals—One combination fits for one pursuit, and another for another—Gradations of rank are also natural, and arise from differences in native talents, and in acquired skill—Gradations of rank are beneficial to all.

I PROCEED now to consider those *social duties and rights* which are not strictly domestic. The first subject of inquiry is into the origin of society itself. On this question many fanciful theories have been given to the world. It has engaged the imagination of the poet and the intellect of the philosopher. Ovid has described mankind as at first in a state of innocence and happiness during what is termed the golden age, and as declining gradually into vice and misery through the silver, brazen, and iron ages:

"The golden age was first, when man, yet new,  
No rule but uncorrupted reason knew;  
And with a native bent did good pursue.



Unforced by punishment, unawed by fear,  
His words were simple, and his soul sincere.

\* \* \* \* \*  
No walls were yet; nor fence, nor moat, nor mound;  
No drum was heard, nor trumpet's angry sound;  
Nor swords were forged; but void of care and crime,  
The soft creation slept away their time.

\* \* \* \* \*  
The flowers unsown, in fields and meadows reigned,  
And western winds immortal springs maintained.  
In following years, the bearded corn ensued,  
From earth unasked, nor was that earth renewed.  
From veins of valleys milk and nectar broke,  
And honey sweating through the pores of oak.\*

To this succeeded too rapidly the silver, the brazen, and the iron ages; which last, the world had reached in the days of Ovid, and in which, unfortunately, it still remains.

Rousseau, who was rather a poet than a philosopher, has written speculations "on the origin and foundations of the existing inequalities among men," which have powerfully attracted the attention of the learned. He informs us that he "sees man such as he must have proceeded from the hands of nature, less powerful than some animals, less active than others, but, taking him on the whole, more advantageously organized than any. He sees him satisfying his hunger under an oak, quenching his thirst at the first rivulet, finding his bed under the trees whose fruit had afforded him a repast, and thus satisfied to the full of every desire."\*

"It is impossible," continues he, "to conceive how, in this original condition, one man could have more need of another than a wolf or an ape has of his fellows; or, supposing the need to exist, what motive could induce the other to satisfy it; or how, in this latter case, the two could agree upon the terms of their social intercourse."

From these premises, Rousseau draws the conclusion, that "the first who, having inclosed a piece of ground, took upon himself to call it *'mine,'* and found individuals so foolish as to believe him, was the true founder of civil society." What crimes, what wars, what murders, what miseries and horrors, would he have spared the human race, who, tearing up the land-marks or filling up the ditches, had cried to his equals, 'Beware how you listen to this impostor! You are undone if you forget that the fruits of the earth belong to all, and the soil to none!'" P. 87.

The fundamental error in Rousseau's speculation consists in his endowing man, in his primitive condition, with whatever faculties he pleases; or, rather, in bestowing upon him no principles of action except such as suit his own theory. Numerous antagonists have combated these speculations, and among others, Wieland has written half a volume on the subject; but their absurdity is so evident, that I do not consider it necessary to enter into any lengthened refutation of them. The mistake of such theorists is, that they assume the mind to be altogether a blank—to have no spontaneous desires and activity; they imagine it to be similarly constituted to the ear, which, in a state of health, hears no sounds till excited by the vibrations of the air, and ascribe the origin of almost all our passions and inclinations to the circumstances which first evolve them.

This mode of philosophizing resembles that which should account for an eruption of Mount Vesuvius by ascribing it to the rent in the surface of the mountain, through which the lava bursts, instead of attributing it to the mighty energies of the volcanic matter buried beneath its rocks.

Other philosophers besides Rousseau have theorized on the constitution of society without previously investigating the constitution of the human mind. Mr. Millar, in his "Observations Concerning the Distinction of Ranks in Society," proceeds at once "to show the effects of poverty and barbarism with regard to the passions of sex, to the general occupations of a people, and the degree of consideration which is paid to the women as members of society," without at all inquiring into the innate tendencies and capacities of man, from which the facts, for which he wishes to account, proceed. However interesting such

a work may be, as a contribution to the natural history of man, it throws no light on the question, whence the conditions which it records have arisen. It leaves the mind unsatisfied on the general and fundamental question, Whether society, such as it has existed, and such as it now exists, has arisen from human institutions, arbitrary in their origin, and controllable by the human will; or whether it has sprung from instincts referable to nature itself?

Lord Kames, one of the shrewdest and most observant philosophers of the old school, has taken a more rational view of the origin of society. Perceiving that man has been endowed with natural aptitudes and desires, he founds upon these every institution which is universal among mankind. He attributes the origin of society to "the social principle." Men became hunters from a natural appetite to hunt, and by hunting appeased their hunger. They became shepherds from seeing that it was easier to breed tame animals than to catch wild ones, after hunting had made them scarce. Being shepherds, population increased, and necessity made them desire an increase of food. They saw the earth in some climates producing corn spontaneously, and the idea arose that by forwarding its growth and removing obstructing weeds, more corn could be produced; hence they became agriculturists. The idea of property sprang from the "hoarding appetite." Lord Kames ascribes the various institutions which exist in society to principles innate in the mind, and not to chance or factitious circumstances.

Locke and some other writers have assigned the origin of society to reason, and represented it as springing from a compact by which individual men surrendered, for the general welfare, certain portions of their private rights, and submitted to various restraints; receiving, in return, protection and other advantages arising from the social state. This idea also is erroneous. Society has always been far advanced before the idea of such a compact began to be entertained; and even then it has occurred only to the minds of philosophers. What solution, then, of this problem, does Phrenology offer?

It shows that man possesses mental faculties endowed with spontaneous activity, which give rise to many desires equally definite with the appetite for food. Among these are several social instincts, from the spontaneous activity of which society has obviously proceeded. The phrenologist, then, follows on the same track with Lord Kames, but with greater precision. By studying the organs of the mind, he has ascertained the faculties which are really primitive, their spheres of action, and the differences in their relative vigor produced by differences in the relative size of the organs in different individuals. These are important additions to our means of arriving at sound views of the origin of society.

From the three faculties of Amativeness, Philoprogenitiveness, and Adhesiveness, the matrimonial compact derives its origin. Adhesiveness has a yet wider sphere of action: it is the gregarious instinct, or propensity to congregate; it desires the society of our fellow-men generally. Hence its existence indicates that we are intended to live in the social state. The nature and objects of other faculties besides Adhesiveness, lead to the same conclusion. Neither Benevolence, which prompts us to confer benefits—nor Love of Approbation, whose gratification is the applause and good opinion of others—nor Veneration, which gives a tendency to respect, and yield obedience to, superiors—nor Conscientiousness, which holds the balance between competing rights—has full scope, except in general society; the domestic circle is too contracted for their gratification.

The faculty of Conscientiousness, in particular, seems necessarily to imply the existence of other individuals in the social state. To give rise to the exercise of justice, and the fulfillment of duty, there must necessarily be two parties—the one to perform, and the other to receive. Conscientiousness would be as little useful to a solitary human being, as speech to a hermit; while, even in the domestic circle, the faculties of Benevolence, Philoprogenitiveness, and Veneration are more directly called into play than it. The head of the family bestows through affection and bounty; the dependents receive with kindness and respect; and when these emotions act with great and spontaneous energy, the feeling of duty, on the part of either, rarely mingles its influence. The sphere in which Conscientiousness is most directly exercised is that in which the interests and inclinations of equals come into competition. Conscientiousness, aided by intellect, then determines the rights of each, and inspires them with the feeling that it is their *duty* to perform so much, and to demand no more. Phrenology enables us to prove that Conscientiousness is not a factitious sentiment, reared up in society, as many moral philosophers and metaphysicians have taught—but a primitive power, having its specific organ. This fact is essential to the argument; and, in the "System of Phrenology," I have stated the nature of the evidence by which it is established.

[TO BE CONTINUED]

\* Discours sur l'Origine et les Fondemens d'Inégalité parmi les Hommes. 4to. édit. Geneva, 1782, p. 48.



## To Correspondents.

**J. L. H.**—What is the temperament of a person who is tall, spare made, with auburn hair, fair complexion, and blue eyes. Second: what temperament is a person who is low, heavy set, rather fleshy, auburn hair, fair complexion, and blue eyes?

**Ans.** The first we should judge to be of the mental temperament in predominance, with something of the vital. The second we should regard as of the vital temperament almost exclusively.

Third: would it be in accordance with the laws of Phrenology for two of the above description to marry?

**Ans.** So far as they are described above, we see no objection.

Fourth: does it require the first order of talent for a poet or literary writer?

**Ans.** No; if it did, we should have very few in these professions, though we need not say that the first order of talent would produce the first order of success, and the more talent the better.

**E. A. W.**—Is there a probability of a person, forty-seven years of age, who has lost his memory by poor health and debility of the nervous system, regaining the memory with the return of health?

**Ans.** Nothing depresses the memory like the loss of health, and it is one of the misfortunes of ill-health that the memory very frequently becomes permanently impaired, and does not return with the returning health. Still, there is a probability of the memory improving greatly, if it does not come to be as good as it was originally.

**J. C. H.**—What organs, in particular, should be predominant in a metaphysician?

**Ans.** Causality, Comparison, and Human Nature are the particular organs employed in metaphysical speculations; but a person should have the intellectual organs in general well developed.

**Z. X.**—1st. Can the two hemispheres of an organ be acting on different subjects at the same time; or, to be more plain, could not each half of an organ be engaged in different trains of thought or emotion at the same time?

**Ans.** We think not.

2d. Can an organ that has once been abused ever be restored to its true capacity, as though it had never been debased?

**Ans.** Doubtful; because the abnormal or debased exercise of a faculty has a tendency to corrupt and pervert it; and we doubt not whether a man, who has been subject to intoxication with liquor, or stupefied with drugs such as opium, will ever fully recover as good a tone of mind and health as if he had not been thus perverted; and we know that many perversions of health are "visited upon the children unto the third and fourth generation." We therefore doubt whether the mind, having been perverted, can be fully restored to its best natural condition.

3d. Are there any examples of persons whose organs are perfectly balanced, so that if none of their organs had been abused, reason would have reigned supreme?

**Ans.** We have never met with any such; but in proportion as persons have a well-balanced organization, and are under perfectly proper circumstances, are they enabled to approach a standard of correct feeling and conduct.

4th. Should not persons who marry have different temperaments, in order to live in harmony and produce a healthy offspring?

**Ans.** No. If the temperaments be well balanced, and what the human temperaments ought to be, we answer No; but if one has too much of the mental, the other should have a surplus of the vital and motive, so that the two temperaments in combination should approximate to perfection.

**SEWING MACHINES.**—At the Tennessee State Fair, September 15th, the highest premium was awarded to the Grover & Baker Sewing Machine as the best for all classes of family work. Also was a premium awarded to the Grover & Baker on the double-loop stitch for the same purpose. These premiums were awarded over all the others in competition. For prices, etc., see advertisement in this number.

**Mr. George Longman**, our agent in Toronto, Canada, will, during the present Fall and Winter, make a tour of the Western Province. He will receive subscriptions for our Journals, and have with him a stock of our Publications. Our friends will give him encouragement. He started early in September.

## PLEA IN BEHALF OF PHRENOLOGY.

BY PROFESSOR SILLIMAN, M.D., LL.D.

[In the *American Journal of Science and Arts* there appeared, in 1841, an able and extended plea in behalf of Phrenology, from the pen of its Editor, the now venerable Benj. Silliman. We give place to this article partly to show the courage of the writer at a time when many of the leading journals of the day either opposed or stood aloof from Phrenology, and partly on account of the intrinsic merits of the views presented.—ED. PHRE. JOUR.]

**MR. COMBE** delivered his last course of lectures in this country at New Haven, Ct. At the close of that course of lectures, Gov. Edwards brought forward a series of resolutions, which were seconded and sustained by some remarks from Professor Silliman; and the article on Phrenology in the *American Journal of Science* purports to be the substance of his remarks offered on this occasion, though they were undoubtedly considerably extended in preparing them for the press. After some general and prefatory remarks, Professor Silliman proceeds as follows:

"It appears to me, sir, that Phrenology involves no absurdity, nor any antecedent improbability. The very word means the science or knowledge of the mind, which all admit to be a pursuit of the highest dignity and importance, both for this life and the life to come, and the appropriate inquiry of the phrenologist is, whether the mind, with its peculiar powers, affections, and propensities, is manifested by particular organs corresponding with the conformation of the cranium, that defensive armor by which the brain is protected from external injury.

"We have, each for ourselves, no better means of judging than by the effects which the evidence and the discussions produced on our own minds; nor can we understand why some persons of great intelligence and worth treat Phrenology as if it were, on its very front, ridiculous and absurd, and therefore to be dismissed with contempt and ridicule, as the dream of an enthusiast—or to be spurned as the invention of an impostor—while some disciplined minds regard the investigation as unphilosophical, and still greater numbers shrink from it with dread, as tending to impair moral responsibility, or to bind us in the fatal folds of materialism.

"In what part of our frames is the mind manifested by any visible appearance?

"All will answer, in the features—in the human face divine—through whose beautiful and impressive lineaments the mind shines forth as through windows, placed there on purpose by the Creator. In this all are agreed; we read there, in language which is often quite intelligible, the decisions of the will and the judgment, and the fluctuations of the affections. Even the inferior animals both manifest to us, and understand from us, this visible language, figured and shadowed forth by the form and movements of the muscles of the face, and especially by the effulgence of the eye.

"But whence comes the intellectual and moral light that beams forth from the eye and from the features?

"Surely, not from the eye itself, although it is the most perfect and beautiful of optical instruments; not from the fibers of the facial muscles; not from the bony skeleton of the face; not from the air-cells and blood-vessels of the lungs; still

less from the viscera and limbs; and with equal certainty, not from the cavities, the valves, and the strong muscular fabric of the heart itself, which is only the grand hydraulic organ for receiving and propelling the blood, in its double circulation both through the entire body to recruit its waste, and through the lungs to receive the beneficent influence of the oxygen of the air, without which, in its next circulation through the body, the altered blood would prove a poison.

"Most persons are startled when told that the physical heart has nothing to do with our mental or moral manifestations. What! does not its quick pulsation, its tumultuous and irregular throb, when fear, or love, or joy, or anger animates our faculties—does not this bounding movement, shooting a thrill through the bosom, nor the attendant blush, or death-like paleness of the features, prove that the heart is a mental or moral organ? Certainly not; these phenomena only evince that by means of our nerves, the divine principle within us electrifies, as it were, our muscles, and thus accelerates or retards the current of the blood through the arteries, as well as the movement of the muscles themselves, and especially of the heart, which, in relation to the circulation of the blood, is the most important of them all. The physical heart is no more to the mind and the affections than the hose of a fire-engine is to the intelligence that works the machine, whose successive strokes impel the hurrying fluid along in a manner not unlike that which attends the circulation of the blood in the arteries.

"Where, then, shall we look for the seat of the mind? We are seriously assured that some persons have believed the stomach to be the favored region. The stomach, with its various coats, its innumerable nerves and blood-vessels, its muscular tissues, and its gastric secretions, is a mere cavity for the reception of aliment; it is alternately distended with food and fluids, or partially collapsed by inanition, and although exquisitely sensible, by its nervous apparatus, both to external and internal injury, all that belongs to it is obviously required for the discharge of its appropriate functions in the reception and digestion of aliment; no office by it performed, no sensation there experienced, indicates it to be anything else than an organ, indispensable, indeed, to the physical support and nourishment of the body, but in no degree the residence of the mind.

"On this position we can not consent to argue further; and if there be any persons who seriously believe that the mind and affections reside in the stomach, we can only say that, in this case, we have no perceptions in common, and that the proof which convinces us would probably be lost upon them.

"We are, then, at last, compelled to return to the head, from which intellectual citadel we should never, for a moment, have departed, did not some individuals affirm that they are not sure where their minds reside.

"Such a doubt fills me with amazement, for I am as distinctly conscious that my mental operations are in my head, as I am of my existence, or that my eyes present to me the images of external things; nay, more, I am equally certain that no merely intellectual or moral operation has its seat

[CONTINUED ON PAGE EIGHTY.]



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[CONTINUED FROM PAGE SEVENTY-SEVEN.]

below the bottom of the orbital cavities; that all the wonderful and beautiful structure beneath the base of the brain, quite to the soles of the feet, is composed merely of corporeal members, of ministering servants, that obey the will and execute the mandates of the heavenly principle, the representative of the Creator residing within the beautiful dome that crowns our frames, and which, like the lofty rotunda of a holy and magnificent temple, covers the inhabitant beneath, while it looks upward to heaven with aspirations toward its divine author and architect.

"Are we, then, expected seriously to assert that which appears self-evident, that the seat of our mental operations, and of our affections and propensities, is in the brain? My consciousness informs me so, and this is the highest possible evidence to me, although *my* consciousness can not be evidence to another person. Were it possible for life to exist with the body detached from the head, the latter might, perhaps, be even capable of thinking for a short time without the appendage of trunk and limbs. Indeed, we are sure that dislocation of the neck, while it has paralyzed and rendered insensible all the parts below, so that the individual ceases to be conscious that he possesses a body, has often left the mind in full operation. Provided the luxation, or other severe injury, has taken place below the vertebrae from which proceed the nerves that supply the lungs, the sufferer continues to breathe and to converse, manifesting a rational mind as before the accident. Death must of course soon follow, and as to perception the body is already dead; but the continued activity and soundness of the mind prove that its residence is in the brain. This fact appears to me decisive, as no one would imagine that the lungs, a mere light tissue of air-cells and blood-vessels, separated by thin membranes, and destined only for circulation and respiration, can contain the mind—especially as this noble power is not subverted in chronic diseases of the lungs, not even when their substance is almost removed by a wasting consumption.

"The residence of the mind being in the brain, it is not absurd or irrational to inquire whether it can be read in the form of the cranium as well as in the expression of the features.

"It would appear, from the observations of Dr. Barclay, that there is at least a general conformation that indicates intellectual and moral powers, and we are thus led to ask whether the research for more particular manifestations is unphilosophical. On this point, we ought not to depart from the received rules of sound philosophy. We are accustomed, in all other cases of scientific inquiry, to examine and weigh the evidence of phenomena, and to apply to them the severe canons of induction, nor can we discover, in the present case, any reason for a different course.

"If, as has been ascertained by physiologists and anatomists, the bony matter of the cranium is deposited upon and around the membranous envelopes of the brain, which is formed before the skull, then the latter, adapting itself in its soft and yielding state, must of necessity take the shape of the former; if the different faculties, affections, and propensities of the mind are distributed in different organs contained in the con-

volutions of the brain, and if the energy of the faculties is in proportion to the size and development of the organs, then the external form and size of the cranium will indicate the powers and affections within, due allowance being made for the varying depth of the frontal sinus, and for some other peculiarities of idiosyncrasy or of disease, affecting the thickness and development of the bone in different individuals.

"This, then, is the vexed question—is there such a correspondence—are the views of phrenologists sustained by the facts, and do the prevailing powers, affections, and propensities of individuals correspond with the cranial development, modified by the temperaments, by health, and other circumstances? It is obvious that these questions can be answered only by persons of large observation, of great mental acumen, and extensive and accurate knowledge of the structure, physiology, and history of man. The investigation includes, in the widest sense, all that belongs to him, and therefore few persons are qualified to make such responsible decisions. They have been made, however, in so many instances with success, as to command confidence and to conciliate favor.

"Many persons are alarmed lest Phrenology should produce an influence hostile to religion, by favoring materialism. It is supposed that our organization may be pleaded in bar against our moral responsibility, since, if we have strong dispositions to do wrong and no power to do right, we are like machines and are not responsible. When there is no intellectual power, as in the case of an idiot, or a subversion of reason, as in the instance of a maniac, it is agreed by all, that the individual is not amenable to human laws. This opinion has no reference to Phrenology, and is embraced by all mankind.

"If we have rightly understood Mr. Combe, he holds that the individuals in whose heads the intellectual and moral sentiments predominate, are highly responsible; those in whom the three classes of organs are in equilibrio, are considered as still responsible, but entitled to much mercy, combined with justice, on account of their strong temptations; while those who are sadly deficient in the moral and intellectual organs, are regarded as moral patients.

"From the latter class, we slide down insensibly to intellectual idiots, whom all regard as not responsible. Where shall we draw the line? The common sense of mankind is agreed upon the principle, but some difficulty is found in the application to particular cases, on account of the infinitely varying degree of intellectual and moral power.

"There are also peculiar cases, as those of monomania, which are treated with indulgence, and exempted, to a certain degree, from responsibility; while there are, also, other cases still, of a doubtful character, which must be judged under their peculiar circumstances, and can not easily be brought under any general rules. As regards organization, it is obvious that our condition in this world is dependent upon it, and that it influences all our actions and arrangements. Organization is the foundation of human society; upon it depend our dearest relations in life, many of our highest enjoyments, all our intellectual

efforts, and our most exalted virtues; from its abuse, on the contrary, spring some of the most flagitious crimes and most poignant sufferings. Still, no court permits a criminal to plead against his condemnation the strength of his evil propensities which have led him to the commission of crime. The temptations of cupidity will not excuse the felon from transportation; nor the fierceness of anger or the delusions of inebriety avert the sentence of death from a murderer. Phrenology does not, in the least, alter the case; for, independently of this science, or of any other relating to our frames—as, for instance, anatomy and physiology—we are quite sure of the existence of our faculties, our affections, and our propensities, and we know that we are responsible for their proper use and for their abuse. Their manifestations through the brain do not affect our moral responsibility any more than if they were associated with any other parts of our frame, or diffused through the whole of it, without any particular locality.

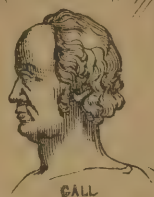
"It is our duty to regulate and control all our powers, affections, and propensities, and nothing but the impotency or subversion of our reason can excuse us from moral responsibility. We will suppose, for instance, that, according to the language of Phrenology, a man may have small intellectual powers, little Conscientiousness and Benevolence, and large Acquisitiveness, Destructiveness, and Combativeness. Will he, therefore, stand excused for theft or murder? Certainly not. It was his duty to obey his conscience, and to resist his animal propensities when they would lead him to evil. Feeble faculties and dispositions may become strong by cultivation and encouragement, and strong propensities may be controlled and subjected by vigilant discipline. We see in life many examples of self-government; producing, by the force of a voluntary discipline, fine characters, formed, as it may be, out of very imperfect or bad materials, while brilliant intellectual powers and elevated moral feelings are, unhappily, too often subdued by the lower propensities—the animal powers; in these cases, the latter were not governed, and thus the intellect, which should have been the master, became a miserable and ruined slave to the propensities. If the case of the feeble powers and stronger propensities admits of no justification, the opposite case presents no palliation; for with a strong intellect, and a conscience quick to distinguish right from wrong, the propensities ought to be subjected to the most perfect control. Phrenology, therefore, stands not in the way of moral and religious influence; but, on the contrary, if the science be true, it indicates, in a manner most important, where and how to exert the discipline of self-control, as well as the right and power of controlling others. This discovery will, indeed, without Phrenology, be made in the progress of the experience of the individual, but it may be at too late a day. Health, conscience, fortune, and honor may have been sacrificed, when, had the point of danger been early made known, and the course of safety seasonably indicated, the peril might have been shunned or averted, and peace and security insured.

"But, the Christian will anxiously inquire, is our safety, then, to depend on our own imperfect knowledge and resolution in performing our duty? We answer, that however ignorant and weak we may be, there can be no doubt that our Creator has placed us here in a state of discipline, and that we are under bonds to him to perform our duty, despite of evil influences from within and of temptations from without. If, however, Phrenology will enable the anxious parent to understand the powers and capacities, with the prevailing affections and propensities, it can not but influence the destination and pursuits of the child, while it will also indicate the course of discipline and treatment.

[TO BE CONTINUED].



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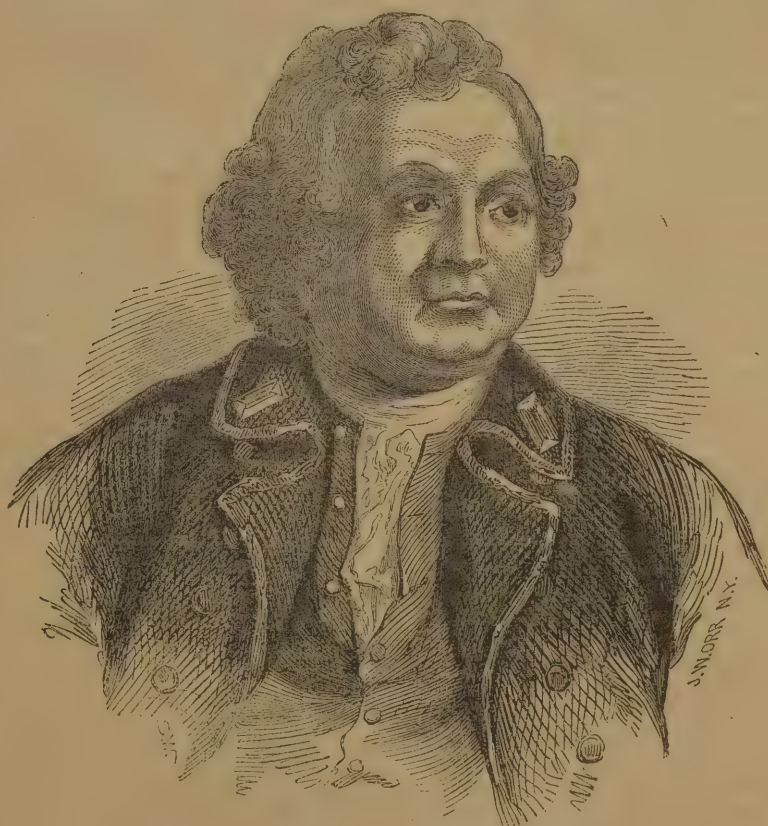
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## ILLUSTRATED BIOGRAPHY—No. 3.

### MAJOR-GENERAL ISRAEL PUTNAM.

WHEN any great work is in hand among the nations of the world, it is curious to observe how Providence prepares the material and raises the men to accomplish it. The American Revolution is admitted to be one of the greatest events of modern times. The unfolding of the first leaves of its history certainly gave us promise of the immense harvest into which the angels of God were so soon to thrust in their sharpened sickles. The occasion was most unpromising, the field incomparably too huge and unbounded for the struggling heroes to occupy and defend, and the munitions of war were *non est inventus*. According to human judgment, the task preponderated immensely over the means. And where were the men? To the common observer they were invisible until the wand of the God of armies touched them; they then rose like grasshoppers at the call, and, all untutored and unaccoutered as they were, rushed with one spirit to the great work of human freedom. From the hill-tops of the Green Mountains, from the savannas of the Middle States, and from the marshes of the South they came together, moved by a mutual impulse, led by self-constituted captains, marshaling themselves as the children of freedom, cheerfully to endure its suf-



PORTRAIT OF MAJOR-GENERAL ISRAEL PUTNAM.

ferings, bravely to fight its battles, or nobly to lay down their lives on the soil they so valiantly defended. To the enemy these hosts were a laughing-stock, motley, ununiformed, unequipped, undisciplined, and apparently unable to accomplish the feat to which, in the inscrutable will of the great Ruler, they were summoned. But God chose not the men for *that* fray who wore the gayest uniform, who bore the most glittering sword, or proudly tossed the tallest plume defi-

antly in the face of heaven. The great leaders—the bravest of the brave—came not from the serried ranks of a well-trained army, veterans of a hundred fields of gory honor and victory. No; the force of circumstances, some would call it—the finger of Providence, the more devout would say—speedily indicated the leader and the follower. They came forth from the farm-field, the counting-room, the workshop, from the lawyer's office, and the judge's bench—all unused to



the arts of war, but with all the elements of a brave soldier and a successful general wrapped up in their coarse homespun.

When God selects his men—for who can be blind to the Providential oversight of that glorious work?—we can but be struck with that selection. In this case, not only were there a Washington, a Hamilton, a Lee, and a Putnam, but there were also a Hull and an Arnold, and *others sui generis*—traitors as well as patriots—men who for a vile consideration would betray the dearest interests of their country, and for a mess of pottage sell the bodies and souls of their brethren into a worse than Egyptian bondage.

And the valiant men who bathed their swords in inimical gore, from what unpromising seeds they sprung! Who could have foreseen what deeds of heroism, what brave resistance, what feats of chivalry, what germs of romance were covered up under the coarse blouse of that Danvers plow-boy, who, merry as the day was long, went whistling by the side of the honest kine, who were obedient to his word and patient under his appointed task? His brave but womanly heart, which melted to tears at the recital of others' sorrows, leaped to his hand when roused by insult or summoned by the deep wrongs of his native land. There was not a braver or more lion heart in all the ranks of the Continental army than that which beat in the unpolished breast of ISRAEL PUTNAM. When the first guns of Lexington roused him in his furrow on a bright sunny day, as he followed the plow, dreaming of his country's wrongs and needs, he unhitched his cattle and mounted the fleetest, and rode post haste to the scene of conflict, waiting for nothing but to seize the faithful gun which had stood him in such necessity in the wolf's cave, which none but he dared enter. And from the hour when he turned his back upon his father's farm until the banner of freedom floated above the victorious armies of his beloved country, there was not a braver soldier nor a gentler nor a truer patriot in all the noble band that fought for freedom in the war of 1776. Had a skillful phrenologist been at hand, he might have foretold his future greatness, for it lies in the inequalities of his broad and prominent brow; but no one thought, not even his most familiar acquaintances, to what deeds of glorious chivalry that bright-eyed and fun-loving boy would come. Rough in speech and attire; careless, even negligent of the amenities of life, the sparkle of the purest gem was visible through the rough exterior.

But Putnam was not only a brave man and a kind and faithful friend, but he was a man of great sagacity as well. His counsels in the camp, as afterward in the Legislative Assembly, were respected and observed. He had no selfish ambition to be served, and the moment he felt the strain of war relax, he turned back to his plow and his native plains. While in active service his presence of mind was only equaled by his undaunted courage. He was never confounded, but was self-supported and calm in the hours of the greatest difficulty and danger. One incident in his eventful life we would relate as perfectly corroborative of all we have said of him. It occurred previous to the Revolutionary struggle.

In 1757 he was ordered, in company with his

fellow-soldier, Major Rogers, to watch the movements of the enemy, who were strongly fortified near Ticonderoga. He had under his command a detachment of several hundred troops, and bore the title of major. Just as he thought himself secure and unobserved, he was discovered and attacked by a greatly superior force, and was compelled to retreat across the wilderness, on Fort Edward. On his way he fell into an ambuscade of five hundred French and Indians. There was nothing for him to do now but to fight; this he did to a great disadvantage, having just crossed a deep and dangerous creek, which wholly cut off his retreat. It had become a bloody *mêlée*, and was fought almost single-handed. In the confusion Putnam became separated from his comrades, and found himself alone and unsupported, fighting a demoniac band of Indians. He had already slain three of his foes, and was pressing his fusée against the breast of a stalwart savage, when it missed fire, and he became a prisoner of the Indian with whom he was engaged. Instead of dispatching his victim, the Indian bound him to a tree, reserving him for future tortures.

In the course of the fight the combatants so changed their ground that the tree to which Putnam was bound came directly between the fires of the contending legions, and several bullets were planted in the tree near his head. While in this helpless condition, a brutal French soldier discovered him, and pressing his musket against his breast, snapped it; but it missed fire, and after insulting and beating him with the stock of his musket, he left him to his fate. Scarcely had he found himself alone before a youthful savage, discovering his confined position, amused himself by throwing his tomahawk at his head and planting it in the tree on either side of his head with an uncomfortable proximity.

At the close of the fight the Indian who had conquered him made him his captive, and took him along with him toward his savage home.

Here his sufferings began, and after enduring many days of torture, it was determined in a solemn council of war to roast him alive over a slow fire. The appointed time arrived, and Putnam was bound to a sapling, and the driest fagots were placed high around him. With a refinement of cruelty found nowhere but in a North American savage, he was so bound that he could move round and round the tree, the tormentors manifesting the most exquisite delight, when the scorching flames drove him from one side of the tree only to meet a hotter reception on another. But just as it was getting perilous, and poor Putnam was giving up all for lost, a sudden shower of rain nearly extinguished the flames, which the savages in vain endeavored to rekindle amid the most fiendish yells of disappointment and baffled rage. At this interesting juncture his Indian master, who had been absent from the camp for several days, suddenly appeared and claimed his prisoner, scattering the smoldering brands and releasing his scorched victim. During all these severe trials his fortitude never forsook him, and even in his most painful moments could not help smiling as he thought of his ludicrous position and many hairbreadth escapes.

But he lived through all and did good service in helping his countrymen to break the yoke which our British tyrants strove to fasten on our necks, and died at last on his bed in a good old age.

## PLEA IN BEHALF OF PHRENOLOGY.

BY PROFESSOR SULLIMAN, M.D., LL.D.

[CONCLUDED]

"But all this will not avail, without superior influence flowing from the Creator himself, through his divine revelation, which is the charter of our hopes and our supreme moral guide through life. If there be, in any instance, an unhappy cranial formation, surely it does not diminish, but, on the contrary, it enhances the necessity of a prevailing heavenly influence to illuminate that which is dark, to strengthen the weak faculties, subdue the wild animal propensities, and purify, by a holy efficiency, the moral sentiments and affections.

"Religion can therefore do what Phrenology can not alone effect. Phrenology undertakes to accomplish for man what philosophy performs for the external world: it claims to disclose the real state of things, and to present nature unveiled, and in her true features.

"As science and art are built upon the laws of nature, and borrowing materials from her, proceed to construct all the machines, and edifices, and various physical furniture of refined civilization, so Phrenology, if successful in developing the real powers, affections, and propensities of man, furnishes to revealed religion, in the best possible state, the subject upon which, through the spirit of God, the holiest and happiest influences of piety may be exerted and made effectual.

"Phrenology, then, is not a substitute for revealed religion—it does not present itself as a rival or an enemy, but as an ally or ministering servant. It is obvious that if all which is claimed for it be true, it is capable of exerting a most important influence on the faculties and moral powers of our race, and with experience for its interpreter, it must form the basis of intellectual philosophy.

"The development which it makes of the faculties, as connected with the organization of the brain, illustrates the wisdom of the Creator in common with the wonderful structure of the rest of the frame; and, indeed, it has still higher claims to our admiration, inasmuch as the faculties of the mind are more elevated in dignity than those of the inferior members. If it should be objected, that we ought not to attribute to God a structure in which evil propensities are included, we answer that they cease to be evil if they are controlled by the superior powers; and after all, the introduction of moral and physical evil into this world must be referred to the will of God, nor does it at all change the conditions of the problem, whether our moral errors arise from our organization or from external influences, or from both. In either case we are responsible, because power, either inherent in our constitution, or imparted through the influence of religion, is given to us, sufficient to resist moral evil and to perform our duty. It appears, then, that Phrenology is neither an unreasonable, an unphilosophical, nor an immoral or irreligious pursuit.

"The connection which it proposes between the brain and the mind is founded upon our personal experience and daily observation. There is nothing in the nature of the brain which can enable us to understand how it is made the residence or instrument of the mind, nor can we



in the least comprehend in what way the mind will subsist after the death of the body, or in what the intellectual essence consists. We are indeed instructed, from the highest authority (and the thought, with its illustration, is equally beautiful and sublime, in a philosophical as in a moral view), that "the seed which we sow is not quickened unless it die; that we do not sow the body that shall be, but that God giveth it a body, as it hath pleased him, and to every seed his own body; so also in the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body." (St. Paul.)

"Of the future association of our minds with that new and spiritual body, we can no more form a distinct conception, than we now do of the existing connection with our living acting frames. They obey the mandates of God's vicegerent, the immortal mind, which is truly and locally enthroned in the superior region of the head, to rule the inferior body, employing its members as servants to fulfill its commands, and in that manner to accomplish the will of the infinite Creator. Great dignity is thus imparted to our reason and to its temporary residence in the head, its truly regal palace. But the human mind soon finds the limits of its power in every department of nature. It comprehends, indeed, the celestial mechanism, and demonstrates the existence and the ratio of gravitation and projection, but understands not their nature and origin; it penetrates the chemical constitution of bodies, and ascertains the laws by which the heterogeneous atoms rush into union, while it can not fathom the essence of the particles, nor even prove the reality of matter. The mind commands the hand to move, and it instantly obeys, to perform its behests of anger or of love—while the mind itself perceives not the nature of the influence, nor the manner of its movement; and thus Phrenology forms a perfect parallel with all we know of nature and of nature's God. With us rests the knowledge of the effects; with him, the cause and the manner of the connection. Philosophy, then, equally with religion, bows before the throne of the Supreme; and while it renders grateful homage for the glorious illumination which he has poured into our minds, it acknowledges with profound humility that our light at last ends in darkness—that none, by searching, can fully find out God, nor comprehend the Almighty unto perfection; for it is higher than heaven, what canst thou do? and deeper than hell, what canst thou know?

"Phrenology, then, stands exactly like the other sciences of observation, upon the basis of phenomena, and their observed correspondence with a theory which is deduced from them. The mental energy of Gall, of Spurzheim, of Combe, and of many other philosophers of high intellectual powers and wide observation, has been, through many years, directed to the investigation, and they have declared that they find a prevailing correspondence between the size and conformation of the brain and of the cranium, and the energy of the intellectual faculties, moral sentiments, and animal propensities of man.

"As it is a fair pursuit—a legitimate branch of physical, mental, and moral philosophy—let it, then, have free scope, until additional observations through a wider range of time, and made by many other men, equally, or even better, qualified for the investigation, shall either establish or overthrow its claims.

"This apologetic plea for Phrenology has been thrown in, not because we have made up our minds to go for the whole, but because we would strenuously maintain the liberty of free investigation. Philosophical is as sacred as civil and religious liberty, and all three are indispensable to the perfection of man's faculties, to the improvement of his condition, and to the just comprehension of his duties. In suggesting the considerations that have been presented, we do not assume or deny that the minute divisions of the mental, moral, and animal faculties indicated by Phrenology, as the science is now taught, are all fully made out. On this question we would not hazard an opinion, for here Phrenology would demand a trial by its peers—by a jury of superior minds, qualified to decide by their acumen, their general knowledge, their large observation on this subject, and their strict logical discipline; but all intelligent and candid persons can judge of the general correspondence of the theory with the phenomena; they can observe that there is an intellectual, a moral, and an animal conformation of the head, which, as the one region or the other prevails, greatly influences the character and conduct.

"This general development, this characteristic conformation, we think, is clearly discernible when we examine many individuals; it is, therefore, this leading revelation of mental power, of moral affections, and of animal propensities, which we believe that Gall, Spurzheim, and Combe, and other able and enlightened phrenologists, have in their power to indicate, with a prevailing certainty, sufficient to justify particular courses of treatment with the insane, with felons, and (with great care and prudence) even with pupils and children.

"If, then, we are right in this conclusion, Phrenology does not deserve the sneers, the ridicule, and contempt of which it is still made the theme; nothing is easier than to cherish our own self esteem by indulging in such cheap effusions of self-complacency; and to guard against any possible verdict of credulity, by an early vindication of our superior sagacity in foreseeing the *reductio ad absurdum*, which those who predict such a result will be very prone not only to expect but to desire. Many excellent people, with the best moral and religious feelings, are often alarmed by the discoveries of science; we do not speak of science, "*falsely so called*," but of real science, which is only another name for truth. Truth is the noblest attribute of the Creator himself; we are too apt to forget that it is as distinctly recorded in his works as in his word, and if we would know what he has revealed for our instruction, we must faithfully read and understand the volume of creation, as well as that of revelation; both are his work; both are true, and both are worthy of our most assiduous study. We fail, therefore, in moral courage, if we fear to advance in the ways of truth, and to follow where she leads, whether in nature or in revelation.

"Every important science has at first been received with skepticism, if not with obloquy, con-

tempt, or hostility. Astronomy, assailed by ignorance and bigotry, long maintained a defensive attitude against the civil and ecclesiastical powers of that age, which boasts a Galileo, a Kepler, and a Newton; but for almost two centuries, this, the noblest of the physical sciences, has been fully victorious. Geology has sustained a warfare of many years, but having vindicated her cause, begins to feel assured of permanent peace. Phrenology is still marching in an enemy's country, and the issue may appear more doubtful; but we are assured by the learned professors that she is gaining efficient allies, and every year increasing in power."

## THE SECOND BORN.

Our amiable and talented cotemporary, the *Home Journal*, for Oct. 22d, contains the following curious "scientific" announcement:

"Science has pronounced the edict that the second born in human, as well as in all other animals, is the best—superior, that is to say, to the successive members of the family as well as to the first born. Admiring Prince Albert (Edward) as much as we are all doing at present, we can not but watch the second born, Prince Alfred, with great (scientific) interest; and we see that the honors paid to this sailor prince express even more homage than we are paying to his elder brother."

The most fatal fact respecting this scientific theory of our friend in its bearings on the case is, that Albert Edward is himself the second born, the Princess Adelaide, wife of the Prince Royal of Prussia, being the first born, and of course, according to the theory under consideration, Albert ought to be the smart one, and not Alfred, who is really the fourth born.\* The theory, if true, must look elsewhere for an illustration, for if Albert, the second born, is not as smart as Alfred, the fourth born, the theory gets two blows—one from each way.

We would be glad to learn what science sets forth the doctrine that the second born is better than the first, or any succeeding one. Who is the author, and what works contain the theory and its proofs?

We believe if ten thousand families could be canvassed, it would be found that the earlier born have more animal propensity and passion; and the later born, say the fourth, fifth, and sixth children, are more intellectual and moral, and take a higher rank in the world than the three earlier born. Of course there will be many exceptions, but we believe that three out of five, or four out of six clear headed, leading characters will be found among the later born. The reason is, that the parents are more mature in body and in mind, and use their mental nature more than when young, and the later children inherit a higher and riper nature as a consequence.

## PHRENOLOGY IN A UNIVERSITY.

WE are pleased to learn, through a valued correspondent, that the subject of Phrenology is awakening no little discussion in the University at Berea, Ohio. Several of the students understand the subject sufficiently well to make their opinions felt and respected; and it is in contemplation to form a Phrenological Society among the students for the purpose of investigating the science and for mutual improvement. May the day hasten when the study of Phrenology shall assume its proper place in the curricula of all our colleges.

\* 1st. Victoria Adelaide, born Nov. 21, 1840.  
2d. Albert Edward, born Nov. 9, 1841.  
3d. Alice Maud, born April 25, 1843.  
4th. Alfred Ernest, born Aug. 6, 1844.



## MUSCLE-MANIA.

UNDER this title a writer in the *United States Journal* for October, who signs himself an M.D., enters his protest against the prevalent spirit of physical exercise which is now being developed in several of the literary institutions of the country. In the first place, he caricatures the subject and culminates his ridicule upon Dr. Winship, of Boston, the strong man, and Martin, the wherryman, who rowed from Boston to New York. He says: "To all this muscle humbuggery we, an old-fashioned man, wish to enter our protest and erect some barrier against it." His first proposition is, "Muscle and mind have no connection with each other. No, not at all."

A man who signs himself an M.D., and makes such a statement as that, ought to burn up his diploma and go to the plow, provided he could get a pair of well-trained oxen to draw it. He asks if Heenan has ever written any work on cosmos, as though because a man had happened to be highly endowed with muscle, and by some pugilistic accident the fact had been called out, that he should, therefore, necessarily be educated in all science so as to be able to write a cosmos. He remarks further: "The sweet strains of Cowper and Pope were saug from as feeble tenements as ever had a poet's soul boarding in them on half rations."

To this we reply, that if ever human beings suffered in sorrow and sadness, Cowper was one of them, and if he had lived in this age of muscle, or had been taught to get rid of the blues by a turn at vigorous exercise, the world would have been spared some of his saddest strains, and been blessed with ten times as much excellent poetry as he wrote. And Pope, deformed, nervous, irritable, irascible even, as he was, though he polished his poetry to a high degree, nevertheless wrote but little. To be the author of his "Essay on Man" might seem to be glory enough, but he spent many a day and accomplished but four or five lines. If Cowper and Pope had been blessed with such health as accompany a good muscular development, they would have produced far more and better results than they did. The writer in question instances also Chief Justice Marshall, Sir David Brewster, and Lord Brougham, men celebrated for their mental caliber, and asks if anybody "ever heard of any wonderful muscular endowment possessed by them?"

We reply that Lord Brougham is a tall and most wonderfully muscular man; not fat, rotund, and bulky, to be sure, but his face looks like a network of muscle. We wish to call this author's attention to something respecting him. He has been described by some of the best British writers as being a man of most wonderful powers of endurance, indicating a hardy muscular or motive temperament. It is said of him that he could go into the Court of Chancery and spend the day, go from that to the House of Lords and engage in debate until midnight, then retire to his lodgings and write an article for the *Edinburgh Review*, then go to the Court of Chancery, and from there again to the House of Lords, and thus for three days and three nights show himself a master in Chancery, a pre-eminent debater in the House of Lords, and his pen in the *Review* spoke for itself. Then, having exhausted his strong constitution, he

would sleep and eat; that is, rest and nourish the body for two or three days, doing nothing.

Chief Justice Marshall was a tall man, with a remarkably compact and fine-grained organization, and we have no doubt he was a man of a strong constitution and vigorous bodily powers, as he lived to a great age and performed a vast amount of mental labor; and if our author is worthy of his diploma, he knows that a vigorous physical constitution is requisite to the performance of such labors as Marshall and Brougham performed.

A glance at the men of influence in America within the current century, will show, we think, a majority of strong bodies along with strong minds. Washington was almost a giant in size and strength. Jefferson was tall, bony, and muscular. The Adamsees were stout and powerful men. Franklin was a large man and early distinguished for his muscular power. Webster was large and muscular. Clay was tall but very bony and muscular. Benton was gigantic, and his vigor of mind to the last, and his wonderful power to labor, came from his health and robustness of body. Silas Wright, Samuel L. Southard, John McPherson Berrien, Wm. L. Marcy, were very large and physically powerful. So also are Lewis Cass, Gerrit Smith, John P. Hale, Charles Sumner, Jacob Collamore, Mr. Mason, Mr. Toombs. Stephen A. Douglas, though stout and large, is perhaps the shortest man that has been in Congress for the last twenty years. If we look at the lions of the pulpit and the bar, we will find size, vigor, and health of body in close fraternity with popularity, power, success, and length of life.

We do not deny but what light and fragile men, like Randolph, Calhoun, and A. H. Stephens, have shown brilliancy and mental exaltation, but we do claim that each of these men would have done more and better work with a similar brain and a stronger body.

Now the mania for muscle, as we understand it, and our author evinces that he means the same thing, is the tendency in our schools, colleges, and communities to practice gymnastics for the general development of the physical constitution, not to become professed gymnasts, boxers, and pugilists. Verily has the world been long enough cursed by the mania for mentality at the expense of bodily health. Our students and aspiring young men have been taught to regard labor, and a strong, stalwart muscle, and a rosy cheek as a disgrace, therefore they have sought slenderness, paleness, and a mental and spiritual appearance. Great red hands have been laughed at; broad, brawny shoulders have been ridiculed; large feet have been a laughing-stock, while the converse, viz., slender form, attenuated hands, pale face, and small feet, as the result of mental training and physical inactivity, has become the curse of our land, and it is high time something was said and done to bring back the race to a normal condition.

After having thus made a raid upon muscular development, our author comes back to a pretty sensible statement; still, he is too gentle with his exercise, too much inclined to be dainty in his style of physical exertion to have it amount to much.

We have no particular desire that men should have muscles like Hercules, but what we ask is, a

full, harmonious, manly, physical development; we want broad shoulders, and large chests, and full abdomens, and a rounded arm, and a stout leg; for without these, a vigorous stomach, and energetic circulation to vivify the brain, can not be expected. Give a man dyspepsia and set him to preaching, and if his theology is not morbid, and his people do not become bigoted, and rigid, and unhappy in their religion, it will be because their native health of constitution and of mind is superior to the teaching they receive. Give teachers better bodies, and schools will be sought by pupils; not dreaded, because the teachers will be more patient, more affectionate, and better qualified to teach; and last, but not least, let exercise become general with the men, and it will soon be fashionable with the women; and when this shall be the case, and we hail every effort to establish female gymnasiums for schools and for the community as a harbinger of good to the generations to come—when we shall have these established and used, we shall have healthy mothers and fewer short graves in our cemeteries.

## TOM, THE BLIND PIANIST.

MR. HORACE WATERS, of New York, has published several pieces of music adapted to piano or melodeon, composed by the musical prodigy, Tom, the blind negro boy, ten years old. A portrait of the boy accompanies the music. He is regarded as the musical wonder of the world. The *Baltimore Patriot*, having heard the boy, describes him as follows:

"We have just returned from seeing and hearing, at Mr. Stoddard's Piano Rooms, on Calvert Street, a blind negro slave boy, only ten years old, playing upon the piano, with all the power and delicacy of a Thalberg. He is the eighteenth child of two plantation hands, upon the estate of Mr. Oliver, of Muscogee County, in Georgia, and was born blind. About four years ago his musical powers were accidentally found out, and only within the last three months has he been performing before the public. His blindness is his only defect. Good-natured and affectionate, he delights to sit at the piano, and imitate and improvise. Never have we witnessed such powers of imitating and improvising. They are instantaneously called into activity, and without any seeming labor. The only sign you witness of effort, is a slight muscular movement of the face and eyes, in giving birth to his musical ideas.

"One of our best pianists sat down and played a most difficult piece, involving the most complicated fingering and harmony. Little Tom took his place, and repeated every note of it, *sur le champ*, and in the very same vigorous style. He then improvised a march, with wonderful taste, phrasing as he went along with all the skill of an old composer. His imitations of the drum and fife, of the hand-organ, and other instruments, are to the very life. His voice, too, is of great compass and sweetness. Mr. Stoddard took a piece for two hands, which Tom had never heard, and while he played the first part, Tom carried on the second, without a moment's hesitation, and then changing places with Mr. S., he played the first without missing a note.

"We are glad to announce that this musical prodigy is to exhibit his musical powers in our city. See advertisement. He has been seen and heard by almost everybody in New Orleans, Mobile, and Charleston, and the universal opinion is, that he is one of the marvels of the age. We certainly join in this general judgment."



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

THE adaptation of the intellectual faculties to society is equally conspicuous. The faculty of Language implies the presence of intelligent beings, with whom we may communicate by speech. The faculties of Causality and Comparison, which are the fountains of reasoning, imply our associating with other intellectual beings, with whose perceptions and experience we may compare our own. Without combination, what advance could be made in science, arts, or manufactures? As food is related to hunger, and light to the sense of vision, so is society adapted to the social faculties of man. The presence of human beings is indispensable to the gratification and excitement of our mental powers in general. What a void and craving is experienced by those who are cut off from communication with their fellows! Persons who are placed in remote and solitary stations on the confines of civilization, become dull in intellect, shy, unsocial, and unhappy. The most atrocious criminals, when placed in solitary confinement without work, lose their ferocity, are subdued, and speedily sink in health and vigor. The stimulus yielded to their faculties by the presence of their fellow-men, is wanting.

The balmy influence of society on the human mind may be discovered in the vivacious and generally happy aspect of those who live in the bosom of a family, or mingle freely with the world, contrasted with the cold, starchy, and stagnant manners and expression of those who retire from social sympathies and life.

A man whose muscular, digestive, respiratory, and circulating systems greatly predominate in energy over the brain and nervous system, stands less in need of society to gratify his mental faculties than an individual oppositely constituted: he delights in active muscular exercise, and is never so happy as with the elastic turf beneath his feet and the blue vault of heaven over his head. But where the brain and nervous system are more energetic, there arise mental wants which can be gratified only in society, and residence in a city is felt indispensable to enjoyment; the mind flags and becomes feeble when not stimulated by collision and converse with kindred spirits. Hence, the social state appears to be as natural to man as it is to the bee, the raven, or the sheep. This question being set at rest, the duties implied in the constitution of society are next to be considered.

The first duty imposed on man in relation to society is *industry*—a duty the origin and sanction of which are easily discoverable. Man is sent into the world naked, unprotected, and unprovided for. He does not, like the lower animals, find his skin clothed with a sufficient covering of hair, feathers, or scales, but must provide garments for himself; he can not perch on a bough or burrow in a hole, but must rear a dwelling to protect himself from the weather; he does not, like the ox, find his nourishment under his feet, but must hunt or cultivate the ground. To capacitate him for the performance of these duties he has received a body fitted for labor, and a mind calculated to animate and direct his exertions; while the external world has been created with the wisest adaptation to his constitution.

Many of us have been taught, by our religious instructors, that labor is a curse imposed by God on man as a punishment for sin. I remarked in the first Lecture, that philosophy can not tell whether sin *was* or *was not* the cause which induced the Almighty to constitute man such as we now see him, an organized being, composed of bones, muscles, blood-vessels, nerves, respiratory and digestive organs, and a brain calculated to manifest a rational mind—and to confer on external nature its present qualities, adapted to give scope and exercise to these powers—but that, constituted as we actually are, labor, which, in its proper sense, means *exertion, either bodily or mental, for*

*useful purposes*, is not only no calamity, but the grand fountain of our enjoyment.\* Unless we exercise our limbs, what pleasure can they afford to us? If we do not exercise them, they become diseased, and we are punished with positive pain; hence the duty of bodily exertion is a law of God written in our frames, as strikingly as if it were emblazoned on the sky. Constituted as we are, it is not labor, but inactivity, which is an evil—that is, which is visited by God with suffering and disease. The misery of idleness has been a favorite theme of moralists in every age, and its baneful influence on the bodily health has equally attracted the notice of the physician and of general observers. Happiness, in truth, is nothing but the gratification of active faculties, and hence the more active our faculties are, within the limits of health, the greater is our enjoyment.

"Life's cares are comforts; such by Heaven designed;  
He that has none must make them, or be wretched.  
Cares are employments, and without employ  
The soul is on a rack, the rack of rest,  
To souls most adverse—action all their joy."

The prevalent notion that labor is an evil must have arisen from ignorance of the constitution of man, and from contemplating the effects of labor carried to excess.

Bodily and mental activity, therefore, being the law of our nature and the fountain of our enjoyment, I observe, first, that they may be directed to *useful* or to *useless* purposes; and that they may be carried to excess. Exertion for the attainment of useful objects is generally termed labor, and because of its utility, men have, with strange perversity, looked upon it as degrading! Exertion for mere capricious self-gratification, and directed to no useful end, has, on the other hand, been dignified with the name of pleasure; and is esteemed honorable. These notions appear to be injurious errors, which obtain no countenance from the natural laws. Indeed, the proposition ought to be reversed. Pleasure increases in proportion to the number of faculties employed, and it becomes purer and more lasting the higher the faculties are which are engaged in the enterprise. The pursuit of a great and beneficial object, such as providing for a family, or discharging an important duty to society, calls into energetic action not only a greater variety of faculties, but also faculties of a higher order, namely, the moral sentiments and intellect, than those frivolous occupations, mis-called pleasures, which are directed to self-indulgence and the gratification of vanity alone.

The reason why labor has so generally been regarded as an evil, is its very unequal distribution among individuals—many contriving to exempt themselves from all participation in it (though not to the increase of their own happiness), while others have been oppressed with an excessive share. Both extremes are improper; and the hope may reasonably be indulged, that when society shall become so far enlightened as to esteem that honorable which God has rendered at once profitable and pleasant—and when labor shall be properly distributed, and confined within the bounds of moderation—it will assume its true aspect, and be hailed by all as a rational source of enjoyment.

Regarding bodily and mental activity, therefore, as institutions of the Creator, I observe, in the next place, that, as man has been destined for society, a *division of occupations* is indispensable to his welfare. If every one were to insist on cultivating the ground, there would be no manufacturers, carpenters, or builders. If all were to prefer the exercise of the constructive arts, we should have no agriculturists and no food. The Creator has arranged the spontaneous division of labor among men by the simplest yet most effectual means. He has bestowed the mental faculties in different degrees of relative strength on different individuals, and thereby given them at once the desire and the aptitude for different occupations. Phrenology renders clear the origin of differences of employment. The metaphysicians treat only of general powers of the mind. They enumerate among the active principles ambition, the love of power, the love of kindred, and so

\* A prisoner in the jail of Ayr, on being permitted to labor, observed that "he never knew before what a pleasant thing work was."—*Fifth Rep. of the Inspector of Prisons.*



forth, while their catalogue of intellectual faculties embraces only Perception, Conception, Abstraction, Attention, Memory, Judgment, and Imagination. Many of them deny that individuals differ in the degrees in which they possess these powers; and ascribe all actual differences to education, association, habit, and a variety of accidental circumstances.

With their philosophy for our guide, we are called on to explain by what process of arrangement or chapter of accidents the general powers of Perception, Memory, Judgment, and Imagination fit one man to be a carpenter, another to be a sailor, a third a merchant, a fourth an author, a fifth a painter, a sixth an engineer, and how they communicate to each a special predilection for his trade. How comes it to pass, according to their views, that some who utterly fail in one pursuit, succeed to admiration in another? and whence is it that there was no jostling in the community at first, and that very little harsh friction occurs now, in arranging the duties to be performed by each individual member? We next require a solution of the problem—by what cause one man's ambition takes the direction of war, another's that of agriculture, and a third's that of painting or making speeches, if all their native aptitudes and tendencies are the same, both in kind and degree—how one man delights to spend his life in accumulating wealth, and another knows no pleasure equal to that of dissipating and squandering it?

I do not detain you with the ingenious theories that have been propounded by the metaphysicians, as solutions of these questions, but come at once to the explanation afforded by the new philosophy. Phrenology shows that man has received a variety of primitive faculties, each having a specific sphere of action, and standing in specific relations to certain external objects, that he takes an interest in these objects in consequence of their aptitude to gratify his faculties; and that the same is the case also in regard to the lower animals. If a hare and a cat, for instance, were lying in the same field, and a mouse were to stray between them, the hare would see it pass without interest—while the cat's blood would be on fire, every hair would bristle, and it would seize and devour it. The cat possesses a carnivorous instinct, of which the mouse is the external object, and hence the source of its interest. The hare wants that instinct, and hence its indifference.

Every sane individual of the human race enjoys the same number of faculties, but each power is manifested by means of a particular portion of the brain, and acts with a degree of energy (other things being equal) corresponding to the size of that part. These parts, or organs, are combined in different relative proportions in different individuals, and give rise to differences of talents and dispositions. Hence the individual in whom Combativeness and Destructiveness are the largest organs, desires to be a soldier; he in whom Veneration, Hope, and Wonder are the largest, desires to be a minister of religion; he in whom Constructiveness, Weight, and Form are largest, desires to be a mechanic; and he in whom Constructiveness, Form, Coloring, Imitation, and Ideality predominate, is inspired with the love of painting.

The Creator, by bestowing on all the race the same number of faculties, and endowing them with the same functions, has fitted us for constituting one common family. In consequence of our common nature, we understand each other's instincts, desires, talents, and pursuits, and are prepared to act in concert; while by the superiority in particular powers conferred on particular individuals, variety of character and talent, and the division of labor are effectually provided for.

The division of labor, therefore, is not an expedient devised by man's sagacity, but a direct result of his constitution; exactly as happens in the case of some of the inferior animals, which live in society and divide their duties without possessing the attribute of reason. The differences in relative size in the cerebral organs of different individuals afford another proof that man has been created expressly to live and act as a social being.

When we compare the corporeal frames of men, we find that they also differ in stature, strength, and temperament; some are large,

strong, active, and energetic; while others are small, feeble, or sluggish. In a world in which the means of subsistence can be gained only by vigorous exertion, these differences alone would give rise to inferiority and superiority among individuals. But when we examine the brain, on which the mental qualities depend, and perceive that differences in regard to the size of the mental organs are equally extensive and striking, the fact of differences in social condition being an institution of nature is determined. In one man the brain is large, the temperament is active, and the three regions of the animal, moral, and intellectual organs are all favorably developed; such a person is one of nature's nobility. He is endowed with native energy by his temperament and mental power by his brain; and he needs besides only knowledge, with a fair field of action, to attain the highest prize<sup>a</sup> which are offered by a bountiful Creator to human virtue, industry, and talent. Another individual has inherited from birth the lymphatic temperament, and is constitutionally inert, or he has received a small brain, which is incapable of vigorous manifestations. In a scene where valuable objects can be attained only by capacity and energy, such a person must, of necessity, give place to him who has been favored with higher endowments. A third individual, perhaps, has received several organs developed in a superior degree, which fit him to acquire distinction in a particular department of life; but he is deficient in other organs, and is in consequence unfit to advance successfully in other walks. Such a man may, if he choose his vocation wisely in relation to his special endowments, assume a high station; if unwisely, he may stand low in the scale of social consideration. These differences give rise to differences in social condition, altogether irrespective of human arrangements.

Gradations of social condition being thus institutions of God, those men are wild enthusiastic dreamers, and not philosophers, who contemplate their abolition. This proposition, however, does not imply approval of artificial distinctions of rank, independent of natural endowments. These are the inventions of ignorant and selfish men; they are paltry devices to secure, by means of parchments, the advantages of high qualities, without the necessary possession of them. As civilization and knowledge advance, these will be renounced as ridiculous, like the ponderous wigs, cocked hats, laced coats, and swords of bygone centuries. It is unfortunate for society when a fool or rogue is the possessor of high rank and title; for these attract the respect of many to his foolish or vicious deeds, and to his erroneous opinions.

Nature has instituted still another cause of social differences. Man has received faculties, or capacities, adapted to external nature, but he has not been inspired with information concerning the qualities and adaptations of objects, or with intuitive knowledge of the best manner of applying his own powers. He has been left to find out these by observation and reflection. If we select twenty men whose brains, temperament, and bodily constitution are alike, but of whom ten have sedulously applied their faculties to the study of nature and her capabilities, while the other ten have sought only pleasure in trivial pursuits, it is obvious that in all social attainments the former will speedily surpass the latter. If both classes wished to build a house, you would find the observing and reflecting men in possession of the lever, the pulley, the hammer, the axe, and the saw; while the hunters and the fishers would be pushing loads with their hands, or lifting them with their arms, and shaping timber with sharp-edged stones. In civilized society the same results appear. An individual who has learned how to use his natural powers to the best advantage—in other words, who has acquired knowledge and skill—is decidedly superior to him, who, although born with equal native talents, has never been taught the best method of applying them.

When we view nature's scheme of social gradation, we recognize in it an institution beneficial to all. The man who stands at the bottom of the scale, does so because he is actually lowest either in natural endowments or in acquired skill; but even in that lowest rank he enjoys advantages superior to those he could have commanded by his talents,



## PHRENOLOGY AND RELIGION.

THE *Christian Intelligencer*, the organ of the Dutch Reformed Church in this city, says :

"It is a curious circumstance, that the editor of the *Churchman* (Mr. John Hecker), the representative of fossil mediæval ecclesiasticism, and the Rev Henry Ward Beecher, the most latitudinarian of Congregational preachers, are both avowed and hearty believers in Phrenology, which has long since been exploded. Philosophy, or what passes for such, sometimes, like misery, makes strange bedfellows."

In respect to the above most kindly and charitable comments, toward the *Intelligencer's* Christian brethren, we have a word to say. Mr Hecker we have known long and well, and believe him not only honest in his denominational convictions, but that he is one of the most devout, sincere, and spiritual Christians within the circle of our acquaintance, and ten thousand poor families in New York would heartily indorse his abundant charity. Could any of those notoriously truthful statements be made of the author of the fling in the *Intelligencer*?

Mr. Hecker, for a quarter of a century, has made Phrenology a thorough and careful study, and he knows it is true, and he has neither the bigotry nor narrow exclusiveness of disposition to prevent a hearty and manly avowal of his convictions. Phrenology being a truth, philosophically and practically, there is nothing in it which should prevent an honest High Church Episcopalian *Christian* like Mr. H. from avowing himself its believer and supporter. Would that that Church and others had more such men as John Hecker.

Mr. Beecher has been a careful student of Phrenology over twenty-five years, and cordially accepts it as the true philosophy of the mind, and like Hecker, the honest Churchman, believes that a correct philosophy of mind ought not to antagonize with true religion. It does not disturb his faith nor vitiate his practice. Our amiable friend of the *Christian Intelligencer* might as well say that belief in mathematics or homeopathic treatment of disease "made strange bedfellows," if a Catholic, a Jew, and a Methodist happened to accept them as true.

Can not a High Churchman and a liberal Congregationalist believe in a common philosophy of the mind? Because they do not in all religious opinions harmonize, must they therefore be at cross purposes in respect to everything else? We more than suspect that the *Intelligencer*, in its effort to make a fling at Phrenology and at two religious denominations, intended to say that Phrenology being an error had led those two professors of diverse faith into the gross errors in religion with which it brands them. And this idea is sustained by a cotemporary, who heads the illiberal quotation by the remark that "the *Christian Intelligencer* has discovered that phrenological study leads to theologic error."

It certainly seems singular that Phrenology should work so very differently in two robust healthy men, as to lead one to the most strict form of Episcopalianism, and the other to the most latitudinarian Congregationalism. The truth is, both of these men have good sense enough to understand Phrenology, and have had a first-rate

chance to learn what it is theoretically and practically, and they have also the manliness and candor to avow and sustain it. They have also, we suppose, honest religious convictions, which they maintain heartily. Had either of them lived in the days of Galileo, they would have examined the Copernican System of Astronomy, and not have persecuted him through such a blind bigotry as pervaded the Roman hierarchy of that day. But we have no doubt the author of the article in the *Intelligencer* would stop and compare the multiplication table with his creed before he would accept it as a truth. Oh, Christianity! how art thou defamed and scandalized by the mean and bitter bigotry of thy nominal advocates!

We wish to say to the world distinctly and broadly, that Phrenology not only recognizes but teaches the great cardinal principles of religion. It proves beyond a doubt the existence of a Supreme being and the duty and privilege of worship; it proves the innateness of conscientiousness as the foundation of justice; it proves that there is a spiritual state, and recognizes the faculties of Faith and Hope which point to immortality; it teaches the duty of universal benevolence, and locates the organ by which this duty is made possible—but it does not teach sectarianism, though it explains the reason why separate, and in some respects conflicting, sects exist, by showing the difference in the natural characteristics of those through whose influence the different sects were originated and are still maintained.

The mental systems of Locke, or Stewart, or Brown, which recognize the logical faculty, might as well be assailed because honest Christian men can not think alike on religious subjects and thereby get divided into sects, as to assail Phrenology because it does not make all men feel alike in respect to religious emotions and ideas. Finally, we do not feel disposed to blame people for not appreciating the truths and teachings of Phrenology, if they are by mental constitution incapable of so doing; but we do blame those who have the talent to discern its truths, but who will not study its philosophy and yet blindly condemn it.

## JOHN WENTWORTH.

## PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.

THIS gentleman has a remarkably strong constitution. His vital and muscular systems are well developed, giving uncommon stamina and strength, and furnishing also to his brain, which is very large, all the nourishment and support which it requires. His forehead is very massive, being broad, high, and long from the ears forward, indicating breadth, scope, and strength of thought, ability to understand the causes, consequences, and reasons of things, and a tendency to take comprehensive views of great questions.

Such an intellect gives to the business-man power to foresee the effects of certain influences upon business, thereby enabling him to judge about the rise of property, the growth of towns, what to buy and when, and to anticipate the market.

His perceptive organs are also large, though the upper part of the forehead seems greater than the lower. He has excellent calculating power,

and would succeed well as a mathematician. He has a good judgment of the qualities of property, the uses and value of things, and is quite ready in reproducing the facts and knowledge which he has obtained by reading and experience; still, he is more sound than showy in intellect, more strong and comprehensive than active and ready.

He has a fair talent for conversation, but requires a good deal of excitement to make him easy and fluent in speech, but when once aroused he uses words with effect. He has a remarkable talent for understanding the motives and dispositions of people at the first sight; he has what we call Human Nature largely indicated.

His Mirthfulness is large, hence he relishes wit and humor, and is quick at a joke. His head is high at Benevolence, indicating kindness, sympathy, and a disposition to do good. His head is broad through the region of the ears, indicating courage, executive force, earnestness and positiveness of character.

His Firmness is large, which renders him set, decided, and positive in his feelings, and, with his courage, makes him resolute and determined, qualifying him to control other minds and to be a leader among men. He is very independent in his feelings, more proud than vain; not particularly anxious to make a fine appearance; feels that it is not the clothes which make the man.

He is warm in his social attachments, capable of ardent love and of strong hatred. Those who oppose him manfully, he respects; those who seek to undermine him by treachery, he despises and hates; those who need his help and assistance, his advice, and counsel, and who confide in him, he delights to help and benefit. He has more Benevolence than Veneration, is more kind than devout, more honest than pious. He expects success, and is willing to undertake anything that ought to be done. He takes counsel of his own strength and necessities, not of fears or difficulties, and where three men out of four would be discouraged, he is strong, hopeful, and persevering.

He is a very warm friend, never forgets a kindness, and never turns his back upon a faithful man, however humble, nor ignores a friend because he becomes poor. He has friends in all classes and conditions of society, and is well qualified to be popular with poor people. He is very self-reliant, democratic in his notions, straightforward, honest, and earnest in his purposes, and is willing to take the responsibility of his own conduct.

He is known for his clearness and force of mind, for his power to express and enforce his thoughts, for sympathy, kindness, independence, pride, self-reliance, for energy, earnestness, and social attachments. If he had a little more pliability, policy, and smoothness, he would be more acceptable to the general mind.

## BIOGRAPHY.

The accompanying portrait is an excellent likeness of the subject, a gentleman well known in the history of American politics. John Wentworth was born in the town of Sandwich, New Hampshire, March 5th, 1815. His early life was passed in the rude labors of his native mountain district, a sort of discipline which well fitted him for the rude conflicts and trials of life. He evinced an





PORTRAIT OF JOHN WENTWORTH, MAYOR OF CHICAGO.

early inclination for agricultural life, but his father was anxious to afford him a good education, and we find him, at different periods, at Gilman-ton Academy, at Wolfboro' Academy, and at New Hampshire Academy. In the winter of 1831, '32, when but sixteen years of age, he taught school at New Hampshire, several of his pupils being legal voters. In the summer of 1832 he was a student at the famous academy of South Berwick, Maine, and during this, the height of the National Bank question, he contributed anti-bank articles to the Democratic papers, which were extensively read, copied, and approved by the supporters of that policy. On the 3d of October, 1836, just after graduating at Dartmouth College, he turned his face West to "seek his fortune," his capital amounting at that time to just one hundred dollars. During this Western tour, he saw and traveled in a railroad car and steamboat for the first time in his life. After "prospecting" some little time, he found himself in Detroit. Thence he went to Chicago, commenced the study of law, and soon became (in 1836) the editor and proprietor of the *Chicago Democrat*. In an old number of the *Democratic Review* we find the following mention of this enterprise: "In less than three years the entire establishment, costing \$2,800, was his, without a copper's aid from any quarter. He had earned it by continuous daily and nightly toil, by denying himself everything that the most pressing necessity did not demand, and by abstaining from all intercourse with his fellow-citizens, save what occurred at his own office upon the business of the office. While he struggled hard to redeem his

press, the history of the times shows that he met every question with boldness. We mention these things as showing the responsibilities that devolved upon a young man fresh from the walls of college, transferred to a land of strangers over a thousand miles from home, and the manner in which he met them. Just of age, without means, without experience, and without friends, and at an unexampled crisis in both the monetary and political affairs of the nation, he was placed upon a theater demanding the greatest degree of moral courage, independence, labor, care, and caution. He had his profession to acquire, his press to pay for, and his party to protect." Wheeler, in his history, says: "Early in the spring of 1841 Mr. Wentworth left the State to attend the law lectures at Cambridge, in the State of Massachusetts, and with the intention of remaining a year; but having been apprised that he would, in all probability, receive the first nomination for Congress under the new apportionment, he returned late in the fall, and was soon after admitted to the bar. Up to that time he declined every office. With the exception of the honorary appointment of aid-de-camp to Gov. Carlin, in 1838, he had neither sought nor accepted any office or position other than that which he now holds. Owing to the failure of the Legislature to district the State, the election, which should have taken place in 1842, did not take place till 1843, when Mr. Wentworth was nominated over the heads of many older men and citizens, by a majority of more than five to one, and was elected at the age of twenty-eight, by upward of fifteen hundred majority, a member

of the House of Representatives of the twenty-eighth Congress. In 1844 he was re-nominated unanimously, and re-elected by more than three thousand majority. In 1846 he was again unanimously re-nominated, and re-elected by over six thousand majority. In 1848, being re-nominated, he was elected in the face of a strong influence brought to bear against him, by a majority of three thousand five hundred and fifty-five votes. Mr. Polk's majority in the same district was three thousand and eight votes. Mr. Wentworth's majority was greater than that of any other person in the State whose election was contested. On the 13th of November, 1844, Col. Wentworth was married to Maria Loomis, daughter of Riley Loomis, a wealthy citizen of Troy, New York. On first entering Congress he was the youngest member of the House of Representatives. He had never before seen a legislative body in session. Prior to his election, there had not only never been a member of Congress residing upon the Lake, but there had not been one north of the center of the State. Until the admission of Wisconsin into the Union, he continued to be the only member from any State who resided upon the shores of Lake Michigan. His district embraces the counties of Boone, Bureau, Cook, Champagne, De Kalb, Du Page, Grundy, Iroquois, Kane, Kendall, Lake, La Salle, Livingston, McHenry, McLean, Vermilion, and Will, being seventeen in all, and extending from the Wisconsin State line on the north, to a distance of one hundred miles below the line of the termination of the Illinois and Michigan Canal on the south, and from the Indiana State line on the east, to counties touching Rock River on the west. It is two hundred and fifty miles long, and one hundred miles wide, being the most wealthy and populous portion of the State of Illinois." Mr. Wentworth peremptorily declined a re-nomination to Congress, in 1849, and Hon. R. S. Molony, a particular friend of his, and room-mate at Dartmouth College, was elected to succeed him. Col. Wentworth retired from Congress, March 4, 1851. In 1852 he was again elected to Congress, from a new district formed under the census of 1850, comprising the counties of Cook, Du Page, Kane, Lee, Whiteside, and Rock Island. His term expired in 1855, so that he served in all ten years in Congress. Declining a re-election, he devoted himself to the improvement of a large tract of land which he had purchased near Chicago. Of his congressional career, a cotemporary publication remarked: "Col. Wentworth's political career has been marked by untiring industry and perseverance; by independence of thought, expression, and action; by a thorough knowledge of human nature; by a manly courage equal to any crisis; by a self-possession that enabled him to avail himself of any chance of success, when on the very threshold of defeat; and by a steady devotion to what he believes the wishes and interests of those whose representative he is. But, though uncompromising in his opinions, he has ever yielded his individual preferences to the regular conventions of his party; and no one has invariably worked harder in support of all the nominees of the democracy. Few men of his age, under so many adverse circumstances, have attained to equal success; and still fewer are less indebted to accidental circumstances. So many obstacles have already been overcome by him, he is never



daunted by the hopelessness of any enterprise that it may seem desirable to undertake." In 1857, however, Col. Wentworth abandoned the old-line democracy, with which he had acted for so many years, and was taken up by the newly-formed Republican party. In the spring of that year he was the Republican candidate for Mayor of Chicago. In his speech accepting the nomination, he announced "that if elected at all, he wished it understood that he was elected to enforce all the laws of the city. He was opposed to all dead-letter laws; he believed that they should be repealed or enforced; he declared that he had no pledges to make to individuals, other than those which he considered his public ones; and that any person who voted for him with the mere expectation of getting office, ought to be, and he hoped would be, disappointed. He thought there were others better entitled to the office than he, and also could receive it with less personal sacrifice. But if elected he would do his duty." He was elected by over eleven hundred majority. Col. Wentworth is a man of striking personal appearance, measuring about six feet and a half in height, a circumstance to which he owes the familiar *sobriquet* of "Long John." His weight, about 230 pounds, corresponds to his height.

#### SOLOMON W. JEWETT.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

##### PHRENOLOGICAL CHARACTER.

This gentleman has a large brain, measuring twenty-three inches in circumference. He has a fine, and yet a very strong temperament, is active, enduring, earnest, and very efficient. He is naturally tough and hardy, and would labor hard and long without breaking down.

His head is broad at the base, especially at Combateness and Destructiveness, giving courage, energy, executiveness, and force of character. He is full through the temples, in the region of Constructiveness and Ideality, showing mechanical talent and artistic taste, which, joined to ingenuity, give originality, creative talent, and ability to develop resources. This, however, is greatly aided by his large reflective intellect, which devises ways and means, and searches out new channels and paths of effort. He has a large development of the perceptive organs, indicating quickness of mind, clearness of judgment, power to pick up facts and details, and to gather information and use it to advantage.

He has a good memory of what he sees, does, and experiences. He has power of criticism, a tendency to investigate, discriminate, and criticize. He has a strong tendency to gain knowledge, to try experiments, to make investigations; is fond of traveling, and anxious to see the world, and likes to mingle with people. He is an excellent judge of character, seldom mistakes his man, understands how to approach men in order to exert a favorable influence upon them, and is rarely if ever deceived in his first estimates of strangers.

He has a full share of Language; he talks with clearness and force; has excellent descriptive power, partly because he has so clear and distinct an impression of the qualities and conditions of things; and has such nice discrimination of the difference between one thing and another.



PORTRAIT OF SOLOMON W. JEWETT.

He is fond of acquiring property; has a quick and clear sense of profit and value, loss and gain, and is fertile in experience to produce wealth. He would improve lands, machinery, stock, fruit, anything, by using the natural forces inherent in the thing to be improved, and adding such practical influences as would be favorable to the result desired. He never keeps still; is always making headway; is one of the most industrious men in the world, and is always making new tracks; and though others may aid him in his success, still he is generally the father of the thought or the expedient by which the success is to be achieved. In other words, he can make money without occupying other people's territory; and if he were thrown out of occupation, and obliged to do something which he never had before done, it would hardly be a week before he would have some new avenue open—some hitherto unoccupied field of effort adopted, and in train for successful occupancy. He is a man that trusts to himself, forms his own plans, judges of the propriety of the course he proposes, feels little occasion to ask advice, and pursues with energy that which he deems feasible, and turns neither to the right nor the left.

He is remarkably firm; is respectful toward those who are his seniors; is naturally polite; disposed to be kind and obliging; is curious to investigate new things; is hopeful of success, and trusts to his own efforts and plans to achieve that success. He is quite remarkable for his strength of social affection; he almost worships woman; is very loving, and can make himself at home any-

where in the society of ladies, among children, in the fraternal gathering, or among strangers.

He has moderate Continuity, hence he is versatile in feeling as well as versatile in talent. He likes to change from one thing to another; can have a dozen different strings to pull, and see that each has its turn.

With so large a brain, so compact an organization, so much of health, vivacity, and vigor—so much self-reliance and practical judgment, he is capable of doing and being more than the average of men; and if he were hedged in on all sides, he would manage to work a passage out, like a river that is headed in by mountains: it climbs over the lowest place, and cuts a channel for itself.

Few men have more self-reliance; few have more force, with a clearer judgment of people and property; and when his friends see him cutting through new and untried fields of effort, expect he will succeed because ninety-nine times before he has won success from apparently unwilling circumstances.

##### BIOGRAPHY.

The ancestors of Solomon W. Jewett emigrated from England, settled in Rawley, Mass., A.D. 1638, which family has multiplied until its members are numbered among the citizens of every State.

His grandfather, Thomas, was born at Jewett City, Conn., and emigrated with a family of ten to Bennington, Vermont, in 1769.

His father, Samuel, made himself a home in the forests at Weybridge, Vt., in 1786, and soon became a very successful agriculturist in many par-



ticalars. He was the pioneer in the cultivation of sheep, and soon was the owner of the largest flock in that State, a man of influence and wealth, and a member of the State Legislature for more than twenty years.

The subject of this notice is of the eighth generation from England, born at Weybridge in 1808. He was early attached to the sheep-culture—at nine years of age the rightful owner of a flock of ten, and from that period let out his flocks at an annual rent of one pound of wool each per head.

At seventeen he graduated at a common district school, but failed to obtain a diploma in consequence of the master suddenly losing his temporal power. It appears that in the early part of the session, Solomon and two other boys had a buckle with the instructor, and drew him from his throne feet foremost, and left him in a bank of snow, which cooled his ardor and closed the term. From this event Solomon's notoriety commenced in the town, soon having the honors of a teacher conferred upon him, which office he filled with credit the three following winters.

Summers, being confined steadily at hard labor upon a farm, his natural propensity to travel began to show itself. This strong desire to see the "wonders of the world" propelled him in the fall of 1825, between two days, to set out on foot to Albany; with tired limbs and blistered feet he mounted the deck of the first steamboat his eyes ever beheld, by which he reached the city of New York in eighteen hours. His absence from home continued eleven days, but the fear of a chastisement prevented his making known his travels and discoveries until some time after. One lesson he learned, wherein many a young man fails, that is, to travel within his means, having set out on the journey with \$6 75 of his own money in his wallet, and returned with two shillings. At twenty-one, by the courts he was appointed county surveyor for the county of Addison. At twenty-two he was married. At twenty-six, Mr. Jewett had managed to be the heaviest sheep-owner in his State, having a flock of nearly four thousand.

Contrary to the wishes and political views of his father, he early took sides with the democratic party, and an active part in the election of General Andrew Jackson in 1828.

Following the year 1838, he was repeatedly elected a member of the local Legislature, and as often the defeated candidate for the State Senate. The party in his congressional district run him as the "Kansas-Nebraska" candidate for Congress in 1854. By the same party he was elected a delegate to the National Democratic Conventions which were held at Baltimore in June, 1848 and '52, and participated in the nominations of Gen. Cass and Pierce as presidential candidates.

Mr. Jewett devoted most of his time, in 1850, in the erecting of an obelisk monument at Weybridge to perpetuate the memory of the late Silas Wright, Governor of New York. It was projected and carried out by himself alone. The design is chaste and very appropriate, and is called a "model monument," made from water-colored marble, standing thirty-eight feet in height.

Governor Williams was authorized by the Legislature of Vermont to appoint a commissioner to the "World's Fair" at London in 1851. The commission was conferred upon Mr. Jewett, and accepted by his royal highness Prince Albert, President of the Royal Commission.

The same year and the next following he was commissioned as bearer of dispatches from this government to our ministers at the court of St. James and to Paris, in France.

Up to this period he had given his particular attention to the rearing and breeding of the Spanish Paular Merino sheep. Since then, from small flocks, they have become the popular stock of our

country. He gave a large share of his attention and interest, and has been for many years an intelligent and general contributor to the agricultural press of our country. In 1845, Mr. Jewett imported from England ten Spanish Merinos from the flock of Lord Western, of Essex, to whom they were presented by King George III. in 1803. In 1854 he also imported from Spain ten sheep through Mr. Haddock, the American minister to Portugal. He has also displayed some skill as an artist; many of the cuts of cattle, horses, sheep, and farm-buildings that have appeared in our agricultural papers and show-bills were of his own design.

The four years preceding 1855 were devoted to the importation and breeding of the French variety of Merinos, making three voyages to France for that purpose. For the twenty-two shipments of sheep and other fine stock, it cost him the sum of nearly sixty thousand dollars. It is quite probable that these importations were prosecuted at a heavier cost than by any other importer of fine stock into this country. Since then Mr. Jewett has made his home in the city of Racine, Wisconsin, very laudably devoting his means to the education of a large family of sons and daughters at the Racine College and high schools. Within the last year he has made one trip to California, which State he is supplying with some of the best stock our country affords. We are much indebted to Mr. Jewett for his energetic attention to this part of the interests of the nation.

## INDIANS OF NORTH AMERICA.

BY REV. THOMAS HURLBURT.

ED. PHRENOLOGICAL JOURNAL:—We hear much twaddle concerning what are called the effete and decayed races of our continent, and of their destiny. Pretty much the same thing happened when races superior in civilization were contending for the dominion of Briton. But the Welsh and other Celtic tribes show no signs of decay after the first shock is over. It is true that some 350 years ago, the chivalry of Europe conquered a large portion of America. But after 300 years of servitude, these so-called effete races of North and South America are found competing with their conquerors, and within the last fifty years province after province has been reconquered from the Spaniards, and it is the opinion of eminent men that if there was no more vigorous race on our continent than the descendants of Cortez and Pizarro, it would not be fifty years before the dominion of the whole continent would revert again to its original owners.

The truth can not be denied, that our Indians are decreasing; but some of the apparent decrease in the eastern parts of the country is caused by emigration to the West. The shock of first contact with a race in a high state of civilization, when the savage and civilized races are mingled and intensified to the highest degree, causes a fearful decimation of the inferior race. At the same time, the so-called superior race does not fail to pay its portion of the penalty for violated law. And were not the ranks of the latter recruited from the more vigorous stock behind, the issue might be doubtful, as we see in the case of the Spanish colonies, now fast reverting back to the dominion of the Indian. If we take a class among ourselves whose social habits are the same as our border Indians, will the result be much more favorable? Could we separate from the rest of the community the ignorant and the vile, both native born and foreign, the decimation of their numbers would be found as fearful and rapid as that of our border Indians. We have about 500 Indians in this vicinity, and before their reclamation their decrease was very rapid. From 1829 to 1833, 47 adults died, mostly through

drink. From 1833 to 1837, only three adults died. They had become reformed the latter four years. Last year in this tribe there were 30 births and 11 deaths—a clear gain of 19. At this rate they will double their numbers in 30 years. I was three years on a mission near the northern extremity of Lake Winnipeg, Hudson Bay Territory. In a population of about 300 there were 53 births and 21 deaths in three years. On our southwestern borders, among the Cherokees, Choctaws, and others, there are 50,000 Indians safely over the crisis of their civilization, and are increasing rapidly in numbers, and improving in intelligence and the social virtues.

Under favorable circumstances, the Indian women are as prolific as their white sisters. At Owen Sound, on Lake Huron, there lived an Indian woman who had 21 children. At this place I see almost daily an old woman who has a grand-daughter, and this grand-daughter has several grandchildren, one of whom is about ten years of age. Here are five generations, all living and in a row, and to be seen any day by any one that desires. Many good philanthropic souls among ourselves are busy with befitting sadness tuning their harps to sing a befitting requiem over a lost race. They may hang up their harps for the present, especially if the efforts for the reclamation of the Indians succeed.

I started to say something of the different races of North America east of the Rocky Mountains. One great race occupies the north-east, or wooded portions of the continent, called Algonquins. They are known by many different local names, and are coextensive with the white birch, and a little beyond to the south. From the bark of this tree they make their famous birch bark canoe. There is another great race inhabiting the plains from Texas to Mackenzie's River on the north. While in the south-west I became acquainted with the Osages. Some time since, falling in with some Assineboins, on Lake Winnipeg on the north, I was surprised to find I could understand them. There are in the country fragments of more ancient races, who have been conquered by invaders from the north. The Iroquois, or Six Nations, and Cherokees are of this class. These are branches of the same family. These are the original inhabitants of our country. They made the flint arrow heads, stone axes, and pottery found so abundantly everywhere in our country. Pottery, identical in every respect with that found all over the country, is still made by the Cherokee women. I have seen much of it still in use among them. Riding along one day with a Cherokee man, he reined up his horse by an excavation near the road and said: "There is where they get their clay to make their pottery." That the Cherokees and Six Nations are branches of the same family is clear from the similarity of language and identity of social customs. In both languages every syllable terminates in an open vowel sound. Hence the possibility of constructing syllabic characters for such languages. Each of these tribes has seven family names, and what is peculiar, the family name descends in the female line. The reason I have heard assigned for this strange custom is, that we are always sure who the mother of the child is.

The Algonquins are a northern horde, who came rushing down from the north. All their traditions, where natural scenery is introduced, is that of a high northern latitude. The names of objects in the north seem those of an indigenous people, while many of the names of objects in the south are accommodated, *e. g.*, the black walnut is called *pukawnauk*—the different tree or another kind. The pukaunut is this same word, and signifies another kind of nut. The ash is called the spear-pole tree; the hickory, the bow tree, &c. The lynx of the north is called *beshaw*. The wild cat is called the spotted lynx, and the panther and lion the big lynx, etc., evidently showing that the people were new in this climate, and instead of coining new names for new objects, they accommodated old names to the objects around them.



[CONTINUED FROM PAGE EIGHTY-SIX.]

if he had stood alone. He derives many advantages from the abilities and acquirements of his fellow-men. In point of fact, an able-bodied, steady, and respectable laborer in Britain is better clothed, better fed, and better lodged than the chief of a savage tribe in New South Wales.

I anticipate that it will be objected, that although this may be a correct exposition of the origin of gradations of ranks; and although if the principles now explained were alone allowed to determine the station of individuals, none could have just cause of complaint, yet that the practical result is widely different; because weak, wicked, and indolent men are often found in possession of the highest gifts of fortune and the loftiest social positions; while able, good, and enlightened individuals stand low in the scale. I shall consider this subject in the next Lecture.

## LECTURE IX.

## ON THE PAST, PRESENT, AND PROSPECTIVE CONDITIONS OF SOCIETY.

The question considered, Why are vicious or weak persons sometimes found prosperous, while the virtuous and talented enjoy no worldly distinction—Individuals honored and rewarded according as they display qualities adapted to the state of the society in which they live—Mankind hitherto animated chiefly by the selfish faculties—Prospective improvement of the moral aspect of society—Retrospect of its previous conditions—Savage, pastoral, agricultural, and commercial stages; and qualities requisite for the prosperity of individuals in each—Dissatisfaction of moral and intellectual minds with the present state of society—Increasing tendency of society to honor and reward virtue and intelligence—Artificial impediments to this—Hereditary titles and entails—Their bad effects—Pride of ancestry, rational and irrational—Aristocratic feeling in America and Europe—Means through which the future improvement of society may be expected—Two views of the proper objects of human pursuit; one representing man's enjoyments as principally animal, and the other as chiefly moral and intellectual—The selfish faculties at present paramount in society—Consequences of this—Keen competition of individual interests, and its advantages and disadvantages—Present state of Britain unsatisfactory.

In the last Lecture we considered the origins of society, of the division of labor, and of differences of rank. I proceed to discuss an objection which may be urged against some of the views then stated—namely, that occasionally persons of defective moral principle, though of considerable talent—and, in other instances, weak and indolent men, are found in possession of high rank and fortune, while able, good, and enlightened individuals stand low in the scale of public honor. Let us endeavor to investigate the cause of this anomaly, and inquire whether the evil admits of a remedy.

Man is endowed with two great classes of faculties, so different in their nature, desires, and objects, that he appears almost like two beings conjoined in one: I refer to the animal propensities and moral sentiments. All the propensities have reference to self-sustenance, self-gratification, or self-aggrandizement, and do not give rise to a single feeling of disinterested love or regard for the happiness of other beings. Even the domestic affections, when acting independently of the moral sentiments, prompt us to seek only a selfish gratification, without regard to the welfare of the beings who afford it. Examples of this kind may be met with, every day, in the seductions and temporary alliances of individuals of strong animal passions and deficient morality. We observe, also, that parents deficient in intellect, in their ecstasies of fondness for their offspring, inspired by Philoprogenitiveness, often spoil them and render them miserable; which is just indulging their own affections, without enlightened regard for the welfare of their objects. When Combativeness and Destructiveness are active, it is to assail other individuals, or to protect *ourselves* against their aggressions. When Acquisitiveness is pursuing its objects, the appropriation of property to ourselves is its aim. When Self-Esteem inspires us with its emotions, we are prompted to place ourselves, and our own interests and gratifications, first in all our considerations. When Love of Approbation is supremely active, we desire esteem, glory, praise, or advancement, as public acknowledgments of our own superiority over other men. Secretiveness and Cautiousness, from which arise *savoir faire* and circumspection, are apt allies of the selfish desires. All these feelings are necessary to the subsistence of the individual or the race,

are good in themselves, and produce beneficial results when directed by the higher faculties. But, nevertheless, self-gratification is their primary object, and the advantages conferred by them on others follow only as secondary consequences of their actions.

The other class of faculties alluded to is that of the moral sentiments, Benevolence, Veneration, and Conscientiousness; these take a loftier, a more disinterested and beneficent range. Benevolence desires to diffuse universal happiness. It is not satisfied with mere self-enjoyment. As long as it sees a sentient being miserable, whom it could render happy, it desires to do so; and its own satisfaction is not complete till that be accomplished. Veneration desires to invest with esteem and treat with deference and respect every human being who manifests virtue and wisdom; and to adore the Creator as the fountain of universal perfection. Conscientiousness desires to introduce and maintain an all-pervading justice, a state of society in which the merits of the humblest individuals shall not be over-looked, but shall be appreciated and rewarded; and in which the pretensions of the egotist and the ambitious shall be circumscribed within the limits of their real deserts.

There are certain faculties which may be regarded as auxiliaries of these. Ideality desires to realize the excellent and the beautiful in every object and action. It longs for a world in which all things shall be fair, and lovely, and invested with the most perfect attributes of form, color, proportion, and arrangement, and in which the human mind shall manifest only dispositions in harmony with such a scene. Wonder desires the new and the untried, and serves to urge us forward in our career of improvement; while the sentiment of Hope smooths and gilds the whole vista of futurity presented to the mind's eye, representing every desire as possible to be fulfilled, and every good as attainable.

The intellectual faculties are the servants equally of both orders of faculties. Our powers of observation and reflection may be employed in perpetrating the blackest crimes, or performing the most beneficent actions, according as they are directed by the propensities or by the moral sentiments.

We have seen that among these faculties there are several which render man a social being; and we find him, accordingly, living in society, in all circumstances and in all stages of refinement. Society does not all at once attain the highest degree of virtue, intelligence, and refinement. Like the individual, it passes through stages of infancy, youth, full vigor, and decay. Hence it has different standards at different times, by which it estimates the qualities of its individual members. In the rudest state, the selfish faculties have nearly unbridled sway—rapine, fraud, tyranny, and violence prevail; while, on the other hand, among a people in whom the moral sentiments are vigorous, private advantage is pursued with a constant respect to the rights of other men. In the former state of society, we should naturally expect to see selfish, ambitious, and unprincipled men, who are strong in mind and body, in possession of the highest rank and greatest wealth, because in the contention of pure selfishness such qualities alone are fitted to succeed. In a society animated by the moral sentiments and intellect as the governing powers, we should expect to find places of the highest honor and advantage occupied by the most moral, intelligent, and useful members of the community, because these qualities would be most esteemed. The former state of society characterizes all barbarous nations; and the latter, which is felt by well-constituted minds to be the great object of human desire, has never yet been fully realized. By many, the idea of realizing it is regarded as Utopian; by others, its accomplishment is believed possible; by all, it is admitted to be desirable. It is desired, because the moral sentiments exist, and instinctively long for the reign of justice, good-will, refinement, and enjoyment, and are grieved by the suffering which so largely abounds in the present condition of humanity.

The question is an important one, Whether man be destined to proceed, in this world, for an indefinite time, constantly desiring pure and moral institutions, yet ever devoting himself to inferior objects—to the



unsatisfying labors of misdirected selfishness, vanity, and ambition; or whether he will, at length, be permitted to realize his loftier conceptions and enter on a thoroughly rational state of existence.

The fact of the higher sentiments being constituent elements of our nature, seems to warrant us in expecting an illimitable improvement in the condition of society. Unless our nature had been fitted to rise up to the standard which these faculties desire to reach, we may presume that they would not have been bestowed on us. They can not have been intended merely to dazzle us with phantom illusions of purity, intelligence, and happiness, which we are destined ever to pursue in vain.

But what encouragement does experience afford for trusting that under any future social arrangements rank will be awarded only to merit? Man is a progressive being, and in his social institutions he ascends through the scale of his faculties, very much as an individual does in rising from infancy to manhood. In his social capacity he commences with institutions and pursuits related almost exclusively to the simplest of his animal desires and his most obvious intellectual perceptions.

Men, in their early condition, are described by historians as savages, wandering amid wide-spreading forests or over extensive savannas, clothed in the skins of animals, drawing their chief sustenance from the chase, and generally waging bloody wars with their neighbors. This is the outward manifestation of feeble intellect and Constructiveness, of dormant Ideality, very weak moral sentiments, and active propensities. The skulls of savage nations present indications of a corresponding development of brain.\* In this condition there is little distinction of rank, except the superiority conferred on individuals by age, energy, or courage; and there is no division of labor or diversity of employment, except that the most painful and laborious duties are imposed on the women. All stand so near the bottom of the scale, that there is yet little scope for social distinctions.

In the next stage we find men congregated into tribes, possessed of cattle, and assuming the aspect of a community, although still migratory in their habits. This state implies the possession of implements and utensils fabricated by means of ingenuity and industry; also a wider range of social attachment, and so much of moral principle as to prompt individuals to respect the property of each other in their own tribe. This is the pastoral condition, and it proclaims an advance in the development of Intellect, Constructiveness, Adhesiveness, and the Moral Sentiments. In this stage, however, of the social progress, there is still a very imperfect manifestation of the moral and intellectual faculties. Acquisitiveness, unenlightened by intellect and undirected by morality, desires to acquire wealth by plunder rather than by industry; and the intellectual faculties have not yet comprehended the advantages of manufactures and commerce. In this stage, men regard neighboring tribes as their natural enemies—make war on them, spoil their substance, murder their males, and carry their females and children into captivity. They conceive that they crown themselves with glory by these achievements.

In such a state of society, it is obvious that those individuals who possess in the highest degree the qualities most useful to the community, and most esteemed according to their standard of virtue, will be advanced to the highest rank, with all its attendant advantages and honors. Great physical strength, a large brain and active temperament, with predominating Combativeness, Destructiveness, Self-Esteem, Love of Approbation, and Firmness, with a very limited portion of morality and reflecting intellect, will carry an individual to the rank of a chief or leader of his countrymen.

The next step in the progress of society is the agricultural condition, and this implies a still higher evolution of intellect and moral sentiment. To sow in spring with a view of reaping in autumn, requires not only economy and prudence in preserving stores and stock, and the exercise

of ingenuity in fabricating implements of husbandry, but a stretch of reflection embracing the whole intermediate period, and a subjugation of the impatient animal propensities to the intellectual powers. To insure to him who sows that *he* shall also reap, requires a general combination in defense of property, and a practical acknowledgment of the claims of justice, which indicate decided activity in the moral sentiments. In point of fact, the brains of nations who have attained to this condition are more highly developed in the moral and intellectual regions than those of savage tribes.

In order to reach the highest rank in this stage of society, individuals must possess a greater endowment of reflecting intellect and moral sentiment, in proportion to their animal propensities, than was necessary to attain supremacy in the pastoral state.

When nations become commercial, and devote themselves to manufactures, their pursuits demand the activity of still higher endowments, together with extensive knowledge of natural objects, and their relations and qualities. In this condition, arts and sciences are sedulously cultivated; processes of manufacture of great complexity, and extending over a long period of time, are successfully conducted; extensive transactions between individuals, living often in different hemispheres, and who probably never saw each other personally, are carried on with regularity, integrity, and dispatch; laws regulating the rights and duties of individuals engaged in the most complicated transactions are enacted, and this complicated social machinery moves, on the whole, with a smoothness and regularity which are truly admirable. Such a scene is a high manifestation of moral and intellectual power, and man in this condition appears for the first time invested in his rational character. Observation shows that the organs of the superior faculties develop themselves more fully in proportion to the advances of civilization, and that they are *de facto* largest in the most moral and enlightened nations.

This is the stage at which society has arrived in our day, in a great part of Europe, and in the United States of America. In other parts of the globe the inferior conditions still appear. But even in the most advanced nations, the triumph of the rational portion of man's nature is incomplete. Our institutions, manners, desires, and aspirations still partake, to a great extent, of the characteristics of the propensities. Wars from motives of aggrandizement or ambition; unjust, and sometimes cruel laws; artificial privileges in favor of classes or individuals; restrictions calculated to impede general prosperity for the advantage of a few; inordinate love of wealth; overweening ambition, and many other inferior desires, still flourish in vigor among us. In such a state of society it is impossible that the virtuous and intelligent alone should reach the highest social stations.

In Britain, that individual is fitted to be most successful in the career of wealth and its attendant advantages, who possesses vigorous health, industrious habits, great selfishness, a powerful intellect, and just so much of the moral feelings as to serve for the profitable direction of his inferior powers. This combination of endowments renders self-aggrandizement the leading impulse to action. It provides sufficient intellect to attain the object in view, and morality enough to restrain every desire which would tend to defeat it. A person so constituted feels his faculties to be in harmony with his external condition; he has no lofty aspirations after either goodness or enjoyment which the state of society does not permit him to realize; he is satisfied to dedicate his undivided energies to the active business of life, and is generally successful. He acquires wealth and distinction, stands high in social esteem, transmits respectability and abundance to his family, and dies in a good old age.

Although his mind does not belong to the highest order, yet being in harmony with external circumstances, and little annoyed by the imperfections which exist around him, he is one of that class which, in the present social condition of Britain, is reasonably happy. We are in that stage of our moral and intellectual progress which corresponds with the supremacy of the above-mentioned combination of faculties.

[CONTINUED ON PAGE NINETY-SIX.]

\* Strong evidence of this fact is presented in Dr. Morton's work on the character and crania of the native American Indians.



## VALEDICTORY.

FRIENDLY READER, we utter the VALEDICTORY, the *farewell*, not to you, but to the eventful year just now closing. Its wars for freedom in the old world, and the strifes and struggles for wealth, place, and power in the new, are being sealed for the historian with the last echoes of the closing year.

What year since our era began has done more for human development, for the enlargement of thought and freedom of opinion, for shackles-breaking in the time-worn dynasties of classic Europe—for science, enterprise, and the upward march of the mental, moral, and material progress in our own America?

No, Reader, we will not bid you farewell, as if we were to part. Years come to a close. Engagements terminate. Volumes are completed, but truths never expire. Great and useful ideas once projected from the great central source, roll onward without cessation, like the sun shedding light and warmth around the world.

The PHRENOLOGICAL JOURNAL has been taken by not a few from its first issue in 1838. Their yearly letters, renewing their subscriptions, come to us at the close of each year as regularly as the child's good saint on Christmas eve, who brings presents *only to good children*. In like manner we recognize the annual visits of our long-time readers, as an indorsement of our "goodness." If we may continue the figure, these kind evidences that our labor is appreciated makes us feel strong to do more and better for the future, and thus our Christmas greeting gives us hope and happiness for a whole year.

Then, let our *Santa Claus* delay not his coming, for he shall find at our fireside evidences of our faith in his existence and good-will; and to show that our welcome is as broad as his generosity, we announce our doors to be open to him, not at Christmas only, but every day from the beginning of the Christmas month.

TERMS, ONLY ONE DOLLAR A YEAR.

## PHRENOLOGY IN A MEDICAL COLLEGE.

ON the 15th of October last, the New York Homeopathic Medical College was inaugurated. Dr. S. B. Barlow, of this city, made the inaugural address to the faculty, students, and friends of the College, which, as might have been expected from him, was an able and learned discourse.

In the course of his remarks, he took occasion to speak favorably of Phrenology as an aid to the physician, and to encourage its study in the institution. From a man of Dr. Barlow's liberal spirit, and from his learning and high position, we regard this recommendation as a very important step toward the success and prosperity of that institution. Such an indorsement, wherever Dr. Barlow is known, will place Phrenology in a favorable light.

THE old world possessed more Veneration than Benevolence. The first was ill directed in the objects to which the sentiment attached. The second was weak in its manifestations, and its feeble voice was hardly heard amid the din and tumult of the lower propensities.

## To Correspondents.

I. A. T.—You will find in the November number, p. 67, an answer to your question about the *malar bones* being the dividing line between the anterior and middle lobes of the brain, and thus between the organs of intellect and those of animal propensity. The frontal sinus, or opening between the two plates of the skull, is described in all works on anatomy. Dr. Rush promulgated the idea that the voice is affected by the frontal sinus. Persons with a heavy bass voice have a larger sinus than those who have a light tenor or treble voice, and until the voice changes as persons pass from childhood to puberty, the frontal sinus is not developed.

J. L. L.—Suppose a man to have Philoprogenitiveness large and Conjugality and Amativeness full, which would he be likely to regard with the most affection, his wife or his children?

Ans. Such a question can not be answered categorically, as it would depend on which organs were most strongly appealed to. The wife might have a disposition not congenial to the husband, while the children being a combination unlike either mother or father might be very congenial to the father. The reverse of this with opposite results might also be true.

R. H.—Does Secretiveness, *full or large*, give a person what is termed "tact," and if so, would that organ cultivated to a good extent contribute to a man's success in business, provided it be not cultivated at the expense of the moral faculties, viz., Conscientiousness, etc. In examining my hand more than two years since, you marked Secretiveness only four (average), while the organs that propel and impel me are six. I desire to be *politic*, but honest. Do Causality and Comparison give a man tact?

Ans. It requires a considerable degree of Secretiveness, large perceptive organs, and a good development of Human Nature to produce tact. Secretiveness alone produces concealment, slyness, and reserve. Tact is Secretiveness guided by practical intellect, or rather practical intellect rendered shrewd and politic by an infusion of Secretiveness. Secretiveness, to a fair extent, contributes to a man's success in business, but should not, of course, be cultivated at the expense of the moral faculties. Causality and Comparison, of course aid in giving sagacity, and are also useful in that manifestation of mind called tact; but generally men of tact are not largely developed in the higher reasoning elements. Tact is that ready practical availability of mind which enables one to see quickly and act on the spur of the moment. A man having much tact and but little calm, strong, reasoning power, is apt to overdo in the matter of tact, and become a man of expedients and superficial complications, and nearly always crosses his own track before he gets through. Such men seldom do business on great fundamental principles of reason, justice, and order. They have as many prices as they have customers and sell as they can "light o' chaps." We do not ignore tact but would have it act in obedience to the reason and the conscience.

E. W.—1st Is the development of the brain the cause of the increase of the size of the cranium where these organs are located? It has been stated by a man in dispute with me that "a certain reaction increases the size of the skull, and the various bumps are thus filled with some fleshy substance which is not brain?"

Ans. The skull is made as a covering and protection, not as a prison-house for the brain. The shell of an oyster does not hinder the growth of the fish, nor does the skull or cranium hinder the growth of the brain; and when any part of the brain requires more room than it has, the inner surface of the skull is absorbed or dissolved, and new bony matter formed on the outside; otherwise, how could a child's skull, which is comparatively hard and firm, ever become large, as it does in manhood?

2d. If the brain makes the "bumps" around where the brain exists, how do you reconcile the fact that Language and several other organs are situated where the brain does not have access?

Ans. The brain has access to the skull at the location of the organ of Language, which is directly on the plate which forms the upper arch of the orbit of the eye, and, when the organ is large, it presses that plate downward and forward, and pushes the eye outward. The brain fills the skull as completely as an egg fills the shell.

W.—Your description of the temperament is not very explicit. The coarse hair and features indicate the Motive Temperament, while the light thin skin seems to indicate the Vital. The union of such a person with one strongly Vital, having a round, plump organization, would not be unfavorable in its effects on offspring.

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There is certainly enough in the subject, and the Doctor understands it. For many years we have labored to disseminate the doctrine of the necessity of physical culture, in order that men may have "a sound mind in a healthy body;" and it is with the greater pleasure, therefore, that we cordially commend this new candidate for public favor. It should be in the hands of every student; of all men of sedentary habits; we might go farther and say, every family would receive benefit from perusing it, more especially those who are not laborious in their habits.

## Business Notices.

## TO FRIENDS AND CO-WORKERS.

IN JANUARY and in JULY we begin new Volumes of this JOURNAL. Those whose subscriptions close with the last number, can now forward, with their request for renewal, the names of their neighbors as new subscribers. May we not hope for a very large accession to our list to begin with the new volume? We will print the man-elevating truths, and trust to our co-working friends in every neighborhood to find the readers. Now is the time to begin the good work.

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[CONTINUED FROM PAGE NINETY-TWO.]

In savage times, the rude, athletic warrior was the chief of his tribe; and he was also probably the most happy, because he possessed in the greatest degree the qualities necessary for success, and was deficient in all the feelings which, in his circumstances, could not obtain gratification. If he had had Benevolence, Ideality, Veneration, and Conscientiousness also largely developed, he would have been unhappy, by the aspirations after higher objects and conditions which they would have introduced into his mind. The same rule holds good in our own case. Those individuals who have either too little of the selfish propensities or too much of the moral feelings, are neither successful nor happy in the present state of British society. The former can not successfully maintain their ground, in the great struggle for property which is going on around them; while the latter, although they may be able to keep their places in the competition for wealth, are constantly grieved by the misery and imperfection which they are compelled to witness, but can not remove. They have the habitual consciousness, also, that they are laboring for the mere means of enjoyment, without ever reaching enjoyment itself; and that their lives are spent, as it were, in a vain show or a feverish dream.

In these examples, we observe that society has been slowly but regularly advancing toward elevating virtue and intelligence to public honor; and we may reasonably hope that, in proportion to the increase of knowledge, especially of the law which renders moral and intellectual attainment indispensable to the highest enjoyment, will the tendency to do homage to virtue increase. The impediments to a just reward of individual merit do not appear to be inherent in human nature, but contingent. There are, however, *artificial* impediments to the accomplishment of this end, among which stand conspicuous hereditary titles of honor.

The feudal kings of Europe early acquired or assumed the power of conferring titles of honor and dignity on men of distinguished qualities, as a mark of approbation of their conduct, and as a reward for their services to the state. As reason and morality urge no objections to a title of honor being conferred on a man who has done an important service to his country, the practice of ennobling individuals was easily introduced. The favored peer, however, naturally loved his offspring; and without considering any consequences beyond his own gratification, he induced the king to add a right of succession, in favor of his children, to the dignities and privileges conferred on himself. We now know that if he himself had really been one of *nature's* nobility, and if he had allied himself to a partner, also possessing high qualities of brain and general constitution, and if the two had lived habitually in accordance with the natural laws, he would have transmitted his noble nature to his children; and they, having the stamp of native dignity upon them, would have needed no patent from an earthly sovereign to maintain them in their father's rank. But this law of nature being then unknown; or the noble, perhaps, having attained to distinction by one or two distinguished qualities merely, which were held in much esteem in his own day, and being still deficient in many high endowments; or having from passion, love of wealth, ambition, or some other unworthy motive, married an inferior partner, he is conscious that he can not rely on his children inheriting natural superiority, and he therefore desires, by artificial means, to preserve to them, for ages, the rank, wealth, titles, and power which he has acquired, and which nature intended to be the rewards in every generation solely of superior endowments. The king grants a right of succession to the titles and dignity; and Parliament authorizes the father to place his estates under entail. By these means, his heirs, however profligate, imbecile, and unworthy of honor and distinction, are enabled to hold the highest rank in society, to exercise the privileges of hereditary legislators, and to receive the revenues of immense estates, which they may squander or devote to the most immoral of purposes. In these instances, legislators have directly contradicted nature. All this, you will perceive, is following out the principle, that individual aggrandizement is the great object of each successive occupant of this world. These means

ures, however, are not successful. They are productive, often, of misery; as every one knows who has observed the wretched condition of many nobles and heirs of entail, whose profligacy and imbecility render them unfit for their artificial station.

In regard to society at large, this practice produces baneful effects. A false standard of consideration is erected; the respect and admiration of the people are directed away from virtue and intelligence to physical grandeur and ostentation, and low objects of ambition are presented to the industrious classes of every grade. When extraordinary success in trade raises the banker or merchant to great wealth, instead of devoting it, and the talents by means of which it was acquired, to the improvement and elevation of the class from which he has sprung, he becomes ashamed of his origin, is fired with the ambition of being created a noble, and is generally found wielding his whole energies, natural and acquired, in the ranks of the aristocracy against the people. If the distinctions instituted by nature were left to operate, the effect would be that the people would, as a general rule, venerate in others, and themselves desire, the qualities most estimable according to their own moral and intellectual perceptions; the standard of consideration would be rectified and raised in proportion to their advance in knowledge and wisdom; and a great obstruction to improvement, created by artificial and hereditary rank, would be removed.

We are told that in the United States of America, where no distinct class of nobility exists, aristocratic feelings, and all the pride of ancestry, are at least as rampant as in England, in which the whole frame-work of society is constituted in reference to the ascendancy of an ancient and powerful aristocracy; and I see no reason to doubt the statement. Differences of rank were instituted when the Creator bestowed the mental organs in different degrees on different men, and rendered them all improvable by education. It is natural and beneficial, therefore, to esteem and admire nature's nobility; men greatly gifted with the highest qualities of our nature, and who have duly cultivated and applied them. The Creator, also, in conferring on man the power to transmit, by means of his organization, his qualities and condition to his offspring, has laid the foundation for our admiration of a long line of illustrious ancestors. This direction of ambition may become a strong assistant to morality and reason, in inducing men to attend to the organic laws in their matrimonial alliances, and in their general conduct through life. According to the doctrines expounded in a previous Lecture, if two persons, of high mental and bodily qualities, were to marry, to observe the natural laws during their lives, to rear a family, and to train them also to yield steady obedience to these laws in their conduct, the result would be, that the children would inherit the superior qualities of their parents, hold the same high rank in the estimation of society, be prosperous in life, and form specimens of human nature in its best form and condition. If these children, again, observed the organic laws in their marriages, and obeyed them in their lives, the tendency of nature would still be to transmit, in an increasing ratio, their excellent endowments to their children; and there is no ascertained limit to this series. It would be a just gratification to Self-Esteem to belong to a family which could boast of a succession of truly noble men and women, descending through ten or twelve generations, and it would be an object of most legitimate ambition to be admitted to the honor and advantages of an alliance with it. This is the direction which the natural sentiments of family pride and admiration of ancestry will take, whenever the public intellect is enlightened concerning the laws of our constitution. In times past, we have seen these two sentiments acting as blindly and perniciously as Veneration does, when, in the absence of all true knowledge, it expends itself in preposterous superstitions. It, however, is always performing its proper function of venerating, and is ready to take a better direction when it receives illumination; and the same will hold good with the two feelings in question.

[TO BE CONTINUED.]

THE violence done us by others is often less painful than that which we do to ourselves.

























